

## The Northwest Review

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WEDNESDAY, JANUARY 22.

### EDITORIAL COMMENT.

The proof-reader's lot is not a happy one, especially when he happens to overlook the mangling of a poet's dainty lines by the unpoetical compositor. By way of apology to Mrs. MacGillis for the incorrect rendering, in our last issue, of her touching tribute to the memory of Monseigneur Tache, "beloved in all the land," we reprint it with pleasure. "Hæc placuit semel, hæc decies repetita placebit."

The name of Florence Nightingale stands, in the mind of the Protestant English-speaking world, for heroic devotedness and skill in organizing relief for the sick and wounded. The orators, youthful and otherwise, who periodically sing her praises, will be rather surprised to learn, from a forthcoming work on the hospitals of the Crimea by one who ministered in them, that her work there would have been a flat failure, had not the Irish Sisters of Charity taught her how to put order and method into it. The fact is that, whereas Protestantism has only this solitary instance to point to in the line of charitable heroism, the Catholic Church has thousands of Florence Nightingales wiser, more self-denying and more persevering than she ever was. She returned from her short, sharp campaign to a comfortable and luxurious home; they never return to anything but the daily discipline and hourly self-abnegation of the religious life; and as to organizing ability, the Superiors of our large communities of women could give points to many a Cabinet minister or General in active service.

The garbling of Mr. W. T. Stead's report by the American editor of the Review of Reviews is a still graver matter than we thought last week. We print the two versions side by side in another column, as copied by us from the two simultaneous editions of Mr. Stead's great periodical. The originals may be consulted by anyone who applies to the editor of the NORTHWEST REVIEW. They reveal the fact that the Pecksniffian comment, "A notable sentiment," etc., which at first appeared to be a personal remark of the Free Press correspondent "Catholic," is the American editor's own, printed in an article signed with the initials of his chief, "W. T. S." Of course, when we lay the blame on the editor, we mean, not that he necessarily wrote the added words himself, but that he is rightfully held responsible for having, whether purposely or through oversight, allowed such a travesty of Dr. Croke's words

and of Mr. Stead's report to appear in his Review. This is one of the most barefaced frauds in contemporary literature, and it is a masterpiece in its special line. One of our friends has written to Mr. W. T. Stead a full statement of this new departure in American editing. It will be seen, by whoever counts the added words we have capitalized, that they are more numerous than the words of the original passage, so that the garbler has actually more than doubled the length of the great interviewer's text. Unless the real forger is publicly stigmatized and dismissed from Dr. Albert Shaw's service, people will lose confidence in the New York edition of the Review of Reviews.

### THE ELECTIONS AND THE SCHOOL QUESTION.

Manitoba has shot her bolt. The School question has been kept alive to help Mr. Greenway carry the Province in another general election. That was the one purpose of the Government. A fanatical electorate had also been encouraged to believe that an overwhelming vote against remedial legislation would intimidate the Government at Ottawa, who have been accused of an intention to coerce the Province and trample on its rights. In all the Protestant constituencies the cry has been, "Shall Manitoba be coerced?" and in their ignorance of the real merits of the question the electors sent back the expected reply, "Never!" The Province has responded to the appeals made to its bigotry and intolerance. The Greenway Government is once more sustained; the politicians are delighted, and an ignorant populace are rejoicing that they have been saved from the clutches of the Hierarchy! The Province is happy, but as it recovers from its debauch of passion and prejudice it will realize that its bolt is spent and that there is nothing further it can do.

By the last judgment of the Privy Council the School question was handed over to the Federal authorities for settlement. Before taking action they made an appeal to the honor and conscience of the Manitoba Government, in the hope that the necessity of Federal intervention would be obviated. The appeal was disregarded, and now the authorities at Ottawa are compelled to act, that duty being imposed upon them by the constitution as certified by the Privy Council. Mr. Greenway and his friends used the question to get another lease of power; a fanatical electorate may have thought that in voting as they did they were entering a necessary protest; but all has been done now that can be done, and the country looks to Ottawa for the conclusion of the matter. The Manitoba bolt has been spent, and for the last time the people and Government here have been reckoned with. The scene shifts to the Federal capital.

It is impossible to suppose for a moment that the result of the elections here can have the slightest influence on Parliament. It is known at Ottawa that the School question has been used here purely in the interest of politicians seeking a partisan advantage, and that its merits have been entirely ignored. The injunction of the Privy Council to remedy the grievance of the Catholic minority of Manitoba is not to be disregarded because the majority have responded to the appeals to their religious hatred and intolerance. If the verdict last week were the calm, enlightened judgment of the people it could not affect the duty of Parliament, still less can it do so when it is known that it was the result of ignorance lashed into a fury of hate and jealousy. No appeal has ever been made to the reason and intelligence of the people of Manitoba; the politicians and the politico-clerics have not permitted this. In only one Protestant constituency in the Province has the School question on its merits been made the straight issue. In Russell Mr. James Fisher, by letters, pamphlets and speeches, had educated the electors to a complete knowledge of it, and to the responsibilities of the majority under the judgment of the Privy Council. He stood for remedial legislation boldly, and

without equivocation or reservation of any kind. He appealed to the intelligence, the justice, the fair play of his constituents, and he was elected. If the people elsewhere had been equally educated the result would have been very different.

The Privy Council has said that there is a grievance, and the constitution enjoins that it shall be remedied. Parliament is now face to face with that duty. The declarations of the Premier, of the Speech from the Throne, and of the mover of the Address in reply give ample assurance that this duty will be discharged, so far at all events as the honest determination of the Government can do this. Parliament need not hesitate because of Manitoba. The people here may be intolerant enough to deny justice to the religious minority, but they will think twice and thrice before defying Parliament and resisting the authority of the constitution. There is no coercion in being obliged to submit to the law. We do not say that a barglar is coerced when, caught in the act, he is sent to prison, he is merely subjected to the penalties of the law. To resist constitutional authority, lawfully exercised, is rebellion. Manitoba will have to submit to whatever measure of remedial legislation Parliament in its wisdom may pass, for the simple reason that Manitoba is not above the constitution and a law unto itself. And this she quite expects to do, for her bolt was shot on the 15th.

### THE LITTLE RED PAMPHLET.

Among the many interesting incidents connected with the election of the Honorable Col. Prior, Controller of Inland Revenue, perhaps the most interesting was "the little red pamphlet" on the Manitoba school question, by Mr. A. E. McPhillips, Barrister-at-Law. Col. Prior was offered and accepted a Cabinet position in the Federal Government and had to seek re-election. British Columbia had been agitating for Cabinet representation for some time and it was expected that Col. Prior would be re-elected by acclamation. Not so, however. The Liberals nominated a candidate and sought to elect him on their opposition to the Manitoba school legislation policy of the Federal Government. While the liberal leader was declaring to the electors of Montreal centre and Jacques Cartier, that he wanted to see the minority in Manitoba restored to the same rights and privileges which were enjoyed by the Protestant minority in Quebec and the Catholic minority in Ontario, Mr. Joseph Martin and the Liberals of Victoria were seeking to defeat Col. Prior, a member of a government pledged to grant the relief demanded by their leader, Hon. Mr. Laurier.

The Manitoba school question, then, was the only question of any moment before the electors. On it alone the Liberals sought to defeat Col. Prior. Mr. Joseph Martin, the author of that mischievous legislation, was sent for and, notwithstanding that he had declared the law to be "rank tyranny," he hurried to Victoria to explain the beauties of this "rank tyranny" to the electors. There resides in Victoria a young and aspiring limb of the law, named E. V. Bodwell, who was unwilling to allow the great Joseph to shine in Victoria. On the evening Mr. Joseph Martin was to have unfolded to an admiring and, of course, intellectual audience, the beauties of his "rank tyranny," this ambitious youth got up and delivered a two hours' harangue on the Manitoba school question that would have made Clifford Sifton or Fred Wade green with envy. Mr. Martin was so completely knocked out that he could scarcely hide his chagrin. He admitted that Mr. Bodwell had left him nothing to say on the question for which he had travelled across a continent to orate upon. Mr. Bodwell became the hero of the hour. In his speech he had outdemagogued the greatest demagogues Manitoba could produce, and that is saying a great deal.

His great effort was, of course, printed and was full of misrepresentations and falsehoods. At this juncture Mr. A. E. McPhillips, a former resident of our city, stepped into the breach and, in a most

clever and crushing reply, exposed Mr. Bodwell's unfair, dishonest and false presentation of the Manitoba school question. This reply of Mr. A. E. McPhillips was issued in pamphlet form and must have proved a great revelation to all who honestly desired to study and understand this question and arrive at a true decision.

Someone had the courtesy to send us this pamphlet. We read it with a good deal of pleasure. It was a most complete and admirably arranged reply, and shows that Mr. McPhillips, like our own Mr. Ewart, possesses the concise and happy controversial knack of presenting facts in curt but crushing phraseology. Evidently Mr. McPhillips has been an attentive observer of the Manitoba school controversy and has studied Mr. Ewart's style very closely. Had we not seen Mr. McPhillips's name attached to the pamphlet, we should have credited it to Mr. Ewart. Greater praise than this we could not give his able and well written pamphlet. It will give the honest and well disposed citizens of Victoria and all British Columbia an opportunity to learn the true status of this question and its bearing on the constitution. The more it is studied and the more the actual facts become known, the better it will be for all concerned. For a while the demagogues may deceive the unthinking multitude and excite their worst passions; but a time will come when the people, recovering from their temporary insanity, will pause and learn that they have been the dupes of malicious and designing demagogues. In that moment of calm reflection they will honor and respect Mr. McPhillips, and correspondingly condemn Mr. E. V. Bodwell and his methods.

### FRAUDULENT BOASTING.

By the Protestant population of Winnipeg Mr. John O'Donoghue has all along been treated as a huge joke. They have had their fun out of him, by playing on the well known and consuming vanity of the man. They elected him a trustee of the Protestant school Board so that they might use him to misrepresent the views of the Catholic laity on education matters; but, unfortunately for the success of this design, the Catholic laity promptly and vigorously repudiated him and told the people of Canada that Mr. O'Donoghue represented only himself. John has, ever since, been laboring hard to show that he represents at least a small clique, as appears by the following from the Tribune:

Shortly after N. Clarke Wallace put in his resignation six Catholics in Winnipeg telegraphed him expressing pleasure at his action. The following letter has been received by Mr. John O'Donoghue: My dear sir,—I hope you will pardon me for not replying to your congratulatory telegram. I am much pleased to-day to hear that the government of Manitoba are determined to stand by the public school system of that province. I am, dear sir, faithfully yours, (Sgd.) N. CLARKE WALLACE.

Six Catholics in Winnipeg telegraphed Mr. Wallace expressing pleasure at his action! Who are they? Mr. John O'Donoghue is the only one on record whose "congratulatory telegram" has been mentioned by Mr. Wallace. Who are the other five, and why has Mr. Wallace ignored them? It would be impossible to find five such other Catholics (?) in Manitoba. We challenge Mr. O'Donoghue, or the Tribune, to give us the names of the other five and, if they are given, we pledge ourselves to prove that they are not one whit more entitled to the name of Catholic than is Mr. O'Donoghue.

As we said before, Mr. O'Donoghue has been a fund of amusement to our Protestant friends, and, were it not for the scandal and humiliation which he seeks, through his overweening pride and ignorant vanity, to bring upon the Catholic name, he would be an unfailling source of fun to the Catholic population as well.

If we are to judge by the "howling language" which the press of Winnipeg attributed to Mr. O'Donoghue in the discharge of his official duties as school trustee, he has been, at least, a "howling

success." John excused his profanity on that occasion by telling the public that he is "Irish," thus implying that an Irishman could not fill the humble office of school trustee without fighting and swearing. Where John made a mistake was in not classifying Irishmen, and placing himself in his proper class. From the dawn of Irish history there has always been a miserable class of Irishmen, who throw mud at their countrymen and bring their race and religion into contempt, who fraternize with the worst enemies of both and stop at nothing, however shameful, to prove to these enemies that they are traitors ready to sacrifice all in order to win the enemy's approving smiles. Fortunately, this despicable class is not very numerous, but the few that history has given us have been the instruments of much shame and humiliation to their race and country. A proud and sensitive people feel the humiliation brought upon them by the presence of even ONE such among them.

Mr. O'Donoghue claims to be an Irish Catholic. How does his conduct square with these pretensions? Irish Catholics have proved on many memorable occasions, that they would give up their lives and suffer any persecution rather than betray any principle of their holy religion. How does Mr. O'Donoghue's conduct conform to this standard? He has publicly boasted that Mr. Joseph Martin abolished Catholic schools at his solicitation and on his advice. Is that the conduct of an Irish Catholic? Since the abolition of these schools he has been continually misrepresenting the views of the Catholic laity on this question. Is that characteristic of an Irish Catholic? On several occasions he has grossly insulted the Archbishop and clergy of the diocese. Is that the mark of an Irish Catholic? While affirming before the Canadian Privy Council that he was "a good Catholic," he belonged to a secret society which debarred him from all the rights and privileges of an ordinary Catholic. To advertise his shame, he appeared in public, in masonic regalia, at the laying of the corner stone of a masonic temple. All this was bad enough in such "a good Catholic" as Mr. O'Donoghue, but not content with thus proving his qualifications to be called "a good Catholic," this man, as if intoxicated with his former shameless treatment of Catholics, actually proposed to his colleagues on the school board to use the money of Catholic tax payers to lay the corner-stone of a new school with masonic ceremonies! His telegram to Clarke Wallace, congratulating him on "ratting" from his party, rather than doing a simple act of justice to Catholics is on a par with his other behavior towards us. Mr. O'Donoghue has done everything possible to show his utter contempt for the authority of the church. He has publicly scandalized its faithful children, and yet is allowed to enter her sacred portals.

The patience of Catholics is, like that of their Master, infinite. Even John is a fit subject for the mercy of God. He may be less a sinner than a fool.

### ANALYSIS OF THE ELECTIONS.

The Provincial elections took place on Wednesday last and in accordance with general expectations, which were based principally on the shameless manipulation of the voters lists throughout the country by the partisan agents of the government. Mr. Greenway has secured a snap verdict, and contrary to the will of the bona fide electors of the constituencies, will meet the new house with a slightly increased majority. The complete returns give the following results: Government, 30; Opposition, 7; patrons, 2; with the constituency of Dauphin in which the election takes place to-day, still to be heard from. Amongst the consoling features of the contest are the re-election in the Protestant constituency of Russell of Mr. James Fisher, the outspoken champion of the Catholic minority, and the success in Woodlands of Mr. R. P. Roblin, who secured the largest majority of the campaign. All the members of the cabinet were returned, but Mr. Cooper in Portage la Prairie gave the minister of