

Northwest Review

"AD MAJOREM DEI GLORIAM."

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FATHER CHERRIER'S REPLY TO MR. TURK.

The Methodist Minister's Statements Considered and Fully Discussed.

His Conceptions of Justice and Charity Criticized. His Statistics Proved to be Faulty. Authorities Quoted to Shew That His "Arguments" Were Based on False Premises.

The Church of the Immaculate Conception was crowded to its utmost capacity on Sunday last with a congregation made up of leading citizens of all denominations and of many nationalities, attracted by the announcement that the Pastor, Rev. Father Cherrier, would speak on the school question, and that his discourse would be the answer of the Catholics of Manitoba to the sermon delivered by the Rev. M. Turk at Grace Methodist Church the previous Sunday. We take much pleasure in giving below a full report of Father Cherrier's remarks, and we can with confidence assert that every unbiased reader can come to but one conclusion, viz: That considered as an answer to the Methodist Divine it was complete.

Father Cherrier spoke from the text "Fear God, Honor the King," 1st Peter, xi chapter, 17 verse: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them. Mat. vii, verse 12. He said: "These words were last Sunday chosen by a reverend Methodist preacher of our city as a fitting text, it appears, to a long and elaborate sermon on the school question, that burning school question which just now and so rightly occupies the public attention. In the mind of the reverend gentleman "these words of Scripture are so plain, they require no explanation but only to be applied. They set forth our duty to God, and earthly rulers, and lay before us the Christian standard of conduct between man and man. For this reason," added Mr. Turk, "I have chosen them as a motto, I desire to keep before me while I speak to guide and control both thought and utterance." My intention to-day is to speak to you also on the school question, and although I feel that I cannot do better than follow the reverend pastor of Grace church in the choice of a text befitting the circumstance, I must confess I am at the outset quite confident I shall arrive at conclusions very different from his. Taking, however, what he calls "a motto," for my guidance I will promise him that whilst feeling in duty bound to criticize his utterances I shall do so without forgetting to do unto me. "Fear God, Honor the King," that is fear the Lord for "there is no power but from God." Rom. xiii, v. 1: "Honor the King" for he that resisteth the power resisteth the ordinance of God, and that resist purchase to themselves damnation." Ibidem xiii, v. 2. So much in a nutshell for the respect and humble submission which we all owe to those constituted in authority. But let us see how the precept is put into practice by our separated brethren of the Methodist church in Winnipeg. I say in Winnipeg because the whole Methodist church in Canada does not appear to be of the same mind on this question. In Montreal, for instance, the resolution, "Resolved that the Roman Catholics of Manitoba have a right to a separate school system," having been discussed in the parlors of St. James' Methodist church on Saturday evening, the 23rd inst., and the question submitted to the audience decision was given in favor of the affirmative. But it was not so here, however, for Mr. Turk informs us that at a meeting of the Methodist Ministerial association of Winnipeg a resolution was passed and wired to Ottawa protesting against interference with the school system of Manitoba, "first, because by this law no injustice is done to any citizen; second, such interference would infringe upon provincial rights which are sacred." Let us pause here a moment to consider how far the conviction of duty as embodied in the resolution is consistent with the fear of the Lord and the honor due to the King. It is all very well for any section of the community to advocate for themselves a system of so-called national schools, a fair definition of which is yet to be found, a system of schools that will meet the wants of such as compose that section of the community, but, it is another thing to impose it upon others, a minority whose conscience cannot admit of it, and whose right it is to refuse to submit to such a system. Had Mr. Turk for whom personally I entertain a high esteem, had he and the members of the Ministerial association prefixed to their grand resolution some of the clauses of both the British North America act and the Manitoba act, it might by the contrast have caused them to somewhat alter the wording of their resolution, and perhaps even the substance of it." Father Cherrier then read sub-section 3 of section 93 of the British North America act, 1870, and continued. "In the face of these important clauses which it is as clear as daylight are intended for the protection of minorities, whether Protestant or Catholic, it is hard to understand how Mr. Turk and his co-members of the Methodist Ministerial association could have been brought to the conclusions embodied in their resolution, and entertain at the same time a true fear of God and proper honor of the King. They say that "by

this law (the school act of 1890) no injustice is done to any citizen," and Mr. Turk adds that our grievance is only a technical one. When in the case of Barrett vs. the city of Winnipeg, their lordships of the privy council declared the law of 1890 *intra vires*, although "it was not doubted (in the estimation of their lordships) that the object of the 1st sub-section of section 22 of the Manitoba act was to afford protection to denominational schools;" although: to this day there is neither man or woman who gives any attention to such matters, who will not admit that in the minds of those who framed the Manitoba act that sub-section was meant to establish for all time to come a system of public denominational schools in Manitoba, however, because their lordships had to consider, according to their own words, "not what may be supposed to have been intended, but what has been said," (see Manitoba School Case, page 273), their lordships pronounced a judgment altogether adverse to the interests of the Catholic minority. Did then the pastor of Grace church and his fellow Protestant clergymen find any fault with the technical difficulties of the law. No, far from it, for I would not be surprised to hear that he was of the number who exhorted the poor Catholics of Manitoba to humbly submit. We had no need, however, of such exhortation, for the Catholics are

LAW-ABIDING CITIZENS, and though the law might accidentally enforce an outrageous iniquity upon them, the Catholics accepted the consequence with no other resistance than the recourse which law itself granted them for constitutional redress. Now the position is somewhat altered by the last judgment of the privy council and so it comes to pass that Mr. Turk will find fault with the law and call our grievance only a technical one; nay, the reverend gentleman, in accord with the members of his ministerial association, will have it that "by the school act of 1890 no injustice is done to any citizen." I am sorry that a minister of the Gospel should so forget his own teaching as taken from the Bible: "Fear God, honor the King." "No injustice is done to any citizen," he says, and yet what has the supreme tribunal of the realm pronounced on this very question; what have the representatives of Her Gracious Majesty "Honor the King"—decreed regarding this very point. Has the pastor of Grace church forgotten to read the passage of their lordships' judgment regarding the grievance of the Catholic minority? Let and the information of such as are disposed to allow themselves to be blinded by prejudice and religious bigotry. "The sole question," said the Lord Chancellor, "to be determined is whether a right or privilege which the Roman Catholic minority previously enjoyed has been affected by the legislation of 1890. Their Lordships are unable to see how this question can receive any but an affirmative answer. Contrast the position of the Roman Catholic prior and subsequent to the acts from which they appeal. Before these national schools, of which the control and management were in the hands of Roman Catholics who could select the character of religious teaching. These schools received their proportionate share of the money contributed for school purposes out of the general taxation of the province, and the money raised for these purposes by local assessments was, so far as it fell upon Catholics, applied only towards the support of Catholic schools. What is the position of Roman Catholics under the act of 1890. Schools according to their views will receive no aid from the state. They must depend entirely for their support upon the contributions of the Roman Catholic community, while the taxes out of which state aid is granted to the schools provided for by the statute fall alike on Catholic and Protestant. Moreover, while the Catholic inhabitants remain liable to local assessment for school purposes, the proceeds of that assessment are no longer destined to any extent for the support of Catholic schools, but are used for the maintenance of schools for the education of Catholic children than if they were distinctively Protestant in their character." Such being the true state of the case, and I challenge anyone to deny the facts related in their Lordships' judgment, how could an unbiased mind honestly entertain the idea that by the school act of 1890 no injustice is done to any citizen. Mr. Dallon McCarthy, himself, at the hearing of the appeal case in Ottawa could not but acknowledge that we have a grievance, and not merely a technical one, for in answer to the Hon. Mr. Curran's remark "there is a grievance," Mr. McCarthy said, "I am not going to say there is not a grievance; I am precluded from that by the judgment." Would that our local preachers of the Gospel of Peace could have the same manliness in their sermons, which Mr. McCarthy manifested before the council at Ottawa. But it

must be granted, I am afraid, that the sense of duty does not go so far with some of them, notwithstanding their protest of "Fear of God honor the King," as it does even with Mr. D. McCarthy. Rev. Mr. Turk calls our grievance a technical one, and in his

SPRIT OF JUSTICE he compares us to the Mennonites, who, he says, "in equity have the same right to separate schools, which they desire that the Catholics have." It would be difficult for any enemy of all that is Catholic to show greater narrowness of mind, than does this reverend gentleman in the present instance. For what rights or privileges have the Mennonites ever acquired in this country with regard to education? Were they here at the time the Manitoba act was passed? Had they done anything particular to entitle them to the consideration of the framers of the law? Had their ancestors ever been on a field of battle to save Canada to England? Had they ever sent any missionary to evangelize the poor Indians of our prairie land? When history shall transmit to the coming generations the names of the pioneers of this country, and their noble works, shall there be a page to the memory of any Mennonite apostles and their work of patriotism or of their evangelical labors? Mr. Turk should bear in mind that when a contract is passed between two parties affecting the future of such rights and privileges to a third party, whoever he may be, that may choose in after years to come and live side by side with them. There is here a question of acquired rights and privileges, which must be respected by all incomers as long as the law which guarantees those rights and privileges holds good. If Mr. Turk does not approve of the rights and privileges enjoyed by the Catholics of Manitoba let him first obtain the cancelling of the Manitoba act as advised the other day by Rev. Mr. Grant at the banquet of the Orange order in this city, and then he may be free to compare the position of Catholics with that of the Mennonites, who are settled down in Manitoba, or any other sect which may choose to come and plant its tent in this country. But until then, the Catholics, whether in the minority or not will continue to lay a claim to what is neither in the power of the pastor of Grace Church nor even of any local legislature to take away from them. The reverend gentleman goes on to say that many of our Roman Catholic fellow citizens would consider it a real grievance to go back to separate schools. If many could mean one only, I would grant to him that there exists in our midst one he might quote, and let him not be scandalized at it for there always were men of that stamp throughout the centuries since the formation of the Church of Christ. The first was found amongst the twelve chosen apostles of the Lord, and the bad seed has kept on spreading from generation to generation. But if Mr. Turk really means that there are many Catholics sharing his views I would challenge him to give the names of only half a dozen of practical Catholics in Winnipeg, 1, 2, 3, who do not only go to church on Sunday but who receive communion at least at Easter, as a proof of his assertion, and I may then surrender, but till then I shall hold his assertion as a merely gratuitous one and, consequently, of no value whatever. With regard to his figures concerning the illiteracy of Catholics in Manitoba, as he has had already to alter his statement I shall wait a little longer lest he might have some new revised list to offer in the near future, for if he has his information from the source I suspect he is not through yet with his corrections. So much for the justice of the case, let us say something now of

THE LAW OF CHARITY by which the pastor of Grace Church wanted to be guided, but which I am sorry to say he seems to have forgotten at the very outset of his sermon. How my reverend friend observes the golden rule as a motto we shall see by the reasons he brings forward to justify his protest against interference with the school system of Manitoba as now established by law: First, he says, "because by this law no injustice is done to any citizen;" we have already disposed of this reason; second, "because such interference would infringe upon provincial rights, which are sacred." To understand the amount of charity in this let us take the following illustration. Mr. Turk I will suppose, has been deprived without any notice or shadow of reason, but only to serve the ends of his despoiler, of a piece of property which he had peacefully enjoyed for twenty years back. Naturally he is greatly incensed over the outrageous piece of iniquity and as a consequence brings the matter before some of the local judges for redress. These, unfortunately, through some technical defect of the law pass a judgment adverse to the reverend gentleman's interests. But he not content with this first judgment appeals to the supreme court where ultimately a decision is rendered in his favor. Now it remains for the executive of Winnipeg to do justice to Mr. Turk, but as the order is issued for the redress, there comes an association, call it by what name you will, which says: No, this should not be done, because such interference would infringe upon local rights, which are sacred. What do you think would be the sentiments of my reverend friend? Do you suppose he would have great admiration for the charity of an association which would exercise its influence to prevent justice being done? And let not Mr. Turk say the cases are not alike, for where the law of the land provides for an appeal from an inferior to a superior court, in like manner the constitution clearly provides for similar appeal from a local to a central power in matters of education, wherever a right or privilege of the Protestant or Roman Catholic minority has been affected. But

the Pastor of Grace church in his anxiety to be just and fair to the poor Catholics of Manitoba will insist that the provincial schools act was passed to remedy a great evil. He says: "In many of the separate schools the French language was used almost exclusively, the standard of education in these schools was low, the principal training being in the Roman Catholic religion." In answer to this charge, which is but the repetition of an old slander refuted a hundred times, permit me to ask my reverend friend whether: (a) it is a crime to teach French to children born of French parents? Let him apply the same principle to those of his own language! What I can venture to say, however, is that for one child of English parentage that knows a few words of French, there are twenty or more children of French extraction that know English almost perfectly. (b) With regard to the standard of general education I would ask Mr. Turk if he made his statement from personal information, or if he has drawn his knowledge from outside sources. During these evil days, when the enemies of the church are prone to make charges which they cannot substantiate, it is not safe for a man whose motto is to do unto others as he would like others to do unto him, to trust too much to unproved assertions, even if they should serve a good purpose. And in order to convince Mr. Turk, that like many others he is by much too hasty to pass judgment regarding the inferiority of the Catholic schools of Manitoba, I shall take the liberty of calling his attention to the success achieved by these schools in the Intercolonial exhibition held in England in 1884. Father Cherrier here read from Archbishop Tache's two letters on the school question, pages 6 and 7. Should Mr. Turk be anxious to enter into the sphere of higher education I may perhaps be permitted to call his attention to the laurels gained by the students of the St. Boniface college year after year at the Manitoba university examinations. The university calendar being with easy reach of all who may take an interest in the matter I shall not make a special reference. Moreover, as the charge regarding the

STANDARD OF CATHOLIC EDUCATION is not limited to Manitoba but extended to Quebec, and in general to Catholic countries, I may perhaps make mention of the results obtained recently by the Catholic Quebec at the Columbian Exhibition in Chicago, where the judges were nearly, if not all, Protestants; and then shall I remark also that when Italy or Spain are charged with illiteracy very little indeed is said of the standard of fine arts in those countries, particularly the former, which is to this day considered as the land of the great masters in painting, statuary, sculpture and so forth, but let me point in particular to Catholic Belgium as a specimen of the attainment of the Catholic schools as compared with the national or state schools. Father Cherrier here quoted from a report taken from an official organ "Le Montreuil" of Belgium and continued: "What more, I pray, could be needed to convince any fair minded critic that what is charged against the standard of Catholic education exists more in the imagination of our detractors than it does in reality. For further information, however, on the subject I would invite those interested to peruse a valuable book lately published by the Paulest Fathers, entitled "Catholic and Protestant Countries Compared." (c) The pastor of Grace church is equally mistaken when he says that the principal training in our schools is in the Roman Catholic religion. It is true the Catholic teaching is an important factor in the training of the young but not as the reverend gentleman seems to insinuate to such an extent as to interfere in any way with the other branches of instruction which pertain to the general standard of education. It simply permeates the whole. Let him go to the trouble of consulting the programme of studies in use in the Catholic schools prior to and since 1890 and he will have no difficulty in convincing himself of the truth of my assertion. The quantum of religion it is true, which will satisfy the Protestants at large will not equally satisfy the Catholic conscience. Rev. Mr. Turk may not readily agree to this, but if he will reflect that the fact of so many religious sects being kept out of the pale of the Catholic church, "that noble and grand institution" as he once styled it before me, is not due to this that they have retained certain points of doctrine which they hold in common with us, but to the fact that they have rejected some of the truths taught in the Roman church, he may perhaps be brought to concede that whereas the Protestants may agree upon a certain system of vague religious principles it is impossible for Catholics to do in like manner. As a Protestant Mr. Turk may be satisfied with schools that are not Godless nor distinctively Catholic, but let him know that if we object like him to Godless schools we also strongly oppose any system of schools where nothing but a teaching of no distinctive character is admitted. In other words we cannot any more agree with Mr. Turk upon any system of religious training that is not our own in schools, than I could agree to exchange pulpits with him, however, great my respect for his religious convictions. Had our Protestant clergymen in 1890, when they forced the heads of our local government to grant them instead of purely secular schools, schools with a quantum of religion acceptable to all Protestant denominations, thought of extending a charitable assistance to their Catholic fellow-citizens, much might have been avoided of the trouble which now mars the peace and harmony of the different sections of the people of Manitoba. "Conscience," says my dear friend, "is Holy ground." Therefore he would agree if a devout Catholic could not conscientiously send his children to the national schools it would constitute a grievance," but he rejects the

principle first on the ground that "one Roman Catholic citizen of Winnipeg is a trustee of national schools and has two daughters teaching, and yet declares he is in full communion with the Roman Catholic church." To this I answer that although I am not appointed judge over that Roman Catholic citizen of Winnipeg, with whom I am in no-wise concerned, I am perfectly free to state here that it is not the fact of any individual declaring that he is in full communion with the Roman Catholic church that will make me believe him to be such if I have good reasons to be convinced that it is not. At all times the church has had children protesting of their faithfulness to her teaching, whilst in reality, and unknowingly, perhaps, with some of them, on account of want of better knowledge, they were made

TOOLS OF INIQUITY in the lands of her enemies. But the Rev. M. Turk will insist, and therefore he argues: "Many Roman Catholic dignitaries have expressed themselves as not opposed to Catholic schools, and so I mistake not, has the Pope himself." Well, let us see what the views of the church are with regard to education. In order to avoid being too long, I shall only quote from the third council of Baltimore, some of the decrees which bear the most strongly upon the question:

THIRD COUNCIL OF BALTIMORE. No. 194, page 99.—"Men moved entirely by spirit of the world have returned, in order to extend education to civil society or to submit it to secular power, and take from the church the charge of teaching the Catholic youth, that charge reserved from Christ (Matt. xxviii, 19, Mark x, 14); the mode of education, which aims chiefly at directing towards future life and eternal beatitude, seems to some stupid and useless, while others think it ought to be abolished as pernicious." No. 195, page 100.—"Popular education has always been a chief object of the church's care; in fact it is not too much to say that the history of the church's work is the history of education and civilization. In the rude ages, when the semi-barbarous chiefs boasted of their illiteracy, she succeeded in diffusing that love of learning which covered Europe with schools and universities; and thus, from the barbarous times of early middle ages, she built up the civilized nations of modern times." No. 196, pages 100 and 101.—"Not only out of our paternal love do we exhort Catholic parents, but we command them by all the authority we possess to procure a truly beloved offspring given them by God, born again in baptism unto Christ and destined for heaven to shield and secure them through childhood and youth from the dangers of a merely worldly education, and therefore to send them to parochial or other truly Catholic schools, unless in particular cases the local bishop judges that he could permit otherwise." No. 197, pages 101 and 102.—"In the estimation of all there is nothing more necessary for the Catholics than to have in every locality their own schools, and that they should not be inferior to public schools. Consequently Catholic schools must be established where there are none, enlarged, constructed and equipped with all the necessary appliances. All care must be taken that the public schools, in instruction and teaching with

No. 197, page 102.—"It may be useful to cite the encyclical letter of Pope Leo XIII to the bishops of France. 'The church always condemned openly the schools which call mixed or neutral, informing the fathers and mothers to keep on their guard in a matter of such importance. What does it profit a man to gain the whole world and lose his own soul?' (Matt. xvi, 26)." That these are in perfect harmony with the teaching of the Pope can very easily be ascertained by referring to the instructions prepared by the congregation of the propagation of public schools and approved in 1875 by Pius IX, and XIII; with order to communicate them to all the bishops of the United States of America. A copy of the same was also attached as an appendix to the decrees of the first council of our ecclesiastical province of St. Boniface. I now leave it with the pastor of Grace church to consider how far in conscience a devout Catholic is free to accept the Manitoba public schools as they have been made the provisions of the constitution when by devout Catholic is entitled to schools wherein he may have his children receive a truly Catholic education. One my reverend friend's sermon where he came in Protestants were compelled to stand by and see their money expended in building up the Roman Catholic domination." This, brethren, is so far the afraid to say, the most unwarrantable has thought himself in charity bound to make against the Catholic minority attempt to prove his assertions by figures, which prima facie are quite of a nature. However, I think he really attempted to prove his charge a plausible one. too much for such as have been taught by experience how fallacious statements can be obtained from statistics, when not put forward in their proper light. M. Turk says: "Protestants under the old system were compelled to stand by and see their money expended in building up the Roman Catholic denomination." To any one that is at all conversant with the working of the old school law criticism of even the most favorably inclined to think as Mr. Turk does on the school question. It was, as a matter of fact, clearly provided in the old law that in no case could a Protestant ratepayer be assessed for the support of a Catholic school, nor a Catholic ratepayer for the support of a Protestant school. There remained the money levied on corporate bodies and the money voted as the legislative grant, both of which were apportioned between Protestants and Catholics according to the number of children of school age. Now as my reverend friend in his figures grant let us consider from a point of

view more just than the one he takes, to what extent the children attending schools were benefited by such a grant. As it would be rather long to consult the reports of a number of years, I shall limit myself to the reports of 1886 and 1887 which I happen to just lay my hand upon. In 1886 the legislative grant for the Protestant section of the board of age attendance was \$38,658, with a total average attendance at school of 8,611 children, which means a grant of \$4.49 for each attending child. For the same year the Catholic section of the board received \$12,267. The average attendance was 3,076, stowing a grant of \$3.98 for each attending child, in other words, received. In 1887 the grant made to Protestants was \$44,889 for an average attendance of 9,715, or \$4.62 per child; \$12,949, for an average attendance of 3,569, or \$3.60 per child, being \$1.02 for each child less than was given to Protestants. In 1888 the grant to Protestants was \$66,274, with an average attendance of 9,856, being per pupil, \$6.74, whilst the Catholics received \$15,050, with an average attendance of 3,648, showing \$4.37 for each child, or \$2.37 per child less than the Protestants received. This is an instance of the language of figures, which brings to light facts verend friend. But how he could have arrived at

THE STARTLING FIGURES which he produces in his sermon is the question which remains to be answered. In my honest opinion it is simply due to this that he has made his calculations on the average expenditure of the legislative grant on each school district without taking into account the number of pupils in attendance, the salaries paid to teachers, and the other expenses in connection with the general working of the school machinery. Now, everybody knows, and some of our local Protestant dignitaries have repeatedly acknowledged that their teachers and professors are as a rule better provided with children than our Protestant neighbors, and also that the Catholic school districts are on an average provided with a larger number of pupils than are the Protestant school districts. As an instance of this, in 1888, there were 495 Protestant school districts in operation in the province, with an average total attendance of 9,956 or 19.91 per district, as against 64 Catholic districts equally in operation, with an average total attendance of 3,648 or 57 per district. Such being the case who could reasonably deny that a school district with an average attendance of 57, should, according to the fair apportionment of the legislative grant on a basis of attendance, receive almost three times as much as another school district that has only 19.1. Now let us apply the principle to Mr. Turk's figures, and we shall readily understand that the giving of \$347.03 to a school district that has an average attendance of 57, is only for another school district with but 19.91 of an average attendance. The difference in the figures given regarding the salaries of teachers simply follows as a consequence of the principle involved. And as a further consequence there, permit me to say, lies also the fallacy of my reverend friend's figures. In conclusion let me assure the pastor of Grace church, his fellow members of the Methodist Ministerial association as well as all others who may share his views, that the Catholics, while advocating the redress of a grievance under which they have been laboring since 1890, are in no way concerned with the school acts as passed and accepted by the majority in the province as best suited to these. Let the majority therefore enjoy themselves a system of schools which they consider as best for them; but I cannot and will not cease to demand that the minority be reinstated in their rights and privileges which, by the constitution and the law of the land, they enjoyed prior to 1890 in this our common province of Manitoba. Let there be no fear regarding the

LOYALTY OF THE CATHOLICS of this country; their past history is more than security for the future. Always have we been happy to live under the British flag, and unto death shall we remain faithful to our allegiance to our Gracious Queen on whose empire the sun never sets; yes! unto death shall we "Honor the King." But let us also be allowed to teach our children as we think best, how to "Fear God," by instilling in their young minds and hearts the principles of that religion which has made us not only true Christians, members of the church, but also devoted subjects of the British crown. Our motto for the future shall be "Fear God, Honor the King,"—and let me call also upon all my fellow-citizens who are truly willing to do unto others as they would have others to do unto them, let me entreat our friends without distinction of creed or nationality, to unite and give the brotherly assistance they need in this their present struggle to regain the rights and privileges which, I repeat, by the constitution and the law of the land were guaranteed to them; and whilst for the time being these our friends of the hour shall be entitled to our hearty gratitude, I may assure them they shall, if ever the occasion should demand, find us ready to do unto them as we now call upon them to do

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NOTICE. The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of a party character. (2) LETTERS on similar subjects, whether conveying or asking information or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia. (4) NEWS of the proceedings of every Catholic Society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

The Northwest Review

WEDNESDAY, APRIL 3.

EDITORIAL COMMENT.

Mr. Ewart seizes Dr. Bryce, turns him inside out and then rams him down his own throat. Ye little fishes, what an execution!

The Rev. Eather Lacombe, O.M.I., the great Indian Missionary of the Northwest Territories of Canada, has just returned from the east, after bringing back the distinguished ecclesiastics who visited this province recently to partake in the consecration services. The Northwest Review reporter had a short interview with the venerable missionary who informed him that the trip east was a most enjoyable one and that all the party were loud in their praises of the courtesy and attention shown them by the officials and servants of the Canadian Pacific Railway.

There is one good thing in that part of the report of Mr. A. L. Young, Inspector of Schools, which refers to the French schools of the province. He says: "I find that even when the Catholics have full control of the district they generally put in one English trustee. In one case the only Protestant in the district was unanimously elected a member of the school board."

Father Cherrier's sermon deserves all the room we sacrifice to it this week. It is calm, judicial and complete. What a contrast is Dr. Bryce's review of the school question? Nothing but special pleading, malicious insinuation, and pandering to popular prejudices from beginning to end.

Father Cherrier and Dr. Bryce, as revealed in their sermons last Sunday, are what Newman would call "palmary instances" of two systems of education, the Catholic and the up-to-date secular. The former, which is commonly supposed to be an inefficient system, produces a man of definite mental grasp, frankly and honestly grappling with specified facts easy to verify.

skipping over the surface of things with airy tread and pleasant smirk, an interesting spectacle for the hot polloi.

We trust "Tolerance" may have many imitators. A letter like that is a most persuasive sermon. The writer adds, in a private note to the editor: "We are delighted with the REVIEW and wish you every success."

And yet—for even to this charming epistle there may be a demerit—tolerance is not always in order. He who was essentially meek and humble of heart could find scorn the most withering and invective the most bitter for certain hardened enemies of all truth.

Tolerance is one thing, charity another. We tolerate error; but, if we wish to be charitable, we must often correct error. It is a very mistaken charity for Catholics to let Protestants suppose they think that the religion of the latter is true.

The Alberta Daily Tribune is evidently in able hands. We reproduce, from its issue of March 25th, a remarkably thoughtful article on the remedial order. If we had a few more scholarly and gentlemanly editors like Mr. F. H. Turmuck, so favorably known in Winnipeg, the present crisis would soon come to an end.

THE IRREPRESSIBLE BRYCE AGAIN.

The Rev. Dr. Bryce has spoken. No one ever entertained the least suspicion that the irrepressible doctor would be silent, because modesty and discretion have no place among the many-sided peculiarities of this remarkably great man. There are many reasons why the doctor should speak, we mean, private and personal reasons, and every one who knows the learned doctor, knows that, with him, private and personal reasons, as compared with public considerations, take precedence every time.

The Rev. Dr. says that "the system which the order from Ottawa would fix upon us was unjust and fraudulent in its inception;" he said the very opposite of this in his book "Manitoba." The Lords of the Privy Council say one thing is true; the Rev. Doctor says the opposite is true. A prominent gentleman in Ottawa told the learned and truthful doctor all about the circumstances when the real Bill of Rights was changed in Ottawa, unknown to the poor English speaking people of Red river, whose first legislative proceeding was to pass an Educational Bill granting those very separate schools which were not, according to the Rev. Dr., included in the Bill of Rights.

"The English speaking people of Manitoba were utterly ignored and deceived in 1870." How strange that these utterly ignored and deceived people should further ignore and deceive themselves by immediately afterwards passing an act granting something that was never asked for nor intended to be given! But Dr. Bryce says so, and, therefore, it must be so. The laws of all civilized countries respect the conscience of individuals except when their conscience conflicts with principles of right government, but Dr. Bryce says "a claim made in the name of religion or

conscience is not bound to be granted." And to prove this, he ignores Catholic conscience and goes on to quote the barbarities of Hindoo women, Mormons, etc.; another proof of his great mind.

But why follow the Rev. Doctor through all these intellectual peculiarities? He knows they are lies pure and simple, and yet, although he uttered them, he is not necessarily a liar. It is the changed circumstances, not the learned Doctor, that are at fault. Had the circumstances not changed, the Rev. Doctor would not have changed with them, and, therefore, he would not be open to the accusation of deliberately, knowingly and with malice aforethought, stating what was not true. But what are these "changed circumstances?" Here they are: Up to the year 1890, when the circumstances changed with the law, the Rev. Doctor was as completely ignored by the Government and leaders of education in this province as, he says, the poor English-speaking people were at the time of Confederation.

POLITICS IN THE PULPIT.

"The aggression of the Roman hierarchy" is a favorite expression among a certain class when they wish to clinch a false or slanderous statement against the interests of any Catholic cause. At the present moment, it is "the Quebec hierarchy" that is floating in the atmosphere of Manitoba politics and causing all the ills which afflict the good and loyal people of Manitoba.

We are told, my Lord, that among many other precious gifts your Grace has received a pectoral cross whose richness symbolizes in a very fitting manner the beauty of the sentiments which accompanied its presentation. That our eyes, which by its brightness may charm our eyes, cannot however deceive our priestly hearts.

It was a happy inspiration indeed, My Lord, which prompted the inhabitants of your Archiepiscopal city to accompany the expression of their religious and profound respect for Your Grace with the presentation of a ring to symbolize the close union which should exist between the pastor and his flock. That precious ring, My Lord, speaks to us a language full of mystery and love.

Cardinal Moran is able to boast that, whereas, in 1882 the scholars in Catholic schools in New South Wales numbered 16,545, in 1892 they totalled 31,217. In the same period the attendance in Church of England schools went down from 11,927 to 3,521.—Church News, Washington.

Address of the Secular Clergy to His Grace.

In our report of the festivities which followed the consecration of His Grace the Archbishop, we stated that we would in an early issue give our readers the address presented him by the secular clergy of the archdiocese. We have now much pleasure in redefining that promise. The full text of the address was as follows:

To His Grace the Most Rev. L. P. Ad. Langevin, O. M. I., D. D., Archbishop of St. Boniface:

It is not without good reason that your sacred person is to-day surrounded not only by both the regular and secular clergy of the whole Archdiocese of St. Boniface, but also by a great number of illustrious prelates and venerable priests who are come to represent all that portion of the Church of Jesus Christ which extends from the Atlantic to the Pacific coast, and from the extreme north way down to distant parts of the neighboring republic, for the imposing ceremonies that we have just witnessed are of those which deeply interested the whole Catholic Church.

For us, my Lord, the members of your secular clergy, who are particularly called upon to work in the vineyard of the Lord under the guidance of our new householder, the ceremonies which it has been our privilege to witness have left in our hearts such a deep and sacred impression, that as long as we live we shall keep the remembrance of them. When we saw the Bishop Consecrator letting down on your head the episcopal mitre, the sign of the eminent dignity to which you were then elevated, a voice was heard in our inmost soul teaching us how religiously sacred must be the respect which henceforth we should pay to Your Grace.

Again, my Lord, the Crozier that symbol of the pastoral authority, upon which you rested whilst passing in the midst of your people to bless them; the crozier spoke to us also in a most eloquent manner: it recalled—and this painful souvenir has awakened in our soul a sadness which your great heart cannot but share with us—it recalled the loved name of him who during nearly half a century had carried it with such meekness and paternal affection; it has spoken to us also of the divine authority, committed to you from above, which now entitles you to the same humble and persevering obedience which we always professed for the illustrious and lamented Archbishop Tache.

We are told, my Lord, that among many other precious gifts your Grace has received a pectoral cross whose richness symbolizes in a very fitting manner the beauty of the sentiments which accompanied its presentation. That our eyes, which by its brightness may charm our eyes, cannot however deceive our priestly hearts. For to us the cross always remains as the emblem of the world which, namely the sins of the world which, carried to the mountain of true charity, carried to the mountain of crucifixion; wherefore the words it speaks are words of devotedness and self denial. It shows us in your sacred person the victim which God has chosen to carry the sins of the people.

The Hon. M. F. Hackett, who has been appointed President of the Council in the Quebec Provincial Government, and who was so triumphantly re-elected by his constituents recently, is an active member of the C. M. B. A., holding, in fact one of the leading offices in the Grand Council.

Opinion of The Boston Pilot.

Non-Catholics and weak Catholics who wonder why the Catholics of Manitoba and British Columbia cannot be satisfied with the public schools existing in those provinces, which claim to be strictly denominational, should consider the significance of a recent incident in the High School, Victoria, B. C. Mr. Neil Heath, first assistant in the school, spoke before his class, most falsely and disrespectfully of the Catholic doctrine of Transubstantiation, saying what he could to bring it into ridicule. We shall not quote his blasphemous utterances. It is enough to say that they shocked the sensibilities of even the Protestant pupils—nine of whom testified against him in the investigation subsequently ordered by the School Board.

Whereas, the Public School Act makes it incumbent on school trustees to see that the schools are conducted according to the authorized regulations... requiring that the highest morality shall be inculcated, but no religious dogma nor creed shall be taught; and whereas the serious charges against Mr. Heath... have, after an exhaustive examination, been clearly proved, and on which we are unanimously agreed; and whereas we are unanimously of the opinion that we are lacking in the necessary backbone to give force and effect to our opinions by rendering a verdict; therefore be it resolved that this board agree to an abstract resolution, having no practical application to the question at issue, and they humbly wait until the Council of Public Instruction kindly relieves us of an unpleasant but clearly defined duty.

Coming up at this time, this case greatly strengthens the position of the Manitoba Catholics in their struggle for the restoration of the Separate Schools. It has its application for Catholic parents even in the United States, for though we cannot recall anything so shocking as Mr. Heath's utterances in the history of our public schools, yet even in recent years, attacks on Confession, Indulgences and other matters of Catholic Faith and practice have not been altogether unheard of, Catholic schools wherever possible for Catholic children is the only safe course.

THE C. M. B. A.

Issue of the New Official Organ of the Canadian Grand Council.

The first number of The Canadian, the new official organ of the Canadian Grand Council of the C. M. B. A., established in accordance with the resolutions passed at the last convention has come to hand, and should have been received by every member of the association. For the future a copy of this paper will be mailed monthly by the Grand Secretary to every member, and, as it will contain the assessment notices and in this way supersede the notices which have hitherto been sent out by the branch secretaries, it is highly important that all the members should get it. Therefore any member who has not received the first copy should at once communicate with the recording secretary of his branch, that his correct address may be sent east and the future receipt of the paper assured.

On 1st January, 1894, we had about 8,605 members, whose policies amounted to \$1,368,000.00. During the year 1894 we admitted 1,752 members, whose policies amounted to \$2,538,000.00; 73 members died, holding policies amounting to \$122,000.00; 20 resigned, holding policies amounting to \$30,000.00; 213 allowed themselves to be expelled, policies amounting to \$174,000; and 18 members reduced their policies from \$2,000 to \$1,000. On 1st January, 1895, we had 10,651 members, with policies amounting to \$15,890,000.00. During 1894, \$118,500.00 was paid to beneficiaries of deceased members, and \$6,257.39 transferred to the Reserve Fund. The total amount of the Reserve Fund, including interest reported, on 1st January, 1895, was \$40,929.53. The total assets of the association were \$25,850.89, and the total liabilities \$25,132.05, showing the C. M. B. A. of Canada to be in a first-class condition financially.

An article of great importance to all the members, and one they should carefully study, is that by the legal adviser of the Grand Council, Mr. F. R. Latchford, of Ottawa, regarding "Charges of beneficiary." He fully explains the law affecting the matter in the Province of Ontario, and will deal similarly with the other provinces in future issues. His Grace the Archbishop of Toronto, who is himself a member, contributes an encouraging letter.

The snow, with the exception of a little in the bush, has all melted, and the roads are drying up well. We have bid good-bye to sleighs for this winter, for indeed spring seems to have begun. On the 23rd ult., several ducks and bustards were seen, and since then there have been several smaller birds flying about.

DEATH OF THE SUPERIOR-GENERAL.

Of the Faithful Companions of Jesus at Sainte Anne d'Auray, France.

The following letter, addressed to the Catholic clergy and laity, should meet with a fervent response. The Faithful Companions have won golden opinions in Manitoba and the Northwest during the past dozen years, since their arrival amongst us. They come to us with all the latest lessons of English school training, with the stamp of a refined simplicity of language and manner, and above all with the most unselfish devotion to their arduous calling. Those who have learned to admire their excellent teaching and attractive virtues will not fail to pray for their late Superior-General, and also for the speedy election of a worthy successor.

Notes From Clandeboye Bay.

The winter fishing is nearly over; there are still a few nets in the water, but the owners do not expect to sell what they catch now. They feed their pigs on them. In a little while the season for white fish will begin; the time during which they are caught in greatest abundance is while the ice in the lake is breaking up. Meanwhile the people hunt rats; the skins sell well, and a good many people eat the flesh and say it is very good, though to the unaccustomed it does not sound very appetizing. Some have been trapping them a good while, but unlawfully I believe; my neighbors have begun only within the last day or two. They say the rats are plentiful and in good condition.

We have not had mass since the year began, but the Rev. Father Comeau has been away among the Indians, and only returned to St. Laurent last Thursday. He stopped for dinner at a house on the lake on his homeward way. We hear that he will be here, at Clandeboye Bay, on Palm Sunday; it will be the time for us all to make our Easter duties, as it is not likely we shall have another occasion.

The Family Medicine. TROUT LAKE, Ont., Jan. 2, 1890. W. H. COMSTOCK, Brockville. Dear Sir,—For a number of years I have used and sold your "Dr. Morse's Indian Root Pills." I consider them the very best for "Family Use," and all customers speak highly of them. Yours truly, R. LAWSON.

Shoes that fit, shoes that wear, shoes that sell, shoes that fill the bill. After Dolges and the Moscow famous felt boots, Johnston's \$2.60, "Romes" kid shoes, Johnston's \$1.25 kid oxfords, King's 2.25 an and Black Skatin Boots for sale by A. C. MORGAN, 412 Main St.

CALENDAR FOR HOLY WEEK. APRIL. 7, Sunday—Palm Sunday. 8, Monday—Ferial office. 9, Tuesday—Ferial office. 10, Wednesday—Ferial office. 11, Thursday—The Lord's Supper. Maunday Thursday. 12, Friday—The Parasceve. Good Friday. 13, Saturday—Holy Saturday.

CITY AND ELSEWHERE.

We are obliged to hold over till next week a report of a fine sermon preached in North Dakota by Father Accorsini.

BRANCH No. 38 of the C. M. B. A. Relief Association holds its quarterly meeting at the hall of Branch 163 of the C. M. B. A. on Thursday evening.

At the regular meeting of the Truth society on Monday evening, a resolution was passed making the Northwest Review the official organ of the association.

The father of Mr. Markinski, of the Immaculate Conception choir, arrived from Chicago last week, and has opened a tailor store in the Rosin House block.

BRANCH No. 52 of the C. M. B. A. meets in Unity hall to-night. Amongst other business of importance will be the consideration of the report of the auditors for 1894.

We very much regret having to announce the serious illness of Mr. M. O'Donoghue. We sincerely trust we may next week be able to report at least a decided improvement in his condition.

The members of all the Catholic societies connected with St. Mary's parish are making arrangements to attend Holy Communion in a body on Low Sunday. The members of the Immaculate Conception Branch No. 163, of the C. M. B. A., will receive in a body at their parish church on Easter Sunday.

On Sunday afternoon a large number of the members of the Truth society waited on His Grace at St. Boniface to ask his consent to their placing the society under his patronage. It is needless to say that they met with a most kind reception, for it is well known that our new Archbishop takes a very great interest in the Truth society, and feels that it is destined to be a great power for good in this community. He not only accepted the office of patron, but addressed to the delegation some very encouraging remarks, and made some most valuable suggestions which, if carried out, will no doubt add to the strength and efficiency of the organization.

Mr. R. P. O'DONAGHUE, formerly of Stone-wall, who was amongst those who suffered in the fire which did so much damage in that town a few weeks ago, has located in Winnipeg, and is now running the Grand Pacific hotel on Market street west. Mr. O'Donoghue is a member of the C. M. B. A., and before leaving his old town in Ontario, some few years ago, was a most active and energetic worker in the association, having been several times the representative of his branch at Grand Council conventions, and also the promoter and organizer of many new branches. The local members of the association hope that he will now identify himself with the C. M. B. A. in Winnipeg, and give the association here the benefit of his experience.

WAGHORN'S Guide for April supplies us with the new postoffices opened to date, municipal and stage changes, the latest time cards by rail, stage, ocean and lake, including steamship sailings, fares, accommodation, etc., new county court divisions, map of the Dominion electoral divisions, license inspectors and districts both in Manitoba and the Northwest, and revised general business tables to date. The information given in the Guide is well chosen to afford all the necessary information that may be of daily use to business men and travellers, without loading them with statistical baggage of remote use. A word of praise is specially due for the very clear table showing the through time cards of the chief railroads through the States to New York and Eastern points. The plan adopted enables one to map out one's route and connections with perfect ease. The secret societies' tables embrace much useful information.

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THE REMEDIAL ORDER.

Alberta Daily Tribune, March 25th.

The decision of the Dominion Government concerning the appeal of the Roman Catholic minority of Manitoba against the recent legislation of that Province in the matter of education is a most important one. According to the temper in which it is received and discussed will depend the integrity of Confederation. So susceptible is it of becoming complicated with questions of race and religion, on which prejudice is so readily excited, that, unless it has dispassionate consideration, agitation and counter-agitation of such bitterness may result as will shake, if not shatter, our national unity. Every patriotic Canadian in forming an opinion upon the Government's action ought, therefore, to divest himself of factiousness and fanaticism.

The chief point to bear in mind is that the abstract question of whether a system of separate schools be or be not desirable is not at issue. The real issue is whether a grievance has been sustained which justice and the honour of the nation require to be remedied in such a manner as the constitution provides. The history of the Manitoba school question cannot be reviewed at length here. Shortly it is as follows: When the now Province of Manitoba entered confederation, the inhabitants by Bill of Rights, stipulated for a system of separate schools. In this demand both Protestants and Roman Catholics joined; for the Protestants were at that time in the minority and needed this protection then as much as the Roman Catholics require it to-day. This the Dominion of Canada agreed to. Manitoba's constitutional act was, in effect, the result of a compact or treaty between the Dominion of Canada and the people of the Red River settlement. The Manitoba Act was intended to provide and was supposed to have provided for the constitutional safeguarding of the right to separate schools of whichever section of the community might be in a minority. A system of separate schools was established and continued for 20 years. In 1890, the Greenway Government, pressed with charges of gross corruption, sought a means of diverting attention from its misdeeds by a new issue. It raised an anti-Catholic outcry and sought to deprive the minority of its separate schools. On the matter being submitted to the courts, the Imperial Privy Council decided in effect that, owing to a defect in drafting the Manitoba Act, the provisions asserted for permanently securing separate schools to the minority failed to accomplish that end. On a technicality, therefore, the minority found itself deprived of a right the faith of the nation had been pledged to secure to it.

But the constitution had provided a further safeguard for the remedying of any unforeseen injustice such as what has occurred. The British North America Act says that: "Where in any Province a system of separate or dissentient schools exists by law at the union, or is thereafter established by the Legislature of the Province, an appeal shall lie to the Governor-General-in-Council from any act or decision of any Provincial authority affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education." The Manitoba Act contains a provision to the same effect. The question of the right of the Roman Catholic minority to appeal to the Governor-General-in-Council under these provisions has been submitted to the courts. The Imperial Privy Council has decided that the Roman Catholic minority has such right of appeal; and it is this appeal which has lately been argued at Ottawa.

The Imperial Privy Council in so deciding admitted a grievance on the part of the Roman Catholics. Even Mr. Dalton McCarthy, in arguing for the Manitoba Government before the Governor-General-in-Council, admitted this grievance. He said: "The Privy Council has determined there is a grievance. If an order-in-council is to be passed simply because there is a grievance, there is no object in discussing the question before this body. I am not here to say there is no grievance"; and, again: "If this council has no discretion in the matter, and is merely carrying out the judgment of the Privy Council, the remedy goes as a right." The argument against the grievance being remedied was that of political expediency. The Dominion Government has met that argument in a manner that must secure for it the approbation of every honest and patriotic man. Recognizing the principle of Equity that there is no wrong without a remedy, it has determined that justice shall be done, no matter what the political consequences to itself.

Its opinion that the grievance which the Imperial Privy Council has declared to exist should be remedied, it has conveyed to the Provincial Government of Manitoba by what is termed the "Remedial Order." The rights of the minority are injuriously affected by two Provincial Acts of 1890. The Remedial Order states: "It seems requisite that the system of education embodied in the two Acts of 1890 aforesaid shall be supplemented by a Provincial Act or Acts which will restore to the Roman Catholic minority the rights and privileges of which such minority have been so deprived as aforesaid, and which will modify the said Act of 1890 so far, and so far only, as may be necessary to give effect to the provisions restoring their rights and privileges." The Province of Manitoba has, therefore, the settlement of the matter. If that province remove what the Imperial Privy Council decides to be a grievance, the question will disappear from politics. The Toronto Globe has suggested that Manitoba be given an opportunity of disposing of the matter, and has urged the province, if given the opportunity, to approach the question in a spirit of liberality. Mr. Leppier has said that if injustice had been perpetrated he would use his influence with the Greenway Government to have it rectified. The matter should not, therefore, be one of party. The Greenway Government can only disregard the representation of the Dominion Government on grounds of injustice and fanaticism.

ism. If the province fails to pass the necessary remedial legislation, it will be for the Dominion Government to legislate on the subject, under this provision of both the British North America and Manitoba Acts: "In case any Provincial law as from time to time seems to the Governor-in-Council requisite for the due execution of the provisions of this section is not made, or in case any decision of the Governor-General-in-Council, on any appeal under this section, is not duly executed by the proper Provincial authority in that behalf, then and in every such case, and so far only as the circumstances of each case require, the Parliament of Canada may make remedial laws for the due execution of the provisions of this section, and of any decision of the Governor-General-in-Council under this section."

The principle that the rights of minorities, whatever those rights may be, shall in each province be secured and protected, is the essential principle of Confederation. The Dominion Government, therefore, will, in the interests of Confederation, be justified in asking the Dominion Parliament to exercise its legislative powers in the event of Manitoba's continuing a policy which, whatever his opinion as to Separate Schools in the abstract, no student of history and law can consider other than a policy of fanatical persecution, disgraceful in a colony calling itself British. And if Parliament be guided by precedent, as well as by justice, it will pass such legislation. In 1871 the legislature of New Brunswick passed a law affecting the educational privileges of the Roman Catholics of that Province. No system of Separate Schools had been established by law before or after Confederation, so there was no appeal to the Governor-in-Council under the section before quoted of the British North America Act; and the Dominion Parliament had consequently no jurisdiction. Yet the Dominion Parliament went as far as it possibly could to secure the minority their privileges. At the instance of Hon. Mr. Costigan it on two occasions (in 1872 and 1875) passed a resolution urging the New Brunswick Legislature to modify its legislation so as to remove the grounds of discontent; these resolutions being passed by very large majorities. And a similar desire for Equal Rights now doubtless animates it.

Provincial rights will be in no way affected by such legislation. Provincial powers in this respect are subordinate to Dominion powers just as they are in the matters of Agriculture, or insolvency and of local works which the Dominion may declare for the general advantage of Canada. Resistance by Manitoba will be absolutely indefensible. Every one, therefore, in the Northwest Territories who loves British fair play, no matter what his religious belief or political predilections, will use his influence to induce Manitoba to listen to the voice of reason, and should Manitoba not so listen, to support the Dominion Government in upholding the principles of justice and co-operation. Its patriotic and courageous stand in refusing to sacrifice the rights of minorities and the stability of Confederation to suggestions of party expediency should be appreciated by all Canada; but most particularly by the people of the Northwest, who are in a very small minority in Confederation themselves, and, therefore, vitally interested in minority rights being maintained. Should the Government in this matter suffer defeat, it will be an intimation to all future cabinets to sacrifice statesmanship to the lowest considerations of the self-interest, thus further demoralizing politics and destroying all confidence in the power of the Union to protect its weaker members. The Tribune in nowise anticipates such defeat however. On the contrary it believes that all fair-minded men will join it in congratulating the cabinet on the course adopted.

A GRACEFUL TRIBUTE.

The Northwestern Chronicle, of Saint Paul, has a well-written report of Archbishop Langevin's consecration, which dilates on the reception at Government House. From this part of the report we call the following:—

One of the memorable features of the several days' celebration was the reception tendered the archbishop-elect and his clerical guests on Monday afternoon at the Government house, the official residence of the Queen's representative, by the present incumbent, Lieut.-Gov. Schulz. All the more distinguished residents of western Canada were present. The little members of the cabinet now fighting the Catholics were not there of course. Lieut.-Gov. McIntosh of the Northwest territories came all the way from Regina to assist the Manitoba executive in receiving. All the judges of the supreme court, many members of parliament and others holding high public positions, all the society people, even many Protestant ministers, came to extend good wishes to the new ordinary of St. Boniface. Never had such an assemblage of guests been seen in this mansion used chiefly for great receptions, never was there one there of so unique a character, comprising as it did many of the highest dignitaries of the Church in Canada. The aspect of the interior was picturesque, the purple cassocks of the bishops, black soutanes of the priests, quaint costume of the Trappist and other monks, handsome gowns of the many ladies, together with the military trappings of the guard of honor, made up a whole which formed an attractive scene for the artist's eye. One person to whom special honor was shown was the aged father of the archbishop-elect.

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