The Northwest Review

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The Northwest Review is the official argan for manitoha and the Northwest of the Oatholic Mutual Benefit Association.

Correspondence conveying facts of interest will be welcomed and published.

Agents wanted to Canvass for the North-west Review, in every town in the North-west. Vrite for terms.

A Catholic correspondent wanted in every important town.

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The following gentlemen have been appointed agents of the Northwest Re iew Master Andrew G. Crawford, Brandon

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J. Barreau, Medicine Hat. N. W. T. Subscribers in arrears will please pay them. They are also authorized to canvass for sub-scribers, give receipts for all monies collected on our account, etc.

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OUR ARCHBISHOP'S LETTER.

ST. BONIFACE, Dec. 12th, 1892. Messrs. E. J. Dermody, & Co.

GENTLEMEN-I see by the last issue of th VENTLEMEN—I see by the last issue of the VORTHWEST REVIEW that you have been instructed by the directors of the journal with the management of the same, "the company for the present retaining charge of the editorial columns."

I need not till you that I take a deep in-terst in the Northwest Review which is he only English Catholic paper published within the limits of Manitoba and the Northwest Territories. I hope that you will obtain a remunerative success. It is enough that the editors do their work gratuitously, it cannot be expected that the material part of the publication should remain without remunerative. publication should remain without remuneration. I therefore strongly recommend to all Catholies under my jurisdiction to give a liberal support to the Northwest Review. It has fully my approval, though, of course, I cannot be responsible for every word contained in it. The editors write as they think proper, they are at full liberty to say what they wish and in the way they like best. The sole control rean claim is over the principles they express and I have no hesitation in stating that the principles amounced by them are sound and ought to be endorsed by every sound Catholic in this country.

I therefore consider that you enter a good work and I pray to God that He will bless you in its accomplishment.

its accomplishment.
I remain.
Yours all devoted in Christ,
†ALEX. ARCHBISHOP OF ST. BONIFACE,
O. M. I.

importance, even politics character. (2.) LETTERS o general or local importance, even political finot of a Parry character. (2) LETTERS on similar subjects, whether conveying or asking information or controversial. (3) News Notes, especially such as are of a 'atholic character, from every district in North Western Ontario, Manitoba, the Territorice and British Columbia. (4) Notes of the proceedings of every Catholic Society throughout the city or country. Such notes will prove of much benefit to the society Themselves by making their work known to themselves by making their work known to the public.

WEDNESDAY, MARCH 20.

gan is out of a job, he should emigrate to plainly that "faith cometh by hearing." sent for making congenial acquaintances.

The return of the Jesuits to Germany will be the best stroke of luck the Empire of the Hohonzollerns has had for many a day.

The offerings to the Pope in honor of his Jubilee already amount to \$1,400,000. Truly, there is no generosity so munificent as that which is inspired by Faith.

Catholics should bear in mind that the month of March is specially dedicated to St. Joseph. Ask his powerful intercession for your spiritual and tempora necessities.

If Ireland is spared the curse of civit defeat of the Home Rule bill they are feeding the fires of religious fanaticism and political bigotry. If war does come, those sanctimonious mischief-makers should be put in the front rank.

A cable dispatch announces that the Rev. Jesse Albert Locke, a prominent Episcopal divine, recently attached to St. John's Church in New York, has joined the Catholic Church in England. This is how they come. The Church draws the vast majority of her converts from men of culture, like Mr. Locke, who study the question of creeds and find out the truth-

Twice has the London Times been humiliated by a people whom it has villivited and slandered during the long years of their hondage. These summary bringings of the Times "to time," is a striking proof of the political power and prestige o which the Irish people have attained within the last few years. Facts.

It is a favorite saying among the slanderers of the Catholic church that it and stop playing at G. C. is not in harmony with education, progress and science. It his lecture before THE COMPLIMENT NOT RETURNED.

studying philosophy and science as well handsome concession on the part of the gain place and power at the expense of Well, now, let us see how densely question. Dalton McCarthy, the man out, and to the same tribunal to designate the control of his

Christian."

When our excellent contemporaries of the separate press prate of the Catholet us, respectfully, call their attention to Catholic Mirror. the researches of Professor Walther into the history of German Bible versions before the days of Luther. He found no fewer than eighteen complete editions of with suppressing the printing of any one of these translations." If this shows Church gave to the spread of the word of

The Winnipeg Tribune has been, for some time, the obsequious echo of the Toronto Mail in everything insulting which it had to say about the French and the Catholics, but no sooner does that paper condemn the attitude of the Greenway Government to the temperance people, than it grows indignant. From being a defier of the constitution, when the rights of Catholics were inter-The Horthwest Review fered with, it has become a greated vocate this to get into office and that he was advocacy assists its friends out a dishonest and contemptible political trick to catch the votes of the temperance party during the last general election. It savs:

> "We are sure that the Mail has no desire to see Manitoba legislation on this very important subject thrown into a state of inextricable confusion:

When the Government of this province passed its school act, and after the supreme court decided that said law was contrary to the constitution, the Tribnne which is now such a stickler for the conconstitution to help Greenway out of a hole, openly proclaimed that no matter how the privy council decided the Manitoba school question, that the Government would defy the constitution. Were it honest now it would demand the Government of this pre-election promises.

Our esteemed contemporary, the

Messenger and Visitor, speaks in its last issue of "giving the Bible and a pure gospel to the French Catholics of Quebec." All evangelical bodies profess to follow the Bible as their guide in religious matters, and Baptists in particular always look for the sanction of scriptural precept or example. Can our contemporary find in the New Testament the sanction of either precept or example for the practice of selling or distributing Bibles as a means of propagating the Christian faith? Christ bids His disciples "preach the gospel to every creature," and adds: "He that believes and is baptized shall be saved."-Mark, Now that School Commissioner Mor- 16.16. And St. Paul tells us very Ulster. There is a fine field there at pre- The scriptural, the apostolic way to acquire faith and a knowledge of saving truth, the way ordained by Christ Himself, is to give ear to the preachers of the Gospel. We take up the editor of the Messenger and Visitor on his own ground, and challenge him to produce a single passage from Scripture in which it is affirmed either explicitly or by implication that salvation is attached to the reading of the Bible. And as for the "pure gospel," it would be well before offering it to Catholics in Quebecor elsewhere to ascertain which is the pure one, the gospel as understood by Baptists, or the gospel as understood by Methodists, or the gospel as understood by Quakers, or the gospel as understood by Presbywarit will not be the fault of the Orange Anglicans, or the gospel as understood terians, or the gospel as understood by by any one of the multitudinous sects Antigonish Casket.

> Under the heading "officers of the grand council of Quebec" the C. M. B. A.

Weekly begins: "Grand Spiritual Adviser (to be select-Would it not be more truthful to say: To be found before selected or, not council of the Catholic Mutual Benefit Association, without a spiritual advisor! Surely there must be something peculiarly singular and unique about such a a helping and encouraging hand to every Catholic cause and they have been always notably kind to the C. M. B. A. because the C. M. B. A. has, hitherto, proved itself worthy of such consideration. The fact that the action of the church duct has been different with regard to the so-called grand council of Quebec, is, in itself, a condemnation very marked. Better fall into line with your brethren.

the Unitarian club of Boston, the Right Bob Ingersoll is good enough to say presenting them, and the principles honesty which sees no wrong in making Reverend Rector of the Catholic Univer- that he believes 'the Catholic church is growing better—slowly, to be sure—but who have ever been ready to play the still getting a little better." This is a little better." This is a little better."

a body of honest men square in the face, evil. Churches of all kinds he has hated ficance of the man made the signifithat I know absolutely nothing in all the but the Catholic church most of all, be- cance of his conduct a matter of truths of philosophy or in all the facts of cause its doctrines are farthest removed small concern, except in so far as it Those Indians are wards of the Dom- a great constitutional author. It was science that in the slightest degree from the general free and easy principles might affect public opinion in places inion government and, as such, the one of the most humiliating positions staggers my faith as a Catholic maintained by himself. We should like where he was not known. to be able to return Ingersoll's compliment and say that he is getting bettereven a little-but it would not be true. He is just as coarse, untruthful and the case might be, to the ridicule which lic Church being the foe of the Bible, blasphemous as he has always been.—

MR. COSTICAN'S SPEECH.

The Hon. John Costigan, Secretary of State for Canada, made a ringing speech the Bible in German, also one in Dutch, during the debate on the Manitoba and thirty-one editions of portions of the school question. It had the right sound Bible. Of the Latin vulgate no fewer than throughout. We always telt sure that 98 complete editions are known to have the Hon. John Costigan would never appeared before the year 1500. The play the demagogue or act the role of professor states: "In not one single the political trickster. Such a characinstance can it be shown that a Roman teristic is foreign to his nature, and Catholic ecclesiastic had anything to do rather than play it he would forever abandon politics. Twenty-five or thirty years have come and gone since he anything, it proves the entire liberty the entered politics and during all that time no man in the House of Commons or outside of it dare accuse Mr. Costigar. of one dishonest political act. The cheers which greeted his manly speech, on the school question, was the spontaneous tribute of the House to the truthfulness and honesty of his words. During his speech he told the House how he had been deceived by the Mackenzie Government on the New Brunswick school question! Mr. Costigan concluded his speech as follows:

of constitutional legislation when the now silent on this question. "I am not silent now," said Mr. Costigan, with great emphasis, and the House broke out into a grand cheer. "I have no desire to rake in the majority. He was convicted of up these things," he continued; "I fear to the majority. no man living on that question. record is irreproachable. (Cheers.) l can face any demagogne that will ever dare to raise such a cry in my face. (Renewed cheers.) I sympathize with the neonle of Manitoba, and my sympathy will go further with the people of Manitoba than the supporters of that resolution." (Hear, hear.) Concluding, he said the resolution was very cum ngly framed, but it was not framed in such a way as to be complimentary to the members of the House. (Hear, hear. For his part he had no hesitation saying that that resolution would be condemned by every man who had the slightest sympathy with the cause of the minority in Manitoba. (Cheers.)

The Catholics, not only of Manitoba but of the whole Dominion are watching this question with the greatest interest. province to keep faith with the temper- It is a question that effects a principle ance party and honestly carry out its so vital to the very dearest of Catholic interests that every true Catholic watches its progress and development with torial space on our humble self, and, an exciting anxiety and they will hold although all it had to say about us, is to strict account the man or men who not meant to be flattering to our loft, dare to make so vital a question, and journalistic asperations, nor very strong one so closely affecting their faith, a evidence of the religious tendencies of political plaything. Whatever may be our contemporary, yet it is evidently the the outcome of the present appeal of the opinion of the Northwest Baptist that it is Catholic minority of Manitoba against fulfilling its high destiny in the world o our persecutors, of one thing we feel religious thought in heaping on us a assured and that is that the Hon. John column and a half of abuse. Gently, Costigan will be found then, as he has dear Baptist! Abuse is not argument always been, the true friend and cham- and generally marks a very weak cause. pion of the just rights of the weak Passing over its flattering abuse of us. against the strong. The Catholics of we will go direct to the pith of the Manitoba never doubted for one moment casus belli. Some time ago we notice! the candor, honesty and manly integrity a letter, in the Free Press, dealof Mr. Costigan.

> DR. BRYCE AND THE NORTHWEST REVIEW.

our stricture on the Rev. Dr. Bryce were self a secularist in the broadest sense of our own and it is expressed in our own "rather severe." In what we have been the term. In commenting on this Now, in reply to this, we wish to say man we said: very little weight or consideration to any one except Dr. Bryce himself. Until the advent of the Greenway government making Catholics pay tribute to Promary that it is no part of our policy to allow so disturbing an element, as the is revolting in the extreme. Does h province. It was well known that this officious professor was as unscrupulous world's history.

alism and other monstreus crimes are largely writ on many bloody pages of the world's history. as he was ambitious, and that he would selected because not found. A grand as willing sacrifice his own people's interests as he would those of any other the above is densely ignorant. class, provided he could advance his Baptist living or dead, can be truthfully own ambitious projects. This naturally | Charged with a desire to see the poor | Sees no wrong in making Catholics pay made him an object of suspicion to him become a Methodist or anything position. The bishops and priests of everyone deeply interested in educa-else, except a Baptist." That is a lie of our holy church are ever ready to extend tional concerns and the result was that, the most slanderous kind, and the Free Press, which originated it in this coununtil recent years, the rev. doctor was try, manfully and absolutely withdrew left in the background. We suppose it upon protest by us. We doubt if the that he is now trying to make up for Northwest Review has the courage or lost time, and therefore, seeks to make What we object to—and see, Mr. Review. himself a most prominent figure in the if our objections do not ultimately educational affairs of the province. prevail in Canada—is to Methodists Unhappily for Catholics, in the present temper of the province, it is the popular west Review must have a memory as thing to outrage them in every way leaky as a sieve, for it is not a hundred possible. It is true that, among those years since we rubbed the fact with salt, who have been the most dishonest in the treatment meted out to the Catholics and the most villianous in migre. olics, and the most villianous in misre- School Act because of "a manifest diswhich they hold dear; that among those Catholics pay tribute to Protestantism, "Nearly all my life I have been still getting a little better," This is a role of the demogague and sycophant to the Northwest Review.

For this reason alone, we noticed him, and then only to hold up his misrepresentations or downright falseloods, as note in the province; ask anyone in any way interested, either in the past or province, what he thinks of the rev. although he has been guilty of saying anyone else, would be simply monstrous. Lest our friends may doubt this we will instance a few of the doctor's kindnesses

(1) The doctor, with that gentlemanly peculiarly his dominant characteristic, when dealing with Catholics and their rights as citizens, said our conscientious scruples in the matter of education 'were mere perverted sentiments!" Kind of the doctor, was it not?

cises under the (school) act and regulations "when they (the Catholics) were deliberately stating a falsehood. A nice position, truly, for a rev. doctor?

(3) On another occasion, in a celebrated fable, the gentlemanly doctor designated us as "Uncorcumcised Philistines," whatever he means by that?

We might go on and give instance after instance of the insulting remarks, the ignorant misrepresentations and the lying statements of this politico-religious professor, but what is the use? We may despise and ridicule but we could never waste our time or space in seriously criticising any of his erratic utterances.

THE NORTHWEST BAPTIST, Our religious contemporary, the Northwest Baptist, has been good and considerate enough to bestow nearly a column and a half of its valuable ediing with the statistics of the Lord Bishop of Rupert's Land, on the secularization of schools in Australia, from the Rev. Mr. Grant, the editor of the Northwest It has been suggested to us, by some Baptist. In that letter our rev. editor of of our separated brethren, that some of the Baptist, boastingly proclaimed him-

"rather severe," our friends do not say. particular statement of the rev. gentlethat Dr. Bryce has never been seriously A professing Christian minister, who considered in these columns. True, we could give expression to such sentiments have devoted a large share of space to him, at times, but it was rather in a the general public. He is a fit representation to the general public. spirit to ridicule his antics, than to sentative of a church that would sooner criticize one whose utterances were see the poor Indian remain a pagan, ians, to help them in the education of worthy of any serious consideration.

We learned long ago that the public or

We remain a pagan, to help them in the education of anything else, except a Baptist! Had the Indians, the Northwest Reviewwill Mr. Grant attacked the Bishop of Ru-have both the courage and the grace to private opinions of Dr. Bryce were of pert's Land on his manifest dishonesty manfully and absolutely withdraw the he was not a public factor in educational testantism, then we would say there misrepresent or slander anyone, and if matters, for the simple reason that the late John Norquay was too astute a politician and too wise a statesmen to account of the principles of secularism, erratic professor, to have anything to do know anything about the history of that with the educational policy of the monstrous demon? Its terrible naturalism and other monstrous crimes are

To this our contemporary says: In the first place, the man who wrote

cally declare, as an honest man looking whole Christian system as hopelessly no insignificant place. But the insigni- as well as other Christian denominations which are now bearing baneful fruit in fault.

they deserved. Ask any educationist of instruct a barbarian, without Christ- falsehood and decit to uphold it. ianizing him. In other words, it is Here is the report as taken from The morally impossible to make a civilized | Empire. present, in the work of education in this being out of a barbarian without the aids of religion. And this was as true doctor and he will tell you that he is a of our own barbarian forefathers as it is leceitful, self-seeking and pedantic to lay of the Indian. If what we say is individual, whose opinions have no true, (and we don't think the Northwest weight outside a small circle inwrapped Baptist will make itself so ridiculous as the proper carrying on of the Governn the doctors own gown. We defy our to deny it), then it should be the first friends to point to one instance where and greatest concern of the Dominion we ever treated the doctor seriously, government and all those who take an interest in the welfare of the poor Insome things which, in the month of dians, to aid and assist the Methodists, and all other denominations of Christians, in their truly noble and philanthropic work of civilizing the Indians. The mere pittance which those religious denominations receive for this purpose, culture and refinement of sentiment so from the Dominion government, does not represent a tithe of the good that is done for those poor Indians by the churches, and the individual or the denomination of Christians that could find fault with such a noble charity or rather, we should say, duty of the state (2) In dealing with the present school to its wards, is surely "a church that system of Manitoba, in a lecture before would sooner see the poor Indian the students of Manitoba college, the rev. remain a pagan than see him become a incorporated in his work for the express doctor said that the Catholic trustees | Methodist or anything else, except a | purpose of declaring it erroneous. had "full control of the religious exer- Baptist." If they cannot be civilized by any other process than religion, then the government is bound to use that agent, because it is morally bound to educate and civilize them.

> the covernment aiding the other religious bodies? They have. Not only have they found fault with the government in giving this aid, but they went the government of Canada to cease giving those teachers and civilizers of spent one dollar in attempting to civilize the Indians, whereas many of the other expended money, time and untold labor suspicious, then, to see those idlers at the gates of the vineyard, complaining and whining because the government of the country, justly recognizing the great civilizing influence of those churches, grant them a little help to encourage and civilizing its wards. Was it, then, "a lie of the most slanderous kind" for us to say that the Baptists, as a church, would sooner see the Indians remain pagan than become Methodists?" Did not their protest against giving aid to the Methodist Indian missions justify such a statement? Why do not the Bantists show the same zeal for the Indians conversion as these other denominations and no reasonable man whether Christian or not, could object to give them aid. In conclusion, we wish to say that we are not indebted to the Free Press for this news. It was from the columns of the Toronto Mail that we learned that the Baptists had protested against giving government aid to the Methodists. The inference drawn in language. If the Free Press made such a charge and it was untrue, we have no doubt "it manfully and absolutely withdrew it." That is only what we would expect from the Free Press. If Mr. Grant will say that the Baptists never protested against granting aid to the we inadvertantly did so, justice and truth of the English polwould demand its withdrawal. Even though we were inclined to misrepresent, there exists no reason for doing so, from the simple fact that our Protestant quite divided—that it is laid down as a friends of the various denominations. each is entrusted to ances to occupy our time and space in that no one of these detending our principles and demanding can at all interfere the judicial powers justice. It is true that the Northwest with the work of are quite divided the other. —that each is Baptist did, on one occasion, protest against the "manifest dishonesty which tribute to Protestantism," but from its general tone of unfriendliness towards us and the fact that it only did so once, and that in a qualified sense only, we naturally supposed that it did so, not so much out of feelings of justice to a persecuted minority, as to forward its own particular leanings towards secularism, a condition against which the Catholic conscience revolts. Whatever may have been its motives, we can assure our contemporary, that we did appreciate its protest on that occasion

A SENSATION IN THE COMMONS.

and, if we mistake not, said as much in

our columns.

A genuine sensation was caused in as the Catholic religion; and I emphaticolonel, who has hitherto denounced the honor and justice, the rev. doctor bolds ignorant we are! The Methodist church who first sowed the fanatical seeds nate the nature and extent of his

had been endeavoring to evangelize Manitoba, was convicted by Dr. Weldon and, therefore, civilize the Indians. of wilfully and deliberately misquoting whole people of Canada are, or ought to that a reputable lawyer could be caught be, deeply interested in their civiliza- in. But nothing else could be expected tion and moral improvement. Now, it is from the great Dalton. He has engaged a well authenticated fact that it is utterly in a race and religious war and his cause impossible to civilize and morally is so bad that he is forced to resort to

WHAT MR. MCCARTHY SAID.

Mr. McCarthy said (see Hansard, page 1925): "The British constitution has very clearly marked and defined the distinction between these various departments, which are necessary to ment. I find, he says: "First, it is laid down as a principle of English policy that in it the legislative, the executive and the judicial powers are divided; that each is entrusted to a different person or set of persons; that no one of these can at all interfere with the work of the Now, that is the general principle underlying the British constitution, that the executive, the legislative and the judicial powers are distinct and separate.

There is nothing indistinct or equivocal about this statement. Mr. McCarthy held an opinion, and quoted the highest authority, which gave him full support for that opinion. Will it be believed that this great public man, this great jurist, this evangel of the new dispensation in politics, accustomed to make citations and accustomed to debate, actually and knowingly and wilfully quoted as the opinion of Bagehot a statement that that authority had

WHAT DR. WELDON SAYS.

To Prof. Weldon, accustomed to lecturing on constitutional law, this quotation came as a shock. He was not tion came as a shock. unaquainted with Bagehot, but he was unaquainted with the idea that that But have the Baptists found fault with authority held it to be a principle of English policy that the judicial, the executive and the legislative functions of Government must be entirely disassociated. He looked up Bagehot and this ment in giving this aid, but they went is what he said, from his place in the further, and as a church, they asked House this afternoon: Mr. McCarthy had quoted the strong words from Bagehot to show that in England there was complete separation between the judicial the Indians any recognition or help. So and executive functions of the Governfar as we know, the Baptists have never ment. When Mr. McCarthy read these words he (Dr. Weldon) was surprised to hear them, because Bagehot's work was one with which he had some familiarity. denominations of Christians have Today in looking at the book be found the sentence which preceded the one in doing so. Does it not look a little read to be as follows: "There are two lescriptions of the English constitution have exercised immense influence, but which are erroneous.

A SENSATION IN THE HOUSE!

The above statement created a most profound sensation in the House, and is the sole topic of conversation to-night. When Dr. Weldon made the discovery them to persevere and enable them to he immediately notified Mr. McCarthy do yet more for the state in educating not only of the fact, but of his intention to mention the matter in the House. Shortly after the house opened, Mr. McCarthy went to Dr. Weldon's desk, and, it is said, pleaded that he must have quoted from some other edition of Bagehot's work than that in the hands of the member for Albert. Dr. Weldon's reply is said to have been that if he (McCartny) could produce any different edition of the work he would not mention the matter. Whether this be so or not what certainly: i | take place was h.t after a short conference Mr. McCarthy vent back to his seat and a moment later left the House, not returning until after Dr. Weldon had spoken.

WHAT MR. MCCARTHY DID

Dr. Weldon might have gone farther than he did. He could have shown that the quotation by Mr. McCarthy was taken from a paragraph in Bagehot's work; that this paragraph contained three sentences; that the first sentence set forth that a certain thing was erroneous; that the second sentence, the one which Mr. McCarthy quoted, was this certain erroneous thing itself, and that the third sentence stated that this erroneous thing had been put by philosophers on paper, but which they had hardly hoped to see except on paper. Every line of the paragraph, outside the words made use of by Mr. McCarthy showed that the proposition which he quoted as that of Bagehot was the exact opposite of that authority's contention, and to show this I will now call to aid the deadly parallel column and give side by side what Mr. McCarty quoted and the

M'CARTHY'S QUOTA- BAGEHOT'S STATE-MENT. First it is laid There are two down as a principle descriptions of the

English constitu-

icy that in it the tion which have legislative, the executive and the judicial powers are a separate person or set of persons-

exercised immense influence, but which are erroneous. First English policy that in the legislative, the executive and entrusted to a separate person or set of persons—that no one of these can at all interfere with the work of the other. There has been much eloquence expended in explaining how the rough genius of the English people, even in the middle age, when it was especially carried into life and practice that elabrate division of functions which philosophers had

suggested on paper, but which they had

hardly hoped to see except on paper With this it can be left to the public the House of Commons, Ottawa, during to say whether the opening sentences of

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