

Northwest Review

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SATURDAY, APRIL, 29, 1905.

Calendar for Next Week.

APRIL;

30—Low Sunday. First Sunday after
Easter. Commemoration of St.
Catherine of Sienna.

MAY

- 1—Monday—Saints Philip and James,
Apostles.
- 2—Tuesday—St. Athanasius, Bishop,
Doctor.
- 3—Wednesday—Finding of the Holy
Cross. Commemoration of St.
Alexander L. Pope, and his com-
panions, Martyrs, and of St. Juvenal,
Bishop.
- 4—Thursday—St. Monica, Widow.
- 5—Friday—St. Pius V., Pope.
- 6—Saturday—St. John before the
Latin Gate.

CURRENT COMMENTS

(Continued from page 1)

defending an unknown position; but we take direct issue with the wording of that cablegram. The hypothesis underlying it, viz., that the Riel Provisional Government was an insurrection, is historically false. Insurrection is an organized and armed resistance to established government. Now the resistance of Riel and his followers was not, as Father McCarthy clearly shows by his quotation from the Ottawa Order-in-Council of Dec. 16, 1869, "against the sovereignty of Her Majesty, or the government of the Hudson's Bay Company, but against the assumption of government by Canada." The word "assumption" here evidently means "pretension to an authority which Canada did not yet possess." for Lord Granville warned the Ottawa cabinet that they had no right to force the people of the Red River into Confederation, which was at that time confessedly not the established government here. The only government established here at the moment when Governor McDougall's progress was barred by Mgr. Ritchot's flock was the Riel Provisional Government, then a healthy embryo. The date, be it remembered, was the latter end of 1869. Now here is what Mr. J. S. Ewart, no mean or unreliable authority, says in his "Manitoba School Question," at page 316: "Until the 15th July, 1870, the Canadian Government had no more right to exercise jurisdiction at Red River than the President of the United States. Let this clearly be borne in mind—there could be no possibility of a rebellion against Canada prior to July, 1870. There might be an invasion by Canada and an usurpation by it of power; but the Tasmanian government could have acted in the same way, and with the same right, and probably have met with the same resistance! Canada was, no doubt, in treaty for the acquisition of the territory, but she had not got it, and every act of her government, in anticipation of the grant, was entirely illegal." We commend the perusal of Mr. Ewart's volume, Part III, to all who really wish to have a dispassionate and thoroughly lawyer-like view of the facts. He proves clearly "that the whole movement found its sufficient causes (1) in the attempt to transfer the people of Red River, and their territory, to the Dominion of Canada 'like so many head of cattle' (in Col. Wolsley's phrase), without a word of communication with the settlers upon the subject) without a hint as to the form of government to be imposed upon them, without a suggestion as to policy with reference to the ownership of lands, and without the slightest evidence of good-will; (2) in the 'anticipation by the Canadian Government of the transfer,' by undertaking certain operations in respect to land," thus 'giving occasion to an outburst of violence'; (3) in the overbearing and insulting conduct of representatives and Agents of the Dominion Government, and in their open threats, and endeavors to possess themselves of lands claimed by the Metis; (4) in the utterly illegal and criminally reckless efforts

on the part of the agents of the Dominion Government and others, to establish authority over the settlers; and (5) in the turbulence and absurd agitation and resistance, of the Canadian party, after the great majority of the settlers had concurred in the necessity for the establishment of a Provincial Government, and after every part of the settlement had elected representatives in its Assembly" (page 312). Mr. Ewart furthermore proves "that the only object of the Metis was to obtain assurances as to the form of government proposed, as to their titles to lands, and other matters, about which it was reasonable that their rights, interests and desires, should have been consulted; that the object of the Metis was attained, and large and important benefits procured by their action," (Ibid.) whereas if the Canadian Government had been allowed to pursue, unchecked, its illegal and premature usurpation, Red River might have become a Crown Colony, under the military rule of a despotic and cruel oligarchy, which would have retarded immigration for a number of years. Mr. Ewart concludes his historical survey of the Provisional Government with the remark "that, upon the whole, the conduct of the Metis throughout the movement was characterized not only by great moderation and self-control, but by a regard for legal forms, and constitutional action, which, remembering the character and education of the people, must be regarded as striking and surprising." (Ibid.) All this effectually disposes of any possible complaint against Mgr. Ritchot, who did all he could to restrain his flock, not from "taking part in" an insurrection which did not exist, but from imitating the "overbearing and insulting conduct" of the Canadian party and of Canadian officials like McDougall with his operabouffe performances, such as issuing, in the Queen's name, a proclamation appointing himself Lieutenant Governor, when he had "no more right to do so than to call himself Czar of Russia." (Ewart, p. 337). It was no doubt unfortunate that his family was compelled "to return to Ottawa in the depth of a very severe winter," but the blame therefor falls on the gubernatorial mountebank alone.

The death of Mr. J. P. Tardivel will bring grief to the best Catholics in Canada. He was emphatically a valiant soldier of Christ, and we may truly say that he sacrificed his whole life to the sacred cause of uncompromising Catholic journalism. He founded "La Verite" a weekly journal which has done more to spread sound Catholic principles throughout Canada and the United States than any other influence whatever. For years he not only edited that fearless paper single-handed, but he set up the type himself with the help of his children. His remarkable talents might have won him a comfortable situation, had he wished to barter his journalistic independence; but he remained poor for the sake of the undiluted truth. The good seed sown by him with unflagging toil during so many years has developed into a magnificent harvest, transforming the arid waste of the liberalistic wilderness that environed and at first anathematized him into a smiling growth of vigorous Catholic fruitage unconsciously witnessing to his fostering care. Before the good and faithful servant, who ever wore "the white flower of a blameless life," went to receive the reward of his unselfish devotion, he was consoled by the comforting assurance that his mantle had fallen on a successor worthy of him, who will, we feel sure, continue the good work.

This week's "Le Manitoba" has a leaderette on the "Northwest Review" that is a congeries of blunders. Our St. Boniface contemporary first takes us to task for our enthusiastic admiration of Sir Wilfrid Laurier's courage. We expressed no enthusiasm at all. We simply endorsed (Northwest Review, April 15, p. 4) the Casket's editorial remarks which were far from enthusiastic. Our Antigonish friend began by saying that it had first referred to Sir Wilfrid's policy as "niggardly and precarious," and that it was now happy to say its fears were not justified. Is that enthusiasm? The Casket, edited under the supervision of one of the pillars of the Conservative party, but placing the pressing, present needs of religion above the interests of party, and confining its remarks to the sphere of practical politics, proved that "the only hope of Northwestern Catholics in the future was to forestall any attempts to deprive them of their rights. This is exactly what the courageous statesmanship of Sir Wilfrid Laurier has now done for them." Is this enthusiasm? No; mere honesty. To refuse to recognize an action as good because it is performed by

the agents of the Dominion Government and others, to establish authority over the settlers; and (5) in the turbulence and absurd agitation and resistance, of the Canadian party, after the great majority of the settlers had concurred in the necessity for the establishment of a Provincial Government, and after every part of the settlement had elected representatives in its Assembly" (page 312). Mr. Ewart furthermore proves "that the only object of the Metis was to obtain assurances as to the form of government proposed, as to their titles to lands, and other matters, about which it was reasonable that their rights, interests and desires, should have been consulted; that the object of the Metis was attained, and large and important benefits procured by their action," (Ibid.) whereas if the Canadian Government had been allowed to pursue, unchecked, its illegal and premature usurpation, Red River might have become a Crown Colony, under the military rule of a despotic and cruel oligarchy, which would have retarded immigration for a number of years. Mr. Ewart concludes his historical survey of the Provisional Government with the remark "that, upon the whole, the conduct of the Metis throughout the movement was characterized not only by great moderation and self-control, but by a regard for legal forms, and constitutional action, which, remembering the character and education of the people, must be regarded as striking and surprising." (Ibid.) All this effectually disposes of any possible complaint against Mgr. Ritchot, who did all he could to restrain his flock, not from "taking part in" an insurrection which did not exist, but from imitating the "overbearing and insulting conduct" of the Canadian party and of Canadian officials like McDougall with his operabouffe performances, such as issuing, in the Queen's name, a proclamation appointing himself Lieutenant Governor, when he had "no more right to do so than to call himself Czar of Russia." (Ewart, p. 337). It was no doubt unfortunate that his family was compelled "to return to Ottawa in the depth of a very severe winter," but the blame therefor falls on the gubernatorial mountebank alone.

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a political opponent, may be good politics, but it is moral dishonesty, and we are not politicians.

The "Le Manitoba" finds us inconsistent when, the following week, we "reproduced a circular of His Grace the Archbishop of St. Boniface, absolutely condemning the amendments that contain the new policy of Mr. (sic) Laurier." We reproduced no circular, we merely took an extract therefrom, which occupies about one-sixtieth of the entire document: inaccuracy No. 1. Neither the entire circular nor the extract we translated and thus first brought to the knowledge of the editor of "Le Manitoba," although the circular seems to have been printed by its own press, "absolutely condemns" Sir Wilfrid Laurier's amendments. His Grace deprecates that these amendments ignore "the school rights which the Constitution of our country gives us," but he nowhere "absolutely condemns" these amendments. To condemn them absolutely would be tantamount to saying: Strike them out completely; give us either all our school rights or none. And this would be contrary to the late Pope Leo's encyclical "Affari vos," which Mgr. Langevin has so often quoted and the burden of which is: Take what you can get and then go on demanding more. Inaccuracy No. 2.—Another inaccuracy, which we may as well immediately ticket as No. 3, arises from the editor's imperfect knowledge of the English language and of English methods of obedience. He says that "in publishing that circular we carefully refrained from expressing our agreement with it, and that we merely said it was an important document." This is not true. We said it was a "momentous pronouncement," which is a very different thing. A pronouncement is far more than a "document;" it is a formal declaration. To translate "momentous" by "important" is a piece of ignorance. "Momentous" is translated by Bellows "de la derniere importance," and is explained by the Standard English Dictionary as "of vast moment or impor-

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NO CHINA MADE IN DRESDEN
To those connoisseurs who evince great pride in their collection of Dresden china it will come as a great shock to learn that to-day there is no such product under this name although sold as such. In the course of a prosecution in London, where a firm was prosecuted for selling ware as Dresden and marking the goods as such, it was stated that no china is manufactured at Dresden. The name is applied to the royal factory at Meissen. Furthermore, many pottery decorators at Dresden work upon china that is manufactured at different places is transferred to that city, receives its imprint, and is then disposed of as Dresden China.—Scientific American.