

The Northwest Review

IS PRINTED AND PUBLISHED AT

Room 11, Grain Exchange Building.

EVERY WEDNESDAY BY

E. J. DERMODY & CO.

ADVERTISING RATES.

Made known on application. Orders to discontinue advertisements must be sent to the office in writing.

Subscriptions Rates. All Postage is paid by the Publishers.

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a body of honest men square in the face, that I know absolutely nothing in all the truths of philosophy or in all the facts of science that in the slightest degree staggers my faith as a Catholic Christian.

When our excellent contemporaries of the separate press praise of the Catholic Church being the foe of the Bible; let us, respectfully, call their attention to the researches of Professor Walther into the history of German Bible versions before the days of Luther.

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.

Our esteemed contemporary, the Messenger and Visitor, speaks in its latest issue of "giving the Bible and a pure gospel to the French Catholics of Quebec."

It has been suggested to us, by some of our separated brethren, that some of our strictures on the Rev. Dr. Bryce were "rather severe."

Under the heading "officers of the grand council of Quebec" the C. M. B. A. Weekly begins: "Grand Spiritual Adviser (to be selected). Would it not be more truthful to say: To be found before selected, or not selected because not found."

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evil. Churches of all kinds he has hated but the Catholic church most of all, because its doctrines are farthest removed from the general free and easy principles maintained by himself.

MR. COSTIGAN'S SPEECH.

The Hon. John Costigan, Secretary of State for Canada, made a ringing speech during the debate on the Manitoba school question. It had the right sound throughout. We always felt sure that the Hon. John Costigan would never play the demagogue or act the role of the political trickster.

Yet Mr. Devlin had said he had used this to get into office and that he was 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.

The Catholics, not only of Manitoba but of the whole Dominion are watching this question with the greatest interest. It is a question that effects a principle so vital to the very dearest of Catholic interests that every true Catholic watches its progress and development with an exciting anxiety and they will hold to strict account the man or men who dare to make so vital a question, and one so closely affecting their faith, a political plaything.

DR. BRYCE AND THE NORTHWEST REVIEW.

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finance of the man made the significance of his conduct a matter of small concern, except in so far as it might affect public opinion in places where he was not known.

For this reason alone, we noticed him, and then only to hold up his misrepresentations or downright falsehoods, as the case might be, to the ridicule which they deserved.

(1) The doctor, with that gentlemanly culture and refinement of sentiment so 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!"

(2) In dealing with the present school system of Manitoba, in a lecture before the students of Manitoba college, the rev. doctor said that the Catholic trustees had "full control of the religious exercises within the (school) act and regulations" when they (the Catholics) were in the majority.

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 editorial space on our humble self, and, although all it had to say about us, is not meant to be flattering to our lofty journalistic aspirations, nor very strong evidence of the religious tendencies of our contemporary, yet it is evidently the opinion of the Northwest Baptist that it is fulfilling its high destiny in the world's religious thought in helping on us a column and a half of abuse.

A professing Christian minister, who could give expression to such sentiments is either a fool or worse, and his opinions could not be of any importance to the general public. He is a fit representative of a church that would sooner see the poor Indian remain a pagan, than see him become a Methodist or anything else, except a Baptist!

In the first place, the man who wrote the above is densely ignorant. No Baptist, living or dead, can be truthfully charged with a desire "to see the poor Indian remain a pagan rather than see him become a Methodist or anything else, except a Baptist."

had been endeavoring to evangelize and, therefore, civilize the Indians. Those Indians are wards of the Dominion government and, as such, the whole people of Canada are, or ought to be, deeply interested in their civilization and moral improvement.

But have the Baptists found fault with the government aiding the other religious bodies? They have. Not only have they found fault with the government in giving this aid, but they went further, and as a church, they asked the government of Canada to cease giving those teachers and civilizers of the Indians any recognition or help.

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Did not their protest against giving aid to the Methodist Indian missions justify such a statement? Why do not the Baptists 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.

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, was one which Mr. McCarthy quoted, 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.

MCCARTHY'S QUOTATION. BAGEHOT'S STATEMENT.

First it is laid down as a principle of the English policy that in it the legislative, the executive and the judicial powers are quite divided—that each is entrusted to a separate person or set of persons—that no one of these can at all interfere with the work of the other.

A SENSATION IN THE COMMONS.

A genuine sensation was caused in the House of Commons, Ottawa, during the debate on the Manitoba school question. Dalton McCarthy, the man who first sowed the fanatical seeds which are now bearing baneful fruit in

Manitoba, was convicted by Dr. Weldon of wilfully and deliberately misquoting a great constitutional authority. It was one of the most humiliating positions that a reputable lawyer could be caught in. But nothing else could be expected from the great Dalton. He has engaged in a race and religious war and his cause is so bad that he is forced to resort to falsehood and deceit to uphold it.

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 the proper carrying on of the Government. 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 others.'"

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 incorporated in his work for the express purpose of declaring it erroneous.

WHAT DR. WELDON SAYS.

To Prof. Weldon, accustomed to lecturing on constitutional law, this quotation came as a shock. He was not unacquainted with Bagehot, but he was unacquainted with the idea that that authority held it to be a principle of English policy that the judicial, the executive and the legislative functions of Government must be entirely dissociated. He looked up Bagehot and this is what he said, from his place in the House this afternoon: "Mr. McCarthy had quoted the strong words from Bagehot to show that in England there was complete separation between the judicial and executive functions of the Government. 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. Today in looking at the book he found the sentence which preceded the one read to be as follows: 'There are two descriptions of the English constitution which 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 he immediately notified Mr. McCarthy not only of the act, 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 (McCarthy) 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 that after a short conference Mr. McCarthy went back to his seat and a moment later left the House, not returning until after Dr. Weldon had spoken.

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