

The Northwest Review

PRINTED AND PUBLISHED EVERY WEDNESDAY WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY. At 184 James Street East. WINNIPEG,

P. KLINKHAMMER, Business-Manager.

THE REVIEW is on sale at the following places: Hart & McPherson's, Booksellers, 364 Main Street; and the Ferguson's Co., Booksellers, 408 Main St.

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NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of a party character. (2) LETTERS on similar subjects, whether conveying or asking information or controversy. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North and Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic Society throughout the world or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

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WEDNESDAY, JUNE 12.

J. A. Froude, in a lecture in New York, once said that "he did not question the enormous power for good which had been exercised in Ireland by the modern Catholic priests. Ireland was one of the poorest countries in Europe; yet there was less theft, less cheating, less house-breaking, less robbery of all kinds than in any other country of the same size in the civilized world. . . . In the last hundred years, impurity has been almost unknown in Ireland. This absence of vulgar crime, and this exceptional delicacy and modesty of character were due, to their everlasting honor, to the influence of the Catholic clergy."

Our bright and ably edited contemporary, the True Witness, of Montreal, comes to us in a new dress, and looks resplendent in its eight-page form. We congratulate our contemporary on this evidence of prosperity, and hope that its readers will appreciate the determination of its management to spare no pains to make it a paper second to none in Canada. With Dr. J. K. Foran at the editorial helm the True Witness has leaped to a front place among Catholic journals and is sure to stop there. His old Alma Mater justly marked her appreciation of his services to the cause of Catholic journalism when she bestowed upon her bright Alumnus the degree of Lit. D.

Sir Donald H. McFarlane, M. P. for Argyleshire, Scotland, is the only Catholic who represents a Scotch constituency in the British House of Commons. When he was contesting the seat, his opponents sought to compass his defeat by stirring up Protestant prejudice against him. One of them a particularly ardent hater of Popery, seizing his opportunity at a public meeting, demanded of him in stentorian tones if it was possible for a Papist to be a patriotic Scotchman. Sir Donald was equal to the occasion. With feigned hesitancy and much meekness of manner, he replied: "I have always considered that Robert Bruce and William Wallace were patriotic Scotchmen, and both of them held the same faith as I do." Of course that settled the matter, for where is the Scot that would question the patriotism of Bruce or Wallace?—The Casket.

It is interesting to know that the first thing in the way of poetry written by Chaucer, that "morning star of song," as Tennyson calls him, was a poem on the blessed Virgin. One stanza runs, the spelling only being changed:

Glorious maid and mother, thou that never wert bitter on the earth or on the sea, But full of sweetness and of mercy ever, Help that my father be not wroth with me!

Many a poet since Chaucer has tuned his lyre to the praises of the "glorious maid and mother." Even those nurtured in a faith that bans all devotion to the Virgin have been drawn by poetic

instinct for the true and the beautiful into sympathy with it. What can be more Catholic in tone, or more tender and trustful than the prayer which Scott puts in the mouth of his heroine in the Lady of the Lake:

Ave Maria, maiden mild, Listen to a maiden's prayer! Thou canst hear, though from the wild; Thou canst save amidst despair; Safe may we sleep beneath thy care. Though banished, outcast, and reviled—Maiden, hear a maiden's prayer; Mother, hear a suppliant child!

—THE CASKET.

The NORTHWEST REVIEW has always aimed at conserving and defending the true interests of the Catholics for whom it exists. In doing so we have had to sometimes speak vigorously, and thereby displease those who have attacked the interests we were bound to defend. We have consistently and fearlessly done what we considered a sacred duty, and have had the satisfaction of being endorsed by the highest ecclesiastical authority in Manitoba and the Northwest Territories of Canada. Our efforts were not prompted by any selfish or unworthy motives, and those who are best qualified to judge of our work have been more than kind and generous in their appreciation of it. Many of our contemporaries have been, from time to time, most generous in their notices of us. We are quite conscious of our many imperfections, aggravated on account of our limited pecuniary means, often unnecessarily accentuated by the indifference, if not the dishonesty, of delinquent subscribers, who never take notice of the date on their addresses. We dislike very much referring to ourselves; but we would like to call to the attention of these subscribers, who never pay their subscription although continuing from year to year to receive and read the REVIEW, the following remarks clipped from our bright exchange The Month, of New Westminster, B. C.:

"The Catholics of Manitoba have every reason to be proud of their organ, The Northwest Review. Apart from publishing important lectures and documents throwing light on the School Question, the Review has answered objections, scored calumniators and exposed false friends such as Mr. O'Donohue and Co. paraded by 'United Canada.' More power to the Editor's pen!"

A CRITIC CRITICIZED.

The Antigonish Casket, one of the brightest and best edited of our Canadian Catholic exchanges, takes exception to the severe and, we may add, rather sweeping critical comments on the Canadian Catholic press, which appeared in the April number of the Ottawa University Owl under the heading of "Literary Notes and Notices" of that Magazine. No doubt the article in the Owl was written by a polished and clever man; but we agree with the Casket that a spirit of charity was not among its merits. No doubt, also, the presence in the capital of a newspaper purporting to be Catholic and yet so disgracefully non-Catholic in its views and objects, provoked that spirit of severity of which the Casket so justly complains. The Casket seems to have realized this, for it closes its able article with the following scathing rebuke of that journal:—

"We do not say that there existed no provocation for some of the remarks of this critic. On the contrary we are aware that provocation of the most galling kind is to be found right in the city where he writes. The existence of a rascally paper which prostitutes the Catholic name, and which apparently cannot be prevented from doing so, is sufficiently exasperating; but, as our 'Occasional Contributor' has reminded the editor of the Calendar, whom our critic quotes, it is no excuse for wholesale, indiscriminate denunciation of the Catholic press of Canada. We know something of most of the Catholic papers of the Dominion. Not one of them but is a considerable distance from perfection. No one, we venture to say, knows this better, or is more ready to admit it, than their respective editors. Few, we dare say, deplore the fact more sincerely than they. If we omit (we confine ourselves to those published in English) the single example of the scoundrel class to which reference has just been made, they are all, in spite of shortcomings, doing good work, and there is no home in Canada that would not be benefited by any one of them—even that one of their number which is in the unfortunate position of attempting to serve the two masters, the Church and a political party. There are those among them that have won the praise of many of the best judges of Catholic journalistic work on the continent. Such, we modestly venture to remark, is the case of that one of their number with which we are most familiar; and this being so we have no need to feel particularly alarmed over the pronouncement of this young gentleman in Ottawa."

Had our critic been less sweeping in his condemnation and confined himself to the journal in Ottawa, which seems to be the inspiration of his article, no one could reasonably have found fault with his criticism; but the other Catholic journals of Canada, who, whatever their faults may be, are honestly trying to do all the good they can for the cause of religion and morality, have just reason to feel aggrieved at the sweeping and unjust remarks of this critic.

THE HON. JOHN COSTIGAN.

In our last issue we published a letter from an Belfast paper defending the Hon. John Costigan against a charge made by Mr. O'Brien, the lieutenant of Mr. Dalton McCunthy, on the floor of the House of Commons at Ottawa. That the Hon. Mr. Costigan should be attacked by such a man as O'Brien, on an occasion when he was introducing a measure into the House, the object of which was to abolish Catholic schools and the use of the French language in the Northwest Territories, is the highest public tribute that could be paid to his sterling worth and representative influence. If the highly esteemed and respected representative of the Irish Roman Catholics in the Dominion Government was the insignificant individual which Mr. O'Brien would have us believe: if he was not an honest, fearless, painstaking and conscientious public man; if, in a word, he was not proven to be the faithful, fearless and determined defender of the interests of those he represents, he would never have been insulted by a man who, in point of capability, integrity, public rectitude, or liberality of sentiment, is so inferior to the Minister of Marine and Fisheries. To be the trusted, upright and incorruptible leader of Catholic interests would naturally excite the hatred and malice of a man whose public career has been marked by the narrow and persecuting views of the most ordinary bigot; a man whose public life and acts have been identified with every movement of a persecuting nature directed against the most cherished rights and privileges of the Catholics of the Dominion. We most heartily congratulate the Honorable John Costigan on the enemies he has made.

Personally, the Minister of Marine and Fisheries is one of the most popular men with all the members of the House of Commons regardless of political bias because they all know that in the administration of his public duties he never allows party influences to interfere with what he considers the public good. He is singularly free from any religious prejudices and his sense of justice is too great to allow any such to enter into his administration of any public trust. That such a man should earn the respect and esteem of every right thinking man is just as natural as it is for him to win the abuse of such men as O'Brien et al. The fact that they abuse him is the greatest guarantee the public can have that he is doing his duty.

THE ARCHBISHOP ON NO COMPROMISE.

It is astonishing the amount of duplicity which enters into the discussion of the school question by the local government organs in this city. The Free Press and Tribune both profess to see in the utterances of His Grace of St. Boniface an insurmountable barrier to the settlement of the school question because, they say, His Grace has repeatedly said that no compromise will be accepted. These papers must have paid very little attention to what His Grace has actually said, or they must be maliciously misrepresenting what he did say, for purposes as unworthy as they are dishonest.

So far from saying that he would not accept a compromise, His Grace has, on many public occasions, said the very opposite. In an interview at Toronto, he said that Catholics could not accept a compromise on essentials but that on matters of detail in general, we, the Catholics of Manitoba, were prepared to discuss them when they were offered to us. The malice and wickedness of these papers are quite manifest to every one. They do not wish any fair and just settlement of this question, and they are anxious to find some one on whom they can place the onus of failure. We do not know what the intention of the local government on the question may be, or what account they will give of their conference with His Excellency, but both the gov-

ernment organs profess to believe that no compromise will be offered as a solution of the difficulty, and, of course, they wish to lay the blame on His Grace of St. Boniface, who, in fact, has nothing whatever to do in forming the policy of the government on this, or any other question. It is so nice and consoling to be able to say that the Archbishop of St. Boniface was to blame, because he would accept no compromise. The real truth of the matter is that His Grace's opinion, or advice has not been asked, he has never spoken to Mr. Greenway on the subject nor has he been asked by him what he would accept. How then can these papers say that the Archbishop will accept no compromise? He certainly would accept no compromise which would deprive the Catholics parents of Manitoba of the right to have and enjoy their own schools, without being forced to pay taxes to Protestant or any other kind of schools; he will not agree to a system of separate schools surrounded by annoying and harassing regulations, devised by men who are anxious to make impracticable that which they had unwillingly granted. We have seen this exemplified in the conduct of our schools in the Northwest Territories, where the authorities, being unable to abolish Catholic schools, surrounded them with cunningly devised regulations which practically left them Catholic only in name. Such schools we will never accept. What the Catholics of Manitoba want are Catholic schools in the broadest and fullest meaning of that word. We do not want schools which, while being called Catholic, are, in very fact, anything and everything else.

What we want has been presented to the public, many times by our able and devoted counsel, J. S. Ewart Esq. Q. C., and if the Free Press and Tribune want to know what we demand and what we are prepared to accept, why do they not go to these public documents for information and not to misleading and garbled reports of the utterances of His Grace of St. Boniface. Mr. Ewart did not make a demand that was adverse to the views of the Catholics of this province, which are the views of His Grace, the Archbishop of St. Boniface. Does Mr. Ewart say that we will not accept any compromise? Does he say that we must return to the old system? Does he want to make the schools of the minority, church schools? Does he want to deprive the state of the control of these schools? In his recent crushing reply to the Rev. Hugh Pedley, Mr. Ewart, after answering all these questions in the negative, said:

"Now, am I right as to this? Let me see. As counsel for the Roman Catholic minority in this province, and with their authority, in addressing His Excellency the Governor-General-in-Council, I said, and I repeat it here to-night: They do not ask that their church should in any way control the schools. They are perfectly willing to work up to any

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of secular instruction, to be subjected to inspection, and to use school books not at variance with their religious doctrines." I put it to this audience if that is not repeatable. Catholics are perfectly willing to be bound by, and anxious to co-operate in, every arrangement necessary for the secular, if thought well the compulsory, education of all the children in Manitoba.

These are not garbled newspaper reports of what His Grace is alleged to have said in the East, but the official pronouncement of the learned counsel of the Catholic minority of this province made, as he himself tells us, "with their authority." Our revered and brilliant Archbishop, who is devoted to the religious and temporal interests of his people, and who is one with them on this all important question of Catholic education, is a subscriber to these remarks of Mr. Ewart, and if he objected to them they would never have been made. It is, therefore, inexplicable to any honest mind, having a knowledge of all these facts, how the two organs of the local government in Winnipeg can fairly charge the Archbishop of St. Boniface with retarding a settlement of this question, on the ground that he will accept no compromise on the subject, unless, as we said at the beginning of this article, they are actuated by motives as unworthy as they are dishonest; viz; making him responsible for the anticipated refusal of the Greenway Government to live up to the constitution and do simple justice to the Catholic minority of this province.

"THAT UNIMPASSIONED REVIEW."

Some time ago the Winnipeg Tribune made the announcement that it was about to publish the real facts of the school difficulty, and promised that it was going to be an unimpassioned history, dealing only in fact and carefully avoiding fiction. The announcement of our contemporary created a smile of derision. The assumption of the Tribune to deal in an "unimpassioned" manner with anything affecting the rights of Catholics was enough to create doubt even in the minds of the most credulous. We never could expect anything of an "unimpassioned" nature from the Tribune, and, therefore, we are in no way disappointed to find that the "unimpassioned history" which the Tribune promised its readers is a cunningly arranged politic religious document specially designed to arouse the worst passions of an ignorant unthinking majority against the rights of the Catholic minority. The title given to this pronouncement is "Is Manitoba right?" By this, we suppose, is meant: Is Manitoba right in abolishing Catholic schools and forcing Catholics to pay for Protestant schools? There is no doubt this is the thought of the writer, for he starts out by abusing the Catholic Church and declaring her teaching and her influence to be a menace to the cause of good government. In these charges against the Catholic Church, the writer does not elaborate a single original thought, but deals with old and exploded slanders that have been frequently answered. With this writer the legal rights of the minority can be dispensed with, notwithstanding the decision of the Imperial Privy Council, on the ground that the Catholic Church is a danger to the state.

Lest our readers should be inclined to doubt what we say in regard to the sentiments of this cold, "unimpassioned" writer, we will give the following sentences, clipped from his article:

"A loyal citizen of a democratic state can acknowledge no other nor higher authority in civil or political affairs than that of the state. A Roman Catholic must admit the superior claims of the pope and the church. He cannot therefore be a loyal citizen of a democracy." and again, further on:

"History has shown that, in a state which contends for absolute freedom, the attitude and the policy of the Catholic church have always been a source of danger and apprehension. The history of England for several centuries shows this in almost every page. The policy of the church of Rome in England, as in every other European country, has been to throw its influence into the scale in behalf of despots, or would-be despots, in return for a promised acknowledgment of the church's pretensions on the part of the would-be despot. The interests of the masses have never been understood by, nor have they had any consideration at the hands of, the church of Rome. It is the traditional foe of democracy, of the enfranchisement of the masses, and of every movement calculated to improve the lot of the proletariat."

Our readers will have no difficulty in recognizing these two stale and oft repeated slanders. There is nothing new, nothing original in the above quotations, and they are a fair sample of all the article throughout. Imagine a man trying to write a calm, impartial, truthful and "unimpassioned history" of the school agitation in this province, starting out with such un-historic slanders against the Catholic church and her mission. The impartial and unimpassioned historical student knows that every one of the charges made by the writer of the above choice sentences is a slander on the Catholic church. No man of ordinary intelligence, much less one pretending to a knowledge of history, who valued his reputation for intelligence or honesty, could be found to endorse such slanders against the Catholic church, unless he was filled with a malice against the church so inveterate that he cared nothing for the opinion of the honest and intelligent reader of history.

The history of England, as well as that of every civilized country in the world, furnishes the most crushing answer to the charges made by this anonymous scribbler, that the Catholic has been and is the enemy of the masses. Who was it that curbed the tyranny of King John, and won for the people of England the Magna Charta, which is the foundation on which rests the liberties of the greatest nation on the face of the earth? Was not the leader of that great movement and the organizer of it Archbishop Langton? Were not the Catholic Barons of England, headed by this great church-

man, the force that won this glorious charter of a nation's liberty from a despotic and cruel tyrant King? And yet this "unimpassioned" ignoramus, who would play upon the ignorance of his readers, tells us that a Roman Catholic cannot be a loyal citizen of a democratic state, and that the church has always cast her influence into the scales in behalf of despots. The most striking event in the history of every civilized country in Europe is the fact that the Catholic church has always cast the weight of her immense influence into the scales for the masses against the tyranny and despotism of the ruling powers. It is impossible to read true and impartial history without constantly stumbling over the most indubitable evidence of this fact. The struggle of the Popes throughout the history of the civilization and christianization of Europe, bears testimony to the fact that they were always on the side of the masses and against the arrogance of the classes. It is rather amusing impudence to find a man, calling himself an intelligent protestant, and possessed of a knowledge of history, charging the Catholic church with being the friend of the classes and the enemy of the masses. Had he any knowledge of history he would avoid so dangerous a charge. The fact of history amply prove that the fathers of Protestantism took advantage of the attitude of the church's defense of the common people against the classes to take the side of the latter, and thus to establish their heresy by flattering tyrannical despots and pandering to their pleasures, passions and brutal instincts. The church in those times was the guardian of the masses, and the so-called reformers the flatterer and obsequious servants of their persecutors. History fully and completely proves this, and yet this "unimpassioned" slanderer knows nothing of it, and charges the mother of true liberty with the very crimes his apostate progenitors, both carnal and spiritual, have been guilty of. But such is the ignorance of the masses in Manitoba that they will accept his slanders as facts and his fictions as history.

UNIVERSITY HONORS.

St. Boniface College hold its own this year in the University of Manitoba, as appears from the following figures. Of medals and scholarships together Manitoba College won 20, St. John's College 11, Wesley 7, St. Boniface 4, Collegiate Institute 2. The aggregate amounts are: St. John's, 9 scholarships, \$950; Manitoba, 12 scholarships, \$895; Wesley, 4 scholarships, \$535; St. Boniface, 3 scholarships, \$370; Collegiate Institute, 2 scholarships, \$120. The medals are: Manitoba 8, Wesley 3, St. John's 2, St. Boniface 1. The above figures show that in the average value of each scholarship Wesley stands first, St. Boniface second, St. John's third, Manitoba fourth, and the Collegiate fifth. Taking all in all, St. John's College has a splendid record, the more remarkable as its candidates were, we believe, less numerous than those of Wesley, and far less so than those of Manitoba College. But, considering that out of more than two hundred students competing for medals and scholarships, our twelve candidates won so fair a proportion of prizes, we may well congratulate them on their success.

The Class and Honor Lists furnish further matter for congratulation. Joseph Desourdis, our college's only graduate and medalist this year, appears second in Statics out of 39 on the list, thus keeping up St. Boniface's traditional thoroughness in the Pass subjects. Of the four Junior B.A. men in the Latin course of Philosophy, three win first class honors, Lucien Dubuc, (\$200 scholarship), Albert Rousseau (\$120 scholarship), and Adrien LaRiviere, who, we are told, came near dividing the scholarship with Rousseau.

In the previous year a \$50 scholarship for French and History was won by Marius Cinq-Mars, who was also second in Greek in competition with nineteen candidates from other colleges, and followed immediately after the six scholarship winners in combined Latin, Mathematics and Chemistry.

In the Preliminary Year Ernest Golden was second out of 106 candidates in Arithmetic; Noel Bernier secured second place among 113 competitors in Latin; and he as well as Golden, Tasse, and G. Rocan—that is to say, four out of our five Preliminary candidates—won first class honors in Latin. Four out of the same five were also second class in Greek. We trust their example will be followed by many more next year. It is a pity our candidates are so few. Though we much prefer their excellent quality to a larger and inferior quantity, still we should like to see the latter increase without detriment to the former. Let us hope that the fine harvest we have reason to expect and the settlement of our school question may enable long-suffering Catholic parents to take advantage of the admirable training provided in St. Boniface College, where the distinguished corps of Professors could easily educate two or three times the present number of students.