

The Northwest Review

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OUR ARCHBISHOP'S LETTER. Mr. E. J. Dermody. DEAR SIR—The last issue of the Northwest Review that you have been entrusted by the directors of the journal with the management of the same, "the company for the present retaining charge of the editorial column."

The Northwest Review

WEDNESDAY, MAY 16. EDITORIAL NOTES.

The famous Georgetown University is not growing feeble with age but is holding its time honored place as first in the field of literature. We see by our exchanges that a debate was recently held in Washington between the University men of Georgetown and the men of the Columbian University.

The Franciscan, Rev. Father Daniele di Bassano, who for many years has been confessor to the Holy Father, died at Rome on Monday, April 19, 1885, and entered the Order of St. Francis at an early age. He was a most learned theologian and was highly appreciated by Leo XIII when Cardinal and residing at Perugia.

The Catholic times has the following on Methodists and toleration. It hits the bull's eye, and we commend it to our Methodist friends:

The Methodists in their conference in Chicago have resolved to appeal to the Pope in behalf of religious liberty in South America. While they were about it they should have asked him to admonish the Government of New Hampshire to repeal the statute in their Constitution which excludes Catholics from equal civil rights with their non-Catholic fellow-citizens.

They should also have passed a resolution condemning the language of their founder, John Wesley, who in a letter dated City Road, January 12, 1780, wrote: "I insist upon it that no government not Roman Catholic ought to tolerate men of the Roman Catholic persuasion."

How times have changed. The Methodists, the disciples of this same John Wesley, now appeal to the Pope in behalf of toleration! The world moves. The conference should have also made an appeal to the government of Costa Rica and Guatemala in behalf of toleration. Such an appeal might mitigate the hardships of Archbishop Casanova. We direct their attention to the following item of news:

SAN JOSE, Cos' Rica, April 8.—Two members of the Conservative party will probably be invited to enter the Iglesias Cabinet, while Archbishop Casanova, exiled from Guatemala and now here, will be asked to leave the country, as he is considered a promoter of dissension. If the Pope cannot protect his own bishops from these governments what hope is there that he could protect a Methodist missionary?

MR. F. W. RUSSELL'S LECTURE.

Mr. F. W. Russell delivered the second of the series of monthly lectures before the members of the St. Joseph's and Catholic Truth Society of Winnipeg, on Monday evening the 7th inst. a full report of which is given on our first page. It is needless for us to say one word of praise about this lecture as our readers will find in its perusal an intellectual and historical treat. Mr. Russell shows, by the arrangement of his thoughts, the beauty of his diction, and the logic of his reasoning, that he is a close observer of current events and possess a mind well stored with historic lore.

Mr. Russell handled his subject in a masterly manner, and the enthusiastic way in which each salient point of the lecture was endorsed by the audience, showed how much it was appreciated. We were prepared for something good, from our previous knowledge of Mr. Russell's recognized ability, but we must confess that we did not expect so exhaustive and entertaining a paper. It is especially pleasing to us to see our Catholic young men coming to the front and taking a creditable place in the community.

At no time in the history of the Church had the laity a more important place to fill than in the present. Intelligent laymen, guided by pure and lofty motives and filled with a deep love and devotion for the church, sensible of her true place in society and determined to defend and maintain her rights, can do more good among the masses not of the household of the faith than the clergy, because they are moving among them meeting them daily and, therefore, in a better position to instruct and enlighten them.

Mr. Russell is a man fitted for such a task. He is at present and always has been, an active and intelligent worker in Catholic affairs, especially among the Catholic societies approved by the church. In these, as in all other matters with which he has identified himself, he has taken a prominent part. In all the Catholic societies to which he belongs, he has filled acceptably many offices of trust and importance with a tact and ability alike beneficial to those societies and creditable to himself.

Mr. Russell, for notwithstanding the many and varied calls on his leisure moments, the editor never appeared in vain for his able assistance whether in a literary or a business capacity. We, therefore, more than any other individual, feel proud of the confidence and friendship of Mr. Russell, and congratulate the Catholic Truth society on the possession of so able and desirable a member.

ONE MORE APPEAL FOR HONOR.

The Winnipeg Tribune of the 2nd instant opened an editorial with the following words: "It is now nearly five years since Mr. Luxton went to Montreal and persuaded Mr. Van Horne to advance him \$40,000 to buy out the Sun."

It is now nearly four years since the Tribune accused Mr. Luxton of receiving this self same \$40,000 "to buy out the Sun," from the archbishop of St. Boniface. It is now nearly nine months since the fact that that \$40,000 was not received from the Catholic hierarchy. Let us calmly review this matter, and let us try to place before the general public the exact position of the Tribune, then and now.

When the Greenway Government, in defiance of its most solemn and sacred pledges, (pledges of which, Mr. Luxton was aware, made war on the Catholic schools and the French language and finally abolished both, Mr. Luxton, then editor-in-chief of the Free Press, denounced the base and treacherous conduct of the government and actively and ably defended the Catholic cause, while the Winnipeg Tribune, the organ of the government, in language gross and insulting and without any justification beyond that of suspicion, charged Mr. Luxton with being a hireling of Archbishop Tache and said that the price of his support was \$40,000 with which he had purchased the Sun. Whenever the Tribune was silenced by the force and ability of the Free Press, it took refuge in the false and base and insulting charge that Mr. Luxton was only writing at the dictation of his master, the Archbishop of St. Boniface. With a coarseness peculiarly its own, it reiterated this falsehood in the face of the most positive denials from Mr. Luxton. At last, stung more at the injustice which the Tribune was doing to his generous and kind friend, than by the vile and brutal insults offered to himself, the Venerable Archbishop Tache wrote a letter to the editor of the Tribune, in which he stated, in the most emphatic and direct manner possible, that its charges against its contemporary were without the least foundation in fact. His Grace solemnly affirmed that the Free Press and Tribune were alike favored with his annual subscription and nothing more. Notwithstanding this public and emphatic denial, made by the archbishop of St. Boniface over his own signature, the Tribune, in the same issue in which it published His Grace's letter, said editorially that its readers must interpret the letter as coming from one who was interested in shielding Mr. Luxton and, therefore, unworthy of belief. This insulting comment on the veracity of our venerable and saintly archbishop, like many other abusive statements of the Tribune, was allowed to pass without notice. Every man and woman of culture and refinement; everyone who knew Archbishop Tache, accepted his simple statement as true. It remained alone for the Tribune to give him the lie and to insult him, for no higher motive than to injure an opponent and help its own cause. These are the real facts and we defy the Tribune to deny one of them. They are neither highly colored nor in any way exaggerated. After all this abuse, heaped upon our beloved archbishop and his people, not once, nor twice, but often daily, this same Tribune has the hardihood, the unblinking effrontery to come out and state that that \$40,000 which it accused Mr. Luxton of receiving from the Church was actually received from another distinctly different quarter without one word of apology to the Archbishop of St. Boniface for calling him, at least by construction, a liar.

Some time ago we demanded of the Tribune an apology to His Grace for this conduct. We then stated that unless the managing editor of that paper wished to be catalogued "a low blackguard, unacquainted with the most rudimentary instincts of a gentleman," he will hasten to offer the most ample apology to His Grace for his former rudeness and, under later developments of the fact, positive falsehoods. We would be very sorry, indeed, should the managing editor of the Tribune neglect making this apology, for, however much such conduct may harmonize with his natural instincts, we would remind him that its gratification must cost him too dearly in the opinion of gentlemen. Even from a pecuniary standpoint, we think it would be unwise not to apologize, for notwithstanding the fact that a paper like the Tribune necessarily circulates among the ignorant and bigoted it does not necessarily follow that this element are wanting in all the distinguishing characteristics of gentlemanly deportment.

"NORTHWEST SCHOOLS."

A correspondent writing to the Free Press from Regina and claiming to be a "Catholic" and a supporter of Mr. Davin, says among other things that: "There is a good deal of unchristian comment rife at the present day among Northwest schools. Certain papers grow wroth over certain rights supposed to be withheld from the Roman Catholics of the Territories. The worst of it is that it is a party cry raised for political purposes. The men who are foremost in making the outcry are well known as the button that is to be pressed and that Quebec Grits will do the rest! The member for West Assiniboia is the target just now because he has had the courage to speak his convictions. Mr. Davin has the endorsement of every Nor-Wester, be he Catholic or Protestant in his course on this question. The dissatisfaction is not among the Catholics who love and practice their religion, but among those who forget the maxims of true religion, 'Love one another,' among those who are either ignorant enough or wicked enough to be made a cat's paw for political wire pullers."

There is no doubt Mr. Davin has many Catholic supporters in Regina, and elsewhere in his constituency and, we will even go farther and say that the honorable member has never done anything to intentionally injure them, although we must necessarily take issue with him on his presentation of our position on the Northwest School Question, even at the risk of further offending his "Catholic supporter."

Assuming that this gentleman is a Catholic, as he says he is, it only proves how elastic some men's religious sentiments (we do not call them principles) are, when political considerations intervene. This Catholic gentleman commences by regretting that "there is a good deal of un-Christian comment rife at the present day among Northwest schools."

If that be true, whose fault is it? Did the Catholics of the Northwest Territories cause it? For years past nothing but harmony and good will existed in the Northwest Territories. Who disturbed it? Ask the men who, by the ordinance of 1892 and the offensive and inimical regulations made thereunder, have forced the Catholics of the Northwest to appeal against that ordinance and those regulations. Does this gentleman mean to say that the Catholics against whom these enactments are directed, are responsible for this "un-Christian comment," simply because they

petitioned the Federal Government for relief? But this "Catholic" gentleman assumes, with his friend and member, that the Catholics have no grievances, for he says: "Certain papers grow wroth over certain rights supposed to be withheld from the Roman Catholics of the Territories." We have only to say in reply to this supposed Catholic, that, to believe him, we would have to suppose that his Lordship, the Bishop of St. Albert, the Very Rev. Father Lestance, administrator of the diocese, the Very Rev. Fathers Leduc and Lacombe, Vicars-General the Right Rev. Bishop Pascal, the Catholic clergy of entire Northwest, and the most representative men of the Catholic laity, both in and out of the Northwest Legislature, were a collection of fools who could not distinguish between a right conceded and a right withheld. With all due respect to this "Catholic" supporter of Mr. Davin, we would much rather suppose that he was—the missing link, or the Grand Master of some supposable universe.

But our "Catholic" friend says, with well assumed virtue: "The worst of it is that it is a party cry, raised for political purposes." He does not tell us in very plain language who raised the party cry? Are the right reverend bishops, the clergy and the Catholic laity—in other words—the petitioners, the buttons that are to be pressed by those terrible Quebec Grits, and are those certain papers the victims of Grit cunning? Our friend is not exactly clear on this point although there is no doubt of his fear that those Quebec Grits are anxious to make a point against his friend. We would like to remind this "Catholic" gentleman of Regina, that the real Catholics of the Northwest Territories are in no way responsible for the conduct of either the Quebec Grits or any other Grits, or Tories for that matter. The Catholics of the Northwest Territories, speaking through their representatives, both lay and cleric, brought their petitions and grievances to the notice of the only constitutional court in the country—the high court of parliament, through its executive. In doing so, they did not appeal to the Grits, as Grits, or the Tories, as Tories, but to both, as the peoples representatives. If the Quebec Grits take any advantage of their opponent's supineness, either through honest or dishonest motives, the Catholics whose rights are interfered with cannot be blamed, unless it can be shown that the petitioners made their appeal for that purpose. The high character and evident earnestness of the petitioners make such a purpose impossible. Here is the balance of this precious letter:

"I have read Hansard containing the speech of our representative. I give his utterance my unqualified support. There is no dissatisfaction, no complaint, save in the minds of Quebec malcontents who use their easy-moulded Liberal friends (enjoying government positions) to stir up strife where up to the present there has been peace. The contention of the archbishop as shown by Sir John Thompson's speech—himself a strong Catholic—and proved by the most liberal minded of men—to be placed on false grounds. As a Catholic and a supporter of our member, I say there is no discontent, save in the minds of our esteemed and Reverend Father Lacombe and—Quebec Grits. OLD TIMER.

Regina, May 5, 1894.

As regards this portion of his letter, we may dismiss it with the remark that it requires a good deal of impudence or ignorance—possibly both—to say that there is no dissatisfaction, "no complaints, save in the minds of Rev. Father Lacombe and—Quebec Grits." The Catholics of the whole Northwest Territories, without exception, as an animation of the several petitions, coming from every quarter where separate schools are established will show, gives that statement an emphatic and unqualified denial. A "Catholic," who so glaringly misrepresents the sentiments and feelings of the Catholics of the Northwest Territories, as expressed by their prominent men, can hardly be termed a supposed, much less a good Catholic.

PROTECT US!

Sir John Thompson, in his speech on the Northwest school question, says that the Federal government have plenary powers, at any time, to protect the rights of the Catholics in the Territories, and says that the government have earnestly asked the Northwest executive to consider and satisfy the complaints of the minority. The Regina Standard, on the other hand, threatens that nothing but disaster will overtake Mr. Haultain should he dare to "agree to any concessions to the Roman Catholics of the Territories in regard to schools." "To yield, on any pretext," it says, "one inch of ground, is to seriously affect the cause of non-sectarian education." Of course, some allowance must be made for the narrowness of the Standard, a journal which has cast aside principle and patriotism in the service of fanaticism. Time was when higher motives guided the editorial sentiments of the Standard. Time was when, instead of threatening to annihilate a public man for doing right, it would be the first to demand that right be done. While Mr. Davin cannot see that the Catholics have any grievances to complain of, the Stan-

THE P. P. A. PLATFORM.

The daily papers recently published a list of questions, which were prepared by the P. P. A. for submission to candidates for seats in the legislatures of the provinces and another set for candidates for seats in the House of Commons. The questions are so varied and so peculiarly aimed at Catholics that we here-with append them:

Among the questions to be submitted to the candidates for the legislature are the following: Are you prepared to do all you can to abolish separate schools? Are you prepared to insist that separate school trustees shall be elected only by ballot? Are you in favor of placing every elector upon the roll as a public school supporter subject to his right to appeal therefrom? Are you in favor of one qualification for all teachers of public or private schools? Will you insist that the same text books be used in all schools? Will you vote against granting government aid to any sectarian charitable institution? Will you insist that all real and personal property, of every nature and description, within the Dominion of Canada be subject to taxation? Do you pledge yourself to meet in caucus the members of this order, and act upon the recommendation of such caucus?

FOR THE DOMINION HOUSE. The questions to be presented to candidates for Dominion honors are: Will you pledge yourself not to support any member of parliament to the position of premier who is a Roman Catholic? Are you prepared to do all you can to abolish separate schools? Will you oppose all interference with the legislation of the province of Manitoba abolishing separate schools? Will you support the abolition of dual languages in the Northwest Territories? Will you pledge yourself to meet in caucus members of this order and act upon the recommendations of such caucuses? As we read over those questions we could not help asking our self, is this the close of the nineteenth century, of whose progress, enlightenment and refining influences we have heard so much? Here is a programme prepared in the name of Protestantism, for the avowed purpose of protecting and preserving it, and yet all that is necessary is to read over those questions to arrive at the conclusion that they would make an association of Turks blush. In the name of 2,800,000 Protestants, this P. P. A. proponds questions involving the rights and liberties of the remaining 2,000,000, which would disgrace the worst ages of barbarism for its hatred and intolerance of its Christian neighbors. After three centuries of existence, is it possible that this is all that the Christianizing influence of Protestantism can boast of? How is its vain boast of enlightenment, culture and progress to be justified, in the face of such a programme! While we would be very sorry to believe that all Protestants endorse, or in any way approve of such anti-Christian or unpatriotic methods as those of the P. P. A., yet it is painfully true that those whose duty it is to protect the good name and Christian character of Protestantism are criminally silent, and by their silence approve of these methods. With the exception of two rev. gentlemen, Rev. Messrs. Pedley and Grant, not one clergyman of Winnipeg raised his voice to condemn this wretched organization. What is true of Winnipeg is equally true of other parts of the Dominion where this "hell born" institution has shown its head. Even the party organs and secular press of the country have shown no desire to cope with this base and vile association. True, the Toronto Globe is an exception to this statement, but in doing so it was actuated more by political than by moral or patriotic motives. That such an excess should appear, grow and expand, as an offshoot of Protestantism; that it should be encouraged and silently approved and endorsed by the official heads of the various Protestant bodies is, to say the least, a disgrace and a foul blot on the Christian character of Protestantism. It is to be hoped that this vile execration will receive, even at this late hour, the condemnation it deserves, and unless Protestantism is prepared to bear all the odium which all good men must attach to this diabolical association, it will at once place upon it the ban of its most authoritative and emphatic disapproval.

AN APPEAL TO MARY.

Mary, our Queen, we call on thee, Thy children kneeling here; Oh Mother! hear our feeble cry Grant us thy listening ear! Oft has been heard in gony-by days The prayers of children weak Forsake us not, with humble sigh And thy protection seek. 'Tis true we have unfaithful been For all thy love and care; But henceforth we will loyally Thy joys and sorrows share. The tender will persistently Stand waiting for our fall Ere thou, dear Mary, never yet Slighted thy children's call. Then Mary, Mother, Queen of Heaven, Suppliants humbly pray, That with thee, when our life is o'er, We'll see eternal day.

We request our correspondents when sending us descriptions of important ceremonies not to send us duplicate copies of what has already been sent to the daily press. They frequently express a desire to have their communications printed as written, and this they cannot expect when the matter they send us has previously appeared in a daily journal. When we yield to their wishes we do so at the risk of being criticised for reproducing from the Catholic press seem to forget how many Catholic items are copied from it by the dailies, and they also seem to demand that Catholic newspapers secure a monopoly of all Catholic news.