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WEDNESDAY, MAY 20.

**CURRENT COMMENT.**

**Mixed up.** Sometimes good Homer nods. The

Tablet, usually so well informed and so skilled in disentangling a skein of facts, gives utterance to a strangely distorted view of the present political situation in Canada. Alluding to Sir Charles Tupper's article upon the Manitoba school question in the May number of The National Review, our great Catholic contemporary says:—"The situation is a curious one. The Protestant and Conservative majority is in favor of this act of justice [the Remedial Bill], while the bulk of the Catholic members, following Mr. Laurier's lead, have combined to defeat it. The Catholics of Manitoba are few in number and to help them is not popular, but the Government of the Dominion acted with perfect loyalty, while the Catholics from Quebec, with a few honorable exceptions, have been so scared by the bogey of Federal interference that they choose to let their co-religionists suffer rather than that help should go to them from the Dominion Parliament." It is news to us and to every reader of Canadian newspapers that "the bulk of the Catholic members combined to defeat" the Bill. The Revised Edition of the Official Hansard, Second Reading of the Remedial Bill, pages 675 and 676, gives the list of the members who voted for and against the Bill. On going over the names we find that forty Catholics voted for Sir Charles Tupper's motion and twenty-five voted against it; thus a large majority of the Catholics, far from combining to defeat the Bill, actually supported it. No doubt the Tablet is technically right when it speaks of the Conservative majority as Protestant, inasmuch as, out of 112 yeas, 72 were Protestants; but the Liberal party has a still stronger title to the name, since 69 out of 94 nays were Protestants; in other words, the vote for the Bill was 64 per cent. Protestant, whereas the vote against the Bill was 73 per cent. Protestant. Then, it is not fair to the Catholics on the Liberal side to say that "they chose to let their co-religionists suffer rather than that help should go to them from the Dominion Parliament." All the Catholics that voted against Sir Charles Tupper's motion did so under the fond delusion that the Remedial Bill was an inadequate and inoperative measure and that Mr. Laurier would be certain to bring in a more adequate and practical restoration of Catholic rights. To be sure, this was and is a fatal, an absurd delusion, but it is enough to shield the deluded Catholic obstructionists from any charge of cruel apathy toward their co-religionists. They meant well, though they voted and acted stupidly.

**Sir Charles On Laurier.** Probably, what led the Tablet into this pitfall was this passage which it quotes from Sir Charles Tupper's article: "Without his [Mr. Laurier's] opposition the resistance to the Bill would have been, as

far as Parliament is concerned, helplessly weak, if not ridiculous. And so both parties go to the country, the Conservatives pledging themselves to see justice done to a Catholic minority, and Mr. Laurier appealing to the Orange vote, while calculating that the bulk of the Catholic electors will vote for him in the belief that in some unexplained way he will secure the rights of the Manitoba Catholics without any action on the part of the Federal Government. Only those who know with what infinite patience and untiring hopefulness the late Government sought to induce the Provincial Legislature to come to terms with the Catholics, can appreciate the folly of such vague expectations." The editor of the Tablet must have inferred, from Mr. Laurier's expectations, that the "bulk of the Catholic electors" would really side with him or had already gone over to his view; but between the "folly of such vague expectations" and their realization there lies a boundless Sahara of arid fact.

**The Casket And "Innominato."** The Casket of the 7th inst. scores with most condign

rigor the Rome correspondence of "Innominato," alias "Bentivoglio" as he has begun to call himself for the benefit of a syndicate of Catholic papers. This gentleman, who, rumor says, is a Mr. J. C. Heywood, has been applying himself, for some months past, in the columns of the N. Y. Sun, to show that Leo XIII is propagating, instead of the gospel of Christ, democracy and socialism throughout the world. Baldly put as we have just stated the pith of his letters, they would be revolting and would defeat their purpose; but he so cleverly sugar-coats his poisonous pill with praise of the Holy Father and with what The Casket aptly styles "mock profundity" that he has succeeded in palming off his dangerous contributions on several Catholic editors. However we have great hopes that our Antigonish contemporary, whose influence with the editors of Catholic papers on both sides of the line is as wholesome as it is potent, has given "this lounge about the lobbies of the Vatican" his quietus. In the same issue of the Casket we read with no small delight the following editorial comment:—

Since the article "Innominato" and His Alias was put in type the latest number of our bright contemporary the NORTHWEST REVIEW has come to hand, and we find in it an excellent note which bears quite directly upon this subject:

"We never could see that the Holy Father was bringing the Church into harmony with the legitimate aspirations of the age. On the contrary, from careful and reverent observation of his teaching during the past eighteen years, we hold that he is doing, though perhaps with unparalleled skill, what all his predecessors have ever striven to do, that he is pointing out to the age what ought to be its legitimate aspirations."

Nothing could be truer than this, but nothing could be further from being grasped by "Innominato" and other sensational false prophets of "revolution" in the Catholic Church. Their profound ignorance of both history and Catholic teaching leads them to small revolution at every turn. Their wild vapors are surcharged with danger, which ought to be exposed by all safe Catholic papers.

**English-Speaking Catholics.** To those who are inclined to

think that the profession of Catholicism is rather un-English, the following reply to a correspondent in a recent number of the New York Sun, the editor of which is a Protestant, will be an eye-opener:

Which Church has the largest number of English-speaking members? M. F. D. The Roman Catholic Church, to the best of our belief. We calculate that that Church has about 17,812,000 English-speaking members; that the Anglican (Protestant Episcopal) Church has about 17,000,000; the Presbyterian Church about 11,230,000, and the Methodist Church about 7,390,000 members.

Closely allied to this numerical representation is the tone of English classic literature. That it is not aggressively Protestant, as some have pretended, nay, that it is largely tinged with Catholic ideas is apparent from a list of the greatest masters of English given in the Standard Dictionary. This work, which is a marvel of accurate condensation, says, under the heading of Faulty Diction: "Usage to be good should be reputable, that is,

it should have the sanction of good authors or (to be the best usage) of the best authors. That a form of diction is common to all the great writers of the language gives it an authority that places it above criticism; that it has been used by a few masters, as Shakespeare, Milton, Wordsworth, Macaulay, de Quincey, Cardinal Newman, Ruskin, is regarded as justifying its use by other writers." These seven names constitute a list as remarkable by what it contains as by what it omits. But for our present purpose we would direct attention to the fact that only one of these supreme masters of English was aggressively heretical and anti-Catholic; we mean of course Milton the Arian. It is highly probable, from the intrinsic evidence of his writings, that Shakespeare was a Catholic; Macaulay has written splendid tributes to the human side of the Church; Wordsworth's sonnet on the Blessed Virgin paraphrases the doctrine of her Immaculate Conception; De Quincey frequently praises things Catholic; Ruskin often writes like one of us; and, as to Cardinal Newman, by far the best prose writer of this incomparable heptarchy, his finest literary work was written after his conversion.

**Wordsworth To Our Lady.** Those fourteen lines from a Protestant poet-lau-reate are well worth

reproducing during this month dedicated to Mary ever Virgin:

Mother! whose virgin bosom was uncrossed  
With the least shade of thought to sin allied;  
Woman! above all women glorified,  
Our tainted nature's solitary boast;  
Purer than foam on central ocean tost,  
Brighter than eastern skies at daybreak strewn  
With fainted roses, than the unblemished moon  
Before her wane begins on heaven's blue coast,  
Thy image falls to earth. Yet some, I ween,  
Not unforgiven the suppliant knee might bend  
As to a visible form in which did blend  
All that was mixed and reconciled in thee  
Of mother's love with maiden purity,  
Of high with low, celestial with terrene.

"Our tainted nature's solitary boast;" what does this mean if not that Mary alone, of all mere human beings, was untainted with original sin? Taken in connection with the first two lines this one can hardly admit of any other satisfactory interpretation. Such perfect eulogy from a Protestant source shows that the Christian soul is naturally inclined to revere and love the Mother of the Divine Word.

**THE CATHOLIC POINT OF VIEW.**

The campaign goes merrily along and the day is fast approaching when the electorate of the Dominion will decide into whose hands the destinies of the country shall be entrusted for the next five years. There are, of course, many important issues involved, but for Catholics, and all others who desire to see right and justice prevail in the government of the country, the one great question which should and will overshadow all others is that which affects the rights and liberties of the minority in this province, and we firmly believe that our co-religionists and other friends throughout the Dominion will cast their votes in accordance with the estimates they may form in their own minds as to which of the two great parties and which of the two leaders can be most safely entrusted with the settlement of our difficulties. It is evident that the politicians realize this, and Mr. Laurier and his friends are, we see, making desperate efforts both on the platform and in the press to blind the electors to the real issue, and are deluging them with words to such an extent that if the Catholic voters of the east had nothing but campaign speeches and newspaper articles to assist them in coming to a decision as to whom to support there would be every reason to fear they might be led astray. Fortunately, however, the Catholics of Canada have something more tangible than mere words and glowing promises to guide them, and remembering the old proverb which says that "actions speak louder than words," they will look up the past record of the two political parties on this question and

will undoubtedly give their active support and assistance to those who have already given substantial proof of their desire to do justice under the Constitution, and they will refuse to be hoodwinked by those who, when they had the chance to aid us, refused to do so but assisted in rivetting afresh the chains of persecution with which the Catholic minority of Manitoba have been bound for six long years. This is the standpoint from which the practical, conscientious Catholics of the Dominion will, we feel sure, look at the matter, and being men of sound common sense and ripe judgment, they will have no difficulty in estimating at their true value the ingenious and ever changing explanations of the volatile Mr. Laurier and the astounding assertions made by the press—and especially the Catholic papers—which support him. The whole country knows only too well that Mr. Laurier's action in the House of Commons during the debate on the Remedial Bill amounted to nothing less than a base betrayal of the rights of his co-religionists in Manitoba. The government led by Sir Charles Tupper had nobly accepted the decision of the Imperial Privy Council, and recognizing their responsibilities had, after vainly endeavoring to induce Mr. Laurier's Manitoba friends, Messrs. Greenway and Sifton, to settle the matter themselves, brought in a measure which, if it had become law, would have given us nearly all we could possibly ask for under the Constitution. It must be borne in mind that during the negotiations between the Dominion and Provincial governments the latter body were in constant communication with Mr. Laurier and undoubtedly followed his counsel and advice in every step they took. Mr. Laurier therefore was a party to the refusal of the local authorities to act on the lines of the Privy Council's decision and Mr. Laurier completed the infamy when he deliberately tried to kill the Remedial Bill and failing in that allied himself with the McCarthyites to prevent its becoming the law of the land. If Mr. Laurier and his followers had done their duty they would have assisted the government by every means in their power to pass the measure and the Catholics of Manitoba would not to-day be suffering under the grievous persecution which now crushes them down. These are clear and straight facts which no amount of special pleading can explain away, and the Catholic electors of the Dominion will surely bear them in mind when they cast their ballots in the coming elections.

**MISREPRESENTATION.**

We would warn our eastern readers to be very careful about accepting all that may be telegraphed to distant points regarding the progress of the campaign in Manitoba. There is already an abundance of evidence that the enemies of the government and the opponents of Catholic rights are determined to leave no stone unturned in their efforts to gain their ends and one of their choice weapons is evidently going to be misrepresentation, by means of which they hope to sow the seeds of discord amongst our friends. There have been two very striking instances of this during the past week. The first and most serious of the two is the interpretation which Mr. Laurier and certain papers supporting him especially in the Province of Quebec have put upon a portion of the speech delivered in this city by Sir Charles Tupper. It is alleged that the Premier went out of his way to sneer at the idea of a French Roman Catholic being selected as the head of a Government for the Dominion, and Mr. Laurier has eloquently denounced Sir Charles for his supposed utterance. Now we are able to say that there is not the slightest ground for this allegation. We do not know how the reports of the Premier's speech here appeared in the Eastern press, but we can safely assert that if there was one word in those reports which could reasonably be interpreted to sustain Mr. Laurier's charge the reports were wrong and did Sir Charles a grave injustice. The other instance to which we would refer is the

attempt made in certain quarters to belittle the reception accorded to the Premier on his arrival here. In this connection the Globe has published a number of telegrams over the signatures of well-known citizens to the effect that on the whole the reception was a failure. Our readers will know how much weight to attach to these messages when we tell them that Mayor Jameson whose name was attached to one of the telegrams absolutely denies that he sent it or had anything whatever to do with it. The other parties concerned have not been heard from, but they are, most of them, fanatics of the worst kind, with little or no influence in the community in which they live and who never showed themselves more out of touch with their neighbors than in this attempt to disparage a celebration in which practically the whole city joined and which was marked from beginning to end with an amount of enthusiasm the like of which had never before been witnessed in Winnipeg.

**DALTON MCCARTHY.**

Dalton McCarthy will be here next Monday to speak in the interests of Mr. Laurier's noble lieutenant in this country, Mr. Joseph Martin. It is also announced that he will stump Manitoba in the interests of the other Laurier candidates here, and will himself run in Brandon, the regularly selected Liberal candidate for that constituency having retired in his favor. This is proof positive, if such proof were needed, of the alliance which has been entered into between Mr. Laurier and the great Dalton. Mr. McCarthy has declared that his sole desire is to defeat the government, and everyone knows how he goes about securing the ends he has in view. Misrepresentation and slander are the chief weapons in his armory, and appeals to the worst passions of the mob are what he revels in and with which he attempts to lead his hearers away from a calm consideration of the real issue. He has, on the whole, had a very unsuccessful, we might say disastrous career, in the Province of Ontario where he is well known, and we venture to predict his course in this Province will not be so brilliant as some people seem to expect it to be. On his arrival here he will probably receive a good reception, and as he is timed to reach Winnipeg on the 25th inst. when the people will be keeping holiday and celebrating Her Majesty's birthday it is likely a big crowd will be out in the streets to see him. But we fancy he will not prove so valuable an aid to the cause he comes here to assist as those who bring him evidently hope he will be. The people are beginning to see that they have too long allowed themselves to be fooled by men of his stamp, and the mass of the earnest voters of the country will refuse to be guided by the fire-brand who has been a miserable failure in the public life of the Dominion and who is without honor in his own country. There is no doubt at all that Mr. Laurier's alliance with Mr. McCarthy will injure him in all parts of Canada and we do not believe it will help his cause or that of his candidates in the Province of Manitoba.

**SIR OLIVER MOWAT AND MR. WILFRID LAURIER.**

Ever since the REVIEW first entered the field of Catholic journalism it has been a warm friend and advocate of the Mowat administration. In taking this stand we have been actuated by no political motives, but we saw in Sir Oliver's policy and the way he administered the public affairs of the Province of Ontario broad and honest statesmanship. When his opponents sought to sow the seeds of religious discord in the community and to deprive the Catholic minority of their schools Sir Oliver Mowat calmly stood by the constitution, and maintained its provisions against all comers, and for this we always gave him the credit of perfect honesty and sincerity, believing that he was actuated by that patriotism which should govern all wise statesmen in their treatment of minorities. It is