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WEDNESDAY, MARCH 11.

**EDITORIAL COMMENT.**

**Secret Monitors.** Rev. Father Fouquet, O. M. I., has allowed us the privilege of reading a most interesting letter on the identity of English with Continental Freemasonry. We should have liked to publish this letter in its entirety; but, as we were not allowed to hold it for more than a week and as our limited space for this issue was already bespoken, we regretfully confine ourselves to one point. The Rev. Father, who is remarkably well-informed on Masonic matters, tells us that Manchester is the headquarters of a Masonic side-trading degree, called the "Secret Monitors" for Europe and America. "This Masonic sub-sect of traders makes its members swear that they will exclude from their special trading privileges not only all non-Masons but also the rank and file of Masons who are not 'Secret Monitors,' and that they will assist a brother Secret Monitor in preference to any other person, whether a Mason or not, by introducing him to business, by sending him custom, or in any other manner in which they can throw a penny in his way." How is this for brotherly love? The fact is, when once the principle of secrecy is recognized, it is impossible to keep its application within decent bounds.

**The Remedial Bill.** Our comment last week on the Remedial Bill has been misunderstood in certain quarters as implying that the Bill as it now stands must necessarily be inoperative. That is not what we meant. The Bill as it is, we declared to be fairly satisfactory. With respect to its 74th clause, we are fully aware that the Federal government has no authority to enforce its provisions; but we hold that it ought to amend the School Lands act so as to give us our legitimate share of the revenues accruing therefrom. These lands have been set apart for the support of Manitoba schools as those schools are recognized by the constitution. Now, the Privy Council's final judgment recognizes separate, as well as public schools. Therefore it gives us a right to all moneys coming from the school lands. Therefore, again, the Federal government has no right to hand over our share to the Manitoba government. The just and firm stand taken by our Ottawa rulers gives us every reason to hope that they will take this step to ensure the practical efficiency of the Remedial Bill.

**Missions to Non-Catholics.** A friend communicates to us a letter which he received from a Paulist Father concerning our remarks in the issue of the 26th ult. about missions to non-Catholics. We quote with pleasure the Rev. Father's words: "In two such missions given in our own church, one in January, 1895, the other in February 1896, there were one hundred converts a year in 59th street, New York, by our methods. In each of the Catho-

lic missions given through the mission year, it is safe to say we average four or five converts and leave under instruction as many more, and we give about 30 or 35 missions each year. One of the Fathers with me tells me of a mission given by Jesuit Fathers in a town in the Cleveland diocese, a place in which Father Elliott had been about a month previously; they had fifty converts." This is very welcome news, and we hope the Paulist Fathers will spread this news broadcast; for, in spite of considerable reading in Catholic exchanges, we had not yet come across this valuable information. Moreover, we trust the Chicago 'Review,' which reproduces our paragraph on 'The New Dispensation,' will kindly follow it up with the present correction. However, we cannot help observing that, according to our friend's correspondent, the only missions to non-Catholics which were directly productive of conversions were those held in the great Paulist Church, of New York, where the atmosphere is saturated with the sacramental Presence and the tokens of Catholic worship. The fact that a Catholic mission reaped a great harvest after a non-Catholic mission proves two things: (1) that the latter prepares the way for conversions by removing prejudices, but (2) that the former more effectually moves the will and wins justifying grace. Of course, this correction in no way affects our main contention that the talk about a 'New Dispensation' is untheological and betrays a narrow-minded ignorance of what the Catholic Church is doing all over the world. Among the many admirable qualities of the American Catholics can hardly be ranked the itching which some of them betray to set their nation above all others and to despise whatever does not conform to their view of what is distinctively American. If any one good-humoredly criticizes such people they bristle up and protest against 'vilification.' Extreme touchiness is a sign of national youth and will no doubt wear off with the wisdom of age and a deeper knowledge of history past and present.

**The Six Months Hoist.** When Mr. Laurier proposed the six months hoist, he won a momentary triumph by the glamor of his rhetorical appeals to popular prejudices, but he lost immensely in the esteem of his fellow Catholics. Apparently, all the tenderness of his feeling is reserved for the distorted conscience of some Protestants; as for the conscience of his coreligionists he does not deem it worth a row of pins. Stripped of its rhetoric, his speech means in plain English: let error have full swing, and mind you muzzle the truth. It is a sad spectacle for angels and men to see the hero of fine phrases fallen so low. In the long run he will be the chief loser thereby.

**Another Lie Nailed.** On reading, about a month since, in the cablegrams from France, that fifteen priests (one paper here said 'fifty') had left the Church of Rome in the department of Charente Inferieure, we requested a French friend to write to the editor of Le Rochellois of La Rochelle for accurate information. This is what Mr. Ossian Pic, the above-mentioned editor, replies under date of Feb. 17th: "In the diocese of La Rochelle only two priests have unfrocked themselves; both of them have left their parishes to go and live with mistresses. Had they simply left their parishes without professing to be Protestants, they would have been liable to military service, which they escaped by officially declaring themselves Protestant ministers. The Masonic government being full of kindness for the authors of such scandals, the deserting priests are left in peace, without being required to act as clergymen. Thus it happens that one of the two, Nazereau by name, has returned to private life where he is courted oblivion. The other, Bonhomme, took it into his head to preach his new tenets in some villages, accompanied by an out-and-out freethinking journalist of Saintes. His sermons having every-

where excited indignant protests, he was obliged to go further afield, and we have not heard any more of him and his mistress. There has not been one single bona fide conversion. Such are the facts in their most absolute exactness." Even had fifteen, or fifty, priests apostatized, we might have been sure that their motives for so doing were shameful. But here we have only two very bad eggs magnified into fifteen by the lying cable. For aught we know, by the time the story is re-edited by the P. P. A. or A. P. A., the numbers will have swollen to fifteen hundred.

**Welcome Words.** A holy and learned bishop, to whom we had been sending the Review as a present, writes to us as follows: "For some time past you have been courteous enough to send me a copy of your paper gratis, for which I am sincerely thankful. I enclose you a small offering [five dollars], not to decline your courtesy, but to show my appreciation of the spirit and ability with which the Review is conducted, especially in dealing with the question of the Manitoba schools. It is much to be regretted that other Catholic papers in the Dominion are not as true to the cause." We have already privately thanked his Lordship, who does not wish his name to appear, for his noble words of encouragement and his practical assistance to our struggling finances. In many ways, such as continual requests to exchange from leading papers and magazines, we have reason to be grateful for the widespread appreciation of our efforts. Just after writing the above sentence, we received from one of the best known Catholic editors in the United States, a letter in which he says: "Your work in the Northwest Review is bright and effective." Such testimonies make ample amends for the charlismess of some Catholics nearer home who are not able to appreciate what we are doing for them.

**MOWAT AND REMEDIAL LEGISLATION.**

For years the Review has been a firm and consistent supporter of the Mowat government, which has been endorsed by the electors of Ontario at each succeeding general election because of the loyal support given it by the Catholic electors. When fanaticism was abroad and the Protestant horse was trotted out to do duty against Catholic schools; when the opposition sought to score against that government by charging it with pandering to the Catholics, Sir Oliver Mowat stood firm and unmoved and met the appeals of the bigots by pointing to the Constitution and declaring that interference with Separate Schools meant interference with the Constitution. This was the conduct of a statesman, conscious of the grave responsibilities resting upon him and his government as constitutional rulers. It was a position which appealed to the loyalty of the electors and it gave every honest man the impression that Sir Oliver Mowat was not only a statesman of profound wisdom but of undoubted loyalty; that he was a man who put country before party, and was above stooping to mere party expediency when the larger interests of the State and loyalty to the Constitution demanded it. For these reasons, the Northwest Review was always a great admirer and a warm supporter of Sir Oliver Mowat's government.

But, the scene is changed and our erstwhile idol has proved to be of the earth earthy. Sir Oliver Mowat has offered an amendment to Mr. Crawford's motion, regarding the Remedial Bill. Mr. Crawford's motion is a straight condemnation of Separate Schools. This did not suit Sir Oliver, and he has brought in an amendment not indeed condemnatory of Separate Schools, but condemnatory of the Dominion Government in "coercing" the province of Manitoba. This is not honest, Sir Oliver! This is what shows that you are not the constitutional idol which we had always thought you. When the fanatics of Ontario were clamoring for the abolition of Separate Schools, you appealed to the Constitution as an effect-

ive bar. You told them that the educational powers of the province were limited and, should any government go beyond that limit, the Constitution would be violated and the province would have to submit to a higher authority, specially charged with protecting the minority. What the bigots threatened in Ontario the bigots of Manitoba successfully carried into effect. They violated the Constitution. They abolished Catholic Schools and compelled the Catholic minority to pay their taxes to support Protestant Schools. What you foretold might happen in Ontario, should the programme of the bigots succeed, has happened here. The Imperial Privy Council has decided that the action of the local government has gone beyond constitutional limits and that the Dominion Government has the right to relieve the minority and restore their rights—that is, Separate Schools. What you foretold the government would have to do in Ontario, it is now called upon to do in Manitoba. What you said the Dominion Government would be forced to do, under certain contingencies in Ontario, you are now prepared to call "coercion" when applied to Manitoba. What would be simply an act of justice demanded by the Constitution, if applied to Ontario, becomes an act of "coercion" when applied to Manitoba! And why? Simply because there is an opportunity given to Sir Oliver Mowat to injure the government that is constitutionally charged with redressing the Manitoba grievance, and, thereby, assisting his political friends to a seat on the treasury benches. Sir Oliver Mowat knows, probably better than any other public man in Canada, that the Dominion Government is bound to redress the grievances of the Manitoba minority; he knows that any obstruction to that action is an attack on the Constitution, which, if successful, might disrupt confederation and bring about the race and religious troubles of pre-confederation times. Sir Oliver knows what that means, although he may not realize fully the extent of the danger.

With a full knowledge of the law and facts, he should have moved an amendment endorsing the constitutional course of the Dominion Government. Failing in this, his wisest course would have been to tell the House that the question is one outside its jurisdiction, and, therefore, one with which it has nothing whatever to do.

The amendment which Sir Oliver Mowat introduced into the Legislature of Ontario and used a partisan majority to carry, has ruined his reputation for statesmanship and political honesty, and he stands before the people of Canada as a man whose hitherto spotless record is at length tarnished by the corroding rust of party spirit.

**BIRDS OF A FEATHER.**

The A. P. A., in council assembled, embodied in one resolution their sympathy for the majority in Manitoba and the rebels in Cuba. Evidently this foreign association understands the exact position of the majority in this province when it expresses, in one resolution, its sympathy for the rebels against the constitution of Canada and the rebels in Cuba. They are both in the same boat, the only difference being that the rebels in Cuba are much braver. They are facing death and the confiscation of their goods, while the leaders of the rebels in Manitoba are satisfied to shout loyalty, draw their salaries and incite rebellion. Nevertheless, it was cruel of the A. P. A. thus to joke at the expense of the Manitoba Government.

**"MANITOBA SCHOOL QUESTION."**

"Resolutions Passed by the Catholic Truth Society."

From the Montreal Star of the 22nd February, we clip the following: A well attended meeting of the Catholic Truth Society was held on Friday night in the library under the Gesu, the president, Mr. Kavanagh, Q. C., in the chair. The subject of the evening's lecture was, "The Rights and Obligations of Conscience." The considerator of the subject led to the following resolution, which was unanimously ad-

ed without regard to party politics:  
1. Whereas the Manitoba legislation of 1893 in the matter of public schools is an unjust and unconstitutional attack upon the inalienable right of Catholics in that province to educate their children according to the dictates of conscience;  
2. Whereas it has been decided by Her Majesty the Queen in her Privy Council in England that the Manitoba legislation of 1893 is a grievance of which the Catholic minority in that province rightfully complained;  
3. Whereas the Manitoba Government has refused to remove the grievance;  
4. Whereas this unjust legislation has not merely its effect as against the present Catholic population of Manitoba, but it will necessarily have the further effect of preventing Catholic immigration to that province; Be it therefore unanimously  
Resolved, That it is the duty of the Parliament of Canada to act upon the decision of Her Majesty's Privy Council in England and to remove without further delay the grievance from which the Catholics of Manitoba suffer under the present provincial school law.

**LIP-LOYALTY.**

Whenever any body, whether a Legislature, a Municipal Council, or a Ministerial association, wishes to pass resolutions condemning the Dominion Government's Remedial Bill as coercive of Manitoba, they invariably begin their treasonable assault on the Canadian Constitution by passing a resolution declaring their loyalty to the Crown and Person of our most gracious Queen. This shows how conscious these assemblies are that their conduct is nothing short of treason against the Crown and authority of the Sovereign; otherwise there would be no necessity for all this lip-loyalty. The latest performance of this kind comes from Toronto, where the city council prefaced a resolution condemning the Remedial policy of the Dominion government, with one of loyalty to the Queen. All these people know that in condemning the government they are offering treasonable resistance to the commands of Her Most Gracious Majesty-in-Council. Hence, the traitors' professions of loyalty. Ah! What rogues!

**ONLY A POP-GUN.**

To those who know the gallant Major Mulvey, his speech in the Legislature about shouldering a gun and marching through the Constitution of Canada will only create a laugh. If that gun does not create more havoc than heretofore, it will be a most harmless pop-gun indeed. The major tells us that he has, on several occasions, taken up his gun and that he will do so again. It would be interesting to know where the Major's dead are buried? On what fields of gore and glory has that gun been borne by our belligerent friend? The Major's feats in arms have been in the past, whatever they may be in the future, of a most peacefully harmless nature. While the gallant "little Black Devils" were facing the dangers of war in the recent rebellion, the gallant Major was enjoying all the luxuries of war, without any of its dangers, in the picturesque valley of Qu'Appelle. The Major was there and so was his "gun"; but they were both as harmless as now. Therefore, wherever the Major is known, this little gun episode will only create a laugh.

There is, however, a very serious side to this speech of Major Mulvey's. He is, unfortunately, a member of the Legislature of the province and, more unfortunately still, wears the livery of a Major in the militia of Canada. These two facts will give weight to his utterances far beyond anything which they intrinsically deserve; they will be quoted by the enemies of Canada as a sure indication that we are on the verge of a rebellion over the settlement of a simple question of constitutional law. This is very much to be deplored, especially as there is not the least cause for any such scare, and because it is likely to work no little injury to the interests of this province. The consternation which would be created in the minds of our English officers, and our English officers, if they were to see that House and charge at the sight of a thing to p.