

NORTHWEST REVIEW

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Northwest Review.

WEDNESDAY, JANUARY 6.

TERMS OF OUR SETTLEMENT.

THE CATHOLIC PLATFORM

- 1 Control of our schools.
- 2 Catholic school districts.
- 3 Catholic teachers, duly certificated, but trained in our own training schools as in England.
- 4 Catholic inspectors.
- 5 Catholic readers, our own textbooks of history and descriptive geography, and full liberty to teach religion and comment on religious questions at any time during school hours.
- 6 Our share of school taxes and government grants, and exemption from taxation for other schools.

CURRENT COMMENT.

Obedience.

The condemnation of the "Electeur," a Liberal newspaper, by the acting Archbishop of Quebec and his four suffragan bishops, and the immediate demise of that newspaper in consequence, have furnished a fertile theme for many a diatribe from Protestant journals against the slavishness of Catholics. But, after all, the whole matter resolves itself into a question of choosing whom one shall obey. Some people choose party rulers and obey them blindly without incurring the stigma of slavishness. Many another man obeys nothing but his own unaided caprice and thereby generally proves himself a fool. Others—and practical Catholics are of this number—obey God rather than man, recognizing His voice in that of their duly consecrated Fathers in God. The editor of the "Electeur," by immediately resigning his self-chosen office, testifies to the obedience of his readers and, knowing them well, he realizes how hopeless would be an attitude of defiance. For he is aware that the Catholic Church, clerical and lay, is a splendidly disciplined army against which rebels are always a more or less lawless mob. And the deserters from that army live but a brief space, while the army never dies.

Warning Words.

In an editorial that is chiefly noticeable for its studied attempt to keep the balance true between the two warring elements, "La Presse" has these words of solemn warning: "That government which is most tempted to be violent should be, for that very reason, more guarded. Sooner or later its existence will be at stake, while that of the Church will never be. Beyond doubt excessive de-

monstrations will provoke equally energetic counter-demonstrations. Religious peace is more in the hands of the government than of the bishops, whom the 'non possumus' (Acts iv. 20) will always keep from laying down their arms."

Archbishop Langevin In Gaelic.

The stirring discourse which our brave Archbishop delivered in St. Boniface cathedral just after the "settlement" was announced now appears in Gaelic in the last issue of The Casket, whose able editor thus shows his high appreciation of that memorable pronouncement. Apparently this translation has been no easy work, if we judge from the frequent addition in parenthesis of the English words as explanatory of a rare use of some Gaelic expressions: thus, we have "cearnan scoile (School districts)," "firchoimhead (Inspectors)," "reiteachadh (concessions)," "Seomra comhairle Ghreenway (Greenway Cabinet)"; and the translator evidently gave up at "Remedial Bill," which is merely italicized. We have no doubt this sermon in the venerable idiom of the Gael will come home with especial force to the heart of many a doughty Scotch Catholic, who will bless A. S. Dughallach for having turned into resonant Keltic the eloquent protest of a Gallic prelate battling for the faith and the language of his fathers.

Archbishop Fabre.

The death of the Archbishop of Montreal last Wednesday, though long expected, is a great blow to his innumerable friends. How dearly beloved he was is manifest from the adjournment, owing to the news of his death, of a banquet in which the interests of the religion to which Mgr. Fabre gladly gave his life were held in small esteem. Political animus died out before the passing of a pure sweet soul. Edouard Charles Fabre was truly a great churchman. Remarkable for piety from his earliest years he soon became the model of all priestly virtues, especially of regularity and tactful zeal. Long before his elevation to the episcopate he was known as the apostle and confidant of young men. As bishop he showed a real passion for the liturgy of the Church and spent himself ungrudgingly in the visitation of his immense diocese and in the administration of the episcopal sacraments that are the recognized channels of apostolic grace. Not long ago the fact, probably without a precedent on this side of the water, was recorded that he had conferred the order of priesthood for the thousandth time. Sincerity and gentleness were his distinguishing traits. fitly expressed in his armorial motto, "in faith and meekness." The many Manitoba Catholics who knew and loved Archbishop Fabre will regret that they were not allowed to see his kindly face once more before he died, and will pray that his dear soul, purified by a long illness admirably borne, may soon be admitted to the vision of God.

Praiseworthy Submission.

Mr. L. O. David, of Montreal, lately published a pamphlet in which, while professing full loyalty to the Catholic faith, he sharply censured the clergy of Quebec for what he called their unwarranted interference in politics. Mr. David, in politics an ardent Liberal, is a sincere Catholic. This he now proves by withdrawing his pamphlet from circulation because it has been condemned by the Congregation of the Index in Rome. In a letter to the press he says: "I had sent my pamphlet on the Clergy to Rome, promising to abide by the decision of the Roman authorities. I learn that my work has been condemned by the Congregation of the Index; I keep my promise, I submit to

the judgment and withdraw my pamphlet from all places where it was on sale." This conduct reflects great credit on Mr. David. Albeit he is only doing his duty—for he would cease to be a faithful Catholic were he to rebel—still the doing of that duty under the circumstances supposes a fund of moral courage that is only too rare. Mr. David now ranks with such men as Mr. St. George Mivart and M. Henri Lasserre, who also bravely accepted a similar judgment, and he will deserve to have the usual acknowledgment from the Congregation of the Index: "Auctor laudabiliter se submisit."

Beaugrand's Bluff.

In striking contrast with this manly humility is the bluster in which Mr. Beaugrand of "La Patrie" indulges: "I expect it is quite likely that La Patrie will be banned by the bishops, but I will fight this question to the end. This will be another Guibord case. There are hundreds of news stands in the city where La Patrie is sold, and if I find by a sworn statement that the sales decrease as a result of ecclesiastical censure, or if their Lordships' action causes me pecuniary loss in any way, I am quite determined to carry the matter into the courts, and, if necessary, we will get a decision from the Queen's privy council."

Strange language for a noisy champion of freedom. While insisting on the liberty of the press, he denies to his ecclesiastical superiors liberty of speech. Ere they have raised their voices to condemn him, he seeks to intimidate them by threatening legal proceedings. He ought to know better than to refer to the Guibord case as a precedent. The issue of that shameful abuse of brute force was a moral victory for the then bishop of Montreal. And if any bishop or bishops think Mr. Beaugrand's paper deserves to be banned, banned it will be. No power on earth has any right to interfere with the spiritual ministrations of the Church, and the banning of error is a purely spiritual ministration. Mr. Beaugrand and others strive to obscure the issue by ranking the episcopal censure with government censorship of the press. But the latter is essentially executive, it physically enchains the delinquent by fine or imprisonment; whereas the former distinctly refrains from all physical or bodily compulsion, and merely lays a command upon the will of the Faithful. If this purely moral suasion is illegal, then Mr. Beaugrand's frequent condemnations of episcopal acts are also illegal, and what becomes of his boasted freedom of the press? Over against the loss suffered by "La Patrie" in the event of its being banned might be set the incalculable harm wrought in Catholic souls by the daily sophistries of "La Patrie" during a long course of years. The balance, with the interests of eternity on our credit page, would be easy to strike.

Father Cherrier's Figures.

Reverend Father Cherrier has written to "La Presse" two letters, full of facts and figures, on the Manitoba School Question. He shows, from the official reports, that, during the years 1881, 1885, 1886 and 1887, the Protestant Section of the Board of Education cost \$55,162 with an average attendance of 32,693 pupils, whereas the Catholic Section cost \$9,309.97 with an average attendance of 11,866. Thus the cost per head in the Protestant Section was \$1.69, while in the Catholic Section it was only 78 cents, less than half as much. And yet Mr. Tarte speaks of the criminal wastefulness of the Catholic Superintendent. He even accused the latter of having pocketed a salary of \$4,000 a year. Father Cherrier proves, from the Government reports that for 1884 Mr. Bernier received \$1,200, for 1887 \$1,500, and for 1888-90 at the rate of \$1,800 a year. During all that time the Protestant Superintendent was in receipt of \$2,000 a year, although he had a staff of well paid assistants, while Mr. Bernier did all the work of his department without the

help of any assistant. Father Cherrier adds: "I may here divulge a secret that is no longer one, namely, that the extravagance of the Protestant Section was precisely what suggested to our local ministers the idea of establishing a government Department of Education. But, naturally, when the time came for a public explanation, some scapegoat must be found, and what better scapegoat for a Protestant majority than a Catholic minority?" So, economy was the ostensible object of this iniquitous revolution. Since it took place, the extravagance of the Education Department of the Winnipeg board in particular has been steadily increasing every year. Even Mr. John O'Donohue has protested against this unjustifiable outlay.

Word-Jugglers.

The Laurier banquet seems to have been a sort of tournament in which the speakers vied with each other in the noble art of equivocation and misrepresentation. Mr. Laurier warbled in his sweetest notes: "I said to Mr. Greenway: 'The system of schools that you have established is no doubt satisfactory to the majority; but he not only just—be generous and make concessions to those who think differently from you and who believe that religion ought to be taught in the schools.'" One would naturally suppose that the advice should have been reversed, that Mr. Laurier should have said: "Be just before being generous; restore to Catholics the rights which the Privy Council says you have trampled underfoot." But the Hon. Premier clearly implies that Mr. Greenway is already just, an implication which the existence of a six years' grievance flatly denies; and Mr. Greenway, laying the flattering unction to his soul, proceeds to take his cue from his chief and to speak of his own generous intentions toward the Catholic minority. How childlike and bland is our local Premier's invitation! Join the advisory board and you will have a voice in the choosing of textbooks. Yes, one voice crying in the wilderness to ears that are deaf. And yet there are a few deluded, persons amongst us who endeavor to persuade themselves that, if we give the "Settlement" a trial, all may yet be well. Blinded by partisan zeal, they do not see how utterly untrustworthy are the promises of professional promise-breakers. Why, if we tolerated the "Settlement," Mr. Greenway and his followers would rivet the chains of eternal slavery upon the souls of our children. Once they had us in their power, their native tyranny would rend us.

MR. J. ERNEST CYR.

Amongst the speakers at the banquet tendered Mr. Laurier in Montreal last week was Mr. J. Ernest Cyr, of St. Boniface. Mr. Cyr is well-known in certain circles in this neighbourhood as an ardent Liberal who allows nothing to come between him and his allegiance to the party, and as the President of a body of obscure politicians who call themselves the French Canadian Liberal Association of St. Boniface. This organization is one of recent formation, it was formed at a time when no one in this part of the Dominion was aware of what the new Government would actually propose as a settlement of the School Question. We venture to say that, no sane man at that time imagined that Mr. Laurier would ever consent to sacrifice the interests of the Catholics of Manitoba to the extent which he has since done, but notwithstanding this uncertainty it was public property that the newly formed body of which Mr. Cyr was the head were prepared to put their party feelings and interests before all other considerations and no matter what the Ottawa authorities might agree to would be prepared to declare it satisfactory. It may therefore be admitted that when speaking at the banquet Mr. Cyr might have

been quite within the mark if he had merely claimed to speak for himself and the small membership of the French Canadian Liberal Association of which he is President, but he went beyond this and even had the audacity to assert that he was authorized to speak for all Catholic Liberals in Manitoba and, if the newspaper reports of his speech are correct, he added the astounding statement that the French Canadians of Manitoba are unanimous in accepting the so-called settlement. This last assertion is so manifestly false that it needs no comment, and as to Mr. Cyr's claim to represent Catholic Liberals of this Province we challenge him to produce his credentials and shall be much surprised if he can give the names of a dozen practical Catholics who authorized him to speak for them. We deny that he has the slightest right to pose as the spokesman of those hundreds of old time Liberals in this Province who utterly repudiate the so-called "settlement" and who declare that in such a matter they are Catholics first and politicians afterwards. But amidst the mass of absurdities and untruths of which Mr. Cyr's speech was mainly composed there was just one statement which was absolutely correct, viz:—"We French Canadians of Manitoba have for six years been subject to all sorts of outrages." There is no gain-saying this but of all the outrages there is not one our French Canadian neighbours have felt more acutely than that inflicted upon them by Mr. Cyr himself when he presumed to appear at the Montreal banquet as one of their representative men and to speak in their name. And the fact that he went there in company with the Hon. Thomas Greenway who as Premier of this Province has had more to do than any other man living with those outrages of which the speaker complained, does not tend to convince honest men that Mr. Cyr is sincere or that when party interests are at stake he is any more loyal to his nationality than he has shown himself to be to his religion. It was indeed a sorry spectacle that the President of "the French Canadian Liberal Association of St. Boniface" made of himself at the Montreal banquet—but after all it is consoling to know that amongst all the Catholics of standing in Manitoba not one of them shewed up at the banquet and that the best Mr. Laurier could do was to secure the attendance of such a very small gun as Mr. Cyr.

A VALUABLE TRIBUTE.

The Catholic Review of New York, the pioneer of the newer generation of Catholic journals, made famous by its learned founder, the late P. V. Hickey and its recent editor, the Rev. J. Talbot Smith, and now edited in part by one of the ablest Catholic writers in America, has this to say of our humble efforts. We only wish some prominent Catholics near home had enough sense to realize the truth of these words:—

The best friend that the Catholics of Manitoba have in the agitation for the recovery of their parental and constitutional rights in the school question, is the NORTHWEST REVIEW. Logical, persistent, courageous, it is a champion whose influence in the arena of public opinion is of inestimable value. They cannot admire it too highly, thank it too cordially, or support it too liberally.

REGARDING OURSELVES.

A resident of Regina who is known to but few of our readers who dwell outside the boundaries of the Territorial capital, sends us this week a long and rambling epistle re the school settlement, in which he criticises our methods of dealing with those who declare that the offer should be given a trial. We have informed him that for certain reasons, particulars of which we need not enter into here, but which we may say it is quite within his power to remove, we must at present decline to

A SHAPELY FOOT

A perfect fitting shoe are the combinations when lead to the beautiful story of Cinderella.

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CALENDAR FOR NEXT WEEK.

1897. JANUARY.

- 10 Sunday within the octave of the Epiphany. 11 Monday—Fifth day of the octave. 12 Tuesday—Sixth day of the octave.

CITY AND ELSEWHERE.

Classes will be resumed at St. Boniface College on Friday, the 8th inst.

Rev. Father Grenier, S. J., went to Stony Mountain last Saturday for the Sunday service.

Rev. Father LaRue, S. J., sang High Mass and preached at Portage la Prairie on New Year's Day and last Sunday.

Mr. Thomas Jobin, the Main street grocer, has gone East for the benefit of his health.

The Catholic schools of the city all re-opened on Monday after the Christmas holidays.

Rev. Father Woodcutter will preach a sermon to German speaking Catholics at the Church of the Immaculate Conception on Sunday afternoon next.

Last evening at their regular meeting the newly elected officers of branch No. 163, C.M.B.A., were installed and to-night the same ceremony will take place at Branch No. 52.

The great hockey match for the championship of the world, which took place in this city on Wednesday between the Winnipeg Victorias (who held the cup) and the Montreal Victorias, resulted, after a hard tussle, in a victory for the visiting team by 6 goals to 5.

A BELGIAN EXAMPLE.

(From the Casket.)

A friend has sent us a copy of The Monetary Times, Toronto, directing our attention to the editor's comment on Archbishop Langevin's resolute stand on the school question. We quote:

"Will the Archbishop be able to force all the children of Catholic parents into his schools? If so, he will be more successful than were the clergy of Belgium under a school law which is described as identical with that which the Manitoba Government has undertaken to pass, as regards the attendance of the clergy. Under the Belgian law of 1879 children of Catholic parents went to the forbidden State schools. The result was that parents, teachers and all concerned were excommunicated. Archbishop Langevin will surely pause before following this example, Belgium, where about one-third of the children were previously without the benefit of any education, does not offer an acceptable precedent for any part of Canada."

Should you ask a man if he has shed his horns, he can answer neither Yes or No without "putting his foot in it." Of such a character is the insidious question with which this quotation opens. The Archbishop will not try to "force" anyone. He could not if he would, and he would not if he could. He will use the spiritual authority with which the Holy Ghost has clothed him "to rule the Church of God;" he will appeal to the consciences of his flock, and late despatches from Winnipeg indicate that he has been doing so already to some purpose. So much for this captious query.

As for the reference to the school question in Belgium and the action of the Belgian clergy it is grossly misleading, to use a mild phrase. From 1830, when the country proclaimed its independence, until 1842 there were no State-aided schools in Belgium. It was a fundamental law of the realm that there should be no intervention on the part of the State in the intellectual, moral and religious direction of the country. The law of 1842 established a system of denominational schools supported by the State. Article 6 declared that "Primary instruction necessarily embraces the teaching of religion and morals."

In 1879, the ministry of Vanbunbeck passed a new law, abrogating that of 1842, and establishing neutral State schools. Provision was made for imparting religious instruction before or after school hours, which was modified later on so as to allow of such instruction being given within school hours. This was a sop to the Catholic conscience, but it failed of its purpose. Immediately upon the passage of the new law the Belgian bishops issued a joint pastoral, denouncing it as an "attack upon faith, upon piety, and upon the religious rights of the Belgian people."

Then began the grand struggle for religious education, wherein the Catholics of Belgium have set an enduring example to their co-religionists in other lands. "We shall make the earth produce millions," cried M. Maheu, the parliamentary leader of the Catholics, "that we may combat this infamous law, these Godless schools, and erect a Catholic school in the shadow of every church."

Such in brief is the history of the school question in Belgium. The editor of The Monetary Times tells his readers that Catholic parents who sent their children to the State schools under the law of 1879, as well as the teachers in these schools and "all concerned," were excommunicated. If this be so, it is the first we have heard of it. Certain it is, at any rate, that it was not Catholics cut off from the Church's communion, but Catholics in closest union with their clergy who routed the secularists in Belgium, and achieved so signal a triumph for the cause of religious education.

There is not in the world today another country where parental rights and the rights of conscience are so jealously safe-guarded as in Catholic Belgium. The right of the present to determine the kind of instruction his child shall receive in the secular branches, in morality, and in religion, is fully recognized by the law of the land. We know not what was the percentage of children in Belgium before 1879 who were without the benefit of schooling, nor are we disposed to take the editor of The Monetary Times as an authority on the point. But we do know on such excellent authority as Mulhall (Dictionary of Statistics 1892) that while in Belgium the average attendance of children per 1,000 of the population was 135, when these statistics were published, in the United States it was but 100, in Great Britain 123, and in Canada but 100.

BIRTH. O'CONNOR—On the 1st inst. at 139 Edmonton street, the wife of H. O'Connor of a daughter.

DEATH. O'CONNOR—On the 1st inst. the infant daughter of Mr. and Mrs. O'Connor.

NOTICE. We have mailed to all subscribers who are behindhand with their subscription, a circular urging immediate payment of arrears.

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Catholic Truth Society of Winnipeg. Honorary President and Patron, His Grace the Archbishop of St. Boniface.

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