

# Northwest Review

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SATURDAY, MARCH 18, 1905.

## Calendar for Next Week.

### MARCH.

- 19—Second Sunday in Lent. Feast of St. Joseph, spouse of the Blessed Virgin. Tenth Anniversary of the Most Rev. Archbishop's consecration.
- 20—Monday—St. Cyril, Bishop of Jerusalem, Doctor.
- 21—Tuesday—St. Benedict, Abbot, Founder of the Benedictines.
- 22—Wednesday—The Lances and Nails, transferred from the 17th inst.).
- 23—Thursday—Votive office of the Blessed Sacrament.
- 24—Friday—The Holy Shroud.
- 25—Saturday—Lady Day or the Annunciation of the Blessed Virgin Mary.

## IRISH POLICY.

We ought not, we suppose, be surprised that the "Times" has made itself the mouthpiece of the Irish Orangemen in attacking Sir Antony MacDonnell, the Under-Secretary. It has always supplied by its attitude on Irish affairs a contrast to the spirit it has displayed in dealing with affairs elsewhere. In writing of events in other lands it constantly advocates constitutional freedom; in its comments on Irish administration it invariably supports an unconstitutional policy. In making an onslaught upon Sir Antony MacDonnell the editor casts all regard for constitutional principles and fair play to the winds, and does not hesitate to misrepresent the Irish situation. The selection of Sir Antony as successor to Sir David Harrel was generally looked upon as a new and desirable departure. All satisfactory government is based on the consent of the governed. In Ireland, however, that principle does not obtain. There is a small section of the population, consisting for the most part of the Northern Orangemen, who have practically had in their hands the direction of Irish policy. They have appointed the men by whom the Irish policy has been carried out. This strange, extraordinary privilege was so regularly exercised that in time they treated it as a right. The vast majority of the people have had no voice in official appointments. Not only that, but care was taken that no one of their creed or sentiments should be chosen for an official position. About the time of Sir Antony MacDonnell's appointment the incongruity of this procedure began to be recognised. It was felt in England that when the army is so largely recruited with Irish Catholics, when they show their energy and capacity in so many phases of public life, and when, in view of possible wars with great Powers, their aid is of the utmost importance to Great Britain, it is not only an anomaly, but unwise to shut Irish Catholics out from official posts in Ireland. The Lord Lieutenant cannot, according to positive law, be a Catholic. According to practice no official in a prominent position in the Irish executive could be a Catholic. An experiment in the direction of Constitutionalism was made by the appointment of Sir Antony MacDonnell as Under-Secretary. The Orangemen were at once furious. The idea that the Under-Secretary should be appointed without even a hint or a suggestion from them and that a Catholic should be chosen for the post was intolerable to them. From that time up to the present they have day after day denounced Sir Antony MacDonnell, and on Saturday last their clamour for his retirement appeared in the "Times" in the form of a leading article.

What are the charges brought against the Under-Secretary? First, that he has sought to ensure wise administration by meeting the legitimate wishes of the majority of the

people. He has, says the "Times" a policy of his own, and Irish Unionists are convinced, rightly or wrongly, that the aim of that policy is to favour and strengthen the Clericalist and Nationalist elements of the country to the disadvantage of those who are loyal to the British connection." What a confession for a responsible paper such as the "Times" to make—that it is to the advantage of the Orange folk to keep up discontent amongst the masses of the Irish people, and what an argument for a change! Sir Antony MacDonnell has to plead guilty to the accusation. He has endeavoured to produce content amongst the people. In doing so he has sinned mortally against the canons of Irish administration. It cannot be permitted. "The retention of Sir Antony MacDonnell in his present office, with far more ostentation of authority and power than in the case of any of his predecessors, is," the "Times" declares, "regarded by the Ulster Unionists, in particular, as a sure indication that this policy is to be persisted in, and probably extended." It is scarcely necessary to add, after such a candid avowal of the views and motives of the Orangemen, that they believe firmly that the Administration in the hands in which it is now practically vested is swayed by influences that are irreconcilably opposed to Unionism and Unionists. The policy upon which Sir Antony has been acting has not been without result. It has been found that the number of the magistrates and police could in some places be reduced, as there was nothing for them to do. In this way too he has sinned against the Orange canons. The "Times" informs us that the Ulster Unionists are alarmed at the development of a policy "which aims at impairing the securities for order and property by the reduction of the constabulary force and of the effective magistracy, at a time when the judges have found terrorism rampant in many districts and when the United Irish League openly avow that they intend to accomplish the purposes of their forerunners some twenty years ago by a return to the old methods." Taking the country as a whole the judges, as statistics prove have found the calendars exceedingly light, and in some instances have been presented with white gloves. Sir Antony MacDonnell was "lent" by the India Office to the Irish Government. Since he has resigned his position on the India Council, the "Times" fears that he may be retained at Dublin Castle as Permanent Under-Secretary, and as a last warning to the Government threatens them with the hostility of a dozen members or so from Ulster.

We are sure that every one who is anxious for the welfare of Great Britain will condemn this carefully planned attempt to drive Sir Antony MacDonnell from his post. The object of the attack is very clear. The Orangemen are doing their best to get back their privilege of dictating what should be the appointments at Dublin Castle. They imagine they will succeed if they compel him to retire, and the "Times", which has usually been opposed to the wishes of the Catholics of Ireland, is lending them its assistance. They cannot boast that the policy which has been pursued in their interest has been of any real service to Ireland. Under it the Catholics have had no representation in the Government of the country, and were perpetually discontented. May not the policy of consulting the wishes of the majority even to the extent of an Under-Secretaryship have a chance?—Liverpool "Catholic Times", Feb., 3.

## CORRESPONDENCE.

[We publish the following correspondence especially for the sake of Father McCarthy's reply and Mr. Van Koughnet's subsequent rejoinder affirming that he is not in favor of the public school Juggernaut.]

### LEAVE THE WEST ALONE

To the Editor of The Tribune.

Sir—The attitude of the Toronto Globe towards the school question is a fair indication of the feeling of English speaking Canada from the Atlantic to the Pacific; to say nothing of the constitutional invalidity of the measure as it stands before the Dominion Parliament.

The paper in the course of its remarks points out that the question as it stands involves the principle of provincial rights, and on that ground all classes and creeds can stand together against it.

But, apart from its constitutional invalidity, there are other latent reasons why both Protestants and Catholics in

English speaking Canada should regard the measure with suspicion.

It must be obvious to all who attempt to look below the surface that religion has not been an active factor in the minds of its framers.

The object Sir Wilfrid Laurier and his French nationalist supporters have before them has never been one which involves creed, any more than does it relate to the future welfare and progress of the west, beyond the French sphere where the dream is of a French speaking west.

The measure is a forlorn hope which those behind it try to see a chance of bringing up the French speaking population of the west to a footing with that of the English. But it goes further. Mr. Armand Lavergne, a French Canadian Nationalist leader, and one of Sir Wilfrid's most ardent supporters, in a letter published in the World's Work, of recent date, gives the true key to the measure. He says, "I am a Canadian Nationalist and the idea of causing England any trouble does not disturb me. She owes us nothing and we owe her nothing. Let us go our way together as long as it goes well, but apart whenever we feel like it. My ambition is for my country alone, a nation by herself, respected by others as she would respect them herself."

This is, of course, all very fine. But any one whose mind is accustomed to dwell upon the tremendous and world-wide nature of the issues that were decided in 1759 upon the Heights of Abraham, can not fail to understand now that the splendid results which followed are being exemplified in the development of the Canadian West to-day.

The idea of a dual language in the west, with all it means, suggests at once something retrogressive and suicidal. Yet this is exactly what Sir Wilfrid and his Nationalist French supporters have before them, in their dream of an independent French speaking republic in future. In this connection it will be remembered that early last summer His Grace the Archbishop of St. Boniface left on a five month's trip to Europe, ostensibly to visit the Holy Land, the Pope, and to be present at the meeting of the Oblate Fathers in session at Liege, and the remainder of the trip in quietude and rest after much hard work in his diocese, but in reality to propagate a far-reaching scheme by which great numbers of French speaking peasants from France and Belgium have been induced to find their way, with their families, to the Canadian west. As a result, last fall quite a number of Belgians arrived, and were at once distributed in the French speaking settlements of the province. This season, and for many years to come, the patriotic efforts of the Archbishop will be marked by a continuous influx of this highly desirable class of French speaking settlers. It is expected by the Nationalists of Quebec, by this class reaching the country in numbers, along with the repatriated French Canadians and half-breeds from the States who are beginning to reach the country, the distribution of all in colonies in the new provinces, large areas will in time be occupied by a French speaking population. It is in this connection the separate schools will be looked to to play the part they are intended for.

At present, the French speaking population in the west hardly reaches the 30,000 mark. But it is not unreasonable to suppose, with the methods in vogue, in ten years' time the number will be in the neighborhood of 155,000. It is not vast, but what effect will this increase have upon the progress of the country, if, throughout it, are to be found large settlements of people who are not in touch with the language and feelings of their neighbors, and with ideas infused in their minds hostile to the traditions and aims of the English speaking people of Canada?

It is here we reach the point exactly where the separate school clause comes to be regarded with suspicion and disapproval by both the Catholic and Protestant English speaking people of the west. For the system aims at infusing the minds of those it is intended to serve with ideas and sentiments not in touch with the best interests of the country they have come to live in.

The idea of the country at large undergoing a change of language and sentiment, is of course absurd. But that faction and discord would become apparent is evident, and for this reason alone the west is averse to the measure. Men, both Catholic and Protestant, say we have the best interests of the country at heart, and if the school measure is going to be a cause of discord, where only, up to the present, harmony and kindly feelings have prevailed, we don't want it. Men remember too that in the east years ago, bitter feelings were rampant. From the earliest days in the west there never have been other

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than kindly feelings among Catholics and Protestants. So, from a strictly religious point of view, its best interests are not in touch with the measure as it stands at present. When the people of the new provinces want separate schools, as the Globe points out, it will be in their power to secure them by acts of their legislatures.

In conclusion, if the Nationalists of Quebec persist in forcing matters towards the end they dream of—a French speaking republic—it will be for them to remember that they have with them at present, a certain class of English speaking politicians among whom are found the Sifton type who live and grow rich on the vitals of the country. This class of man is no criterion of the vast number of English speaking Canadians, who are loyal to the best interests of country and empire.

There are thousands upon thousands of loyal, English speaking Canadians in the country to-day, from ocean to ocean, whose fathers before them nailed the British flag to the pine forests of Canada in 1759 and again in 1776. These and millions of other loyal, English speaking Canadians constitute the overwhelming majority, and among them are to be found men who by force of intellect and character, are qualified to lead the country, the moment the hour arrives when the indications are the spirit which underlines the school measure from end to end has taken form. That moment these misguided Nationalists will begin to realize when, perhaps it is too late, that in their somnambulism they have reached the old route the Acadians travelled 150 years ago or more, as they went forth to wander and disappear.

I am a Roman Catholic, and among my most cherished friends are many French Canadians both in the east and west, and among many other English speaking Catholics whose views are mine our hope is that the French will see the mistake they are making before it is too late, and will be content to fill the position they are entitled to in the west without infringing upon the rights and liberties of others.

M. SCOTT VAN KOUGHNET.  
Winnipeg, March 2, 1905.

### REPLY TO MR. VAN KOUGHNET

To the Editor of The Tribune.

Sir—In your issue of the 3rd inst., a letter appeared, signed M. S. Van Koughnet, touching the school question. As it appears no one thought it worth while replying, I consider it my duty as an Irish Catholic to do so. I do not think anyone, except the writer, considers the school question a French question. He does not seem to have much love for the French, and is apprehensive of their sinister designs, but he pays them too much of a compliment to say that they alone contend for Catholic or "separate schools," and thereby libels himself. No Catholic, worthy of the name, of any nationality, would send his children to any but a Catholic school, when such is available, and still less, publicly advocate non-Catholic