

# Northwest Review.

Senate Reading Rm Jan 7

"AD MAJOREM DEI GLORIAM."

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## REVIEWS.

The Globe Quarterly Review, Feb. 1896.

Mr. W. H. Thorne, we are happy to see, resumes the management of his unique quarterly. When, last October, he announced his retirement, we said that the Globe Review would lose all its interest for us now that he was about to withdraw. As if in answer to this remark, the editor says: "Since my announcement of a proposed change of ownership quite a number of subscribers have requested to have their magazines stopped, solely on the ground that I was no longer to control it. This February number will be sent to all such persons, and after reading it they will probably wish to continue their support as of old." No doubt they will: for this number is keenly interesting, and, as its motto tells us, "for Catholic truth without reserve." The spirit of the editor is apparent in the following paragraph:

In closing the *Globe Notes* of this issue I am moved, of my own volition, to make the following statement, viz., although I have never published anything in this magazine that I knew to be contrary to Catholic dogma, morals or discipline, and though, when in doubt on any point thus involved, I have invariably and of my own choice, submitted the matter to priestly supervision, and therefore am without consciousness of sin in any sense—dear friends have intimated to me that some of my statements have approached very near to heresy; therefore, taking their view of the case, and in view of my own later readings, I here and now retract any and all such utterances, whether my own or those of other writers, and assure my friends and my enemies everywhere, that it is my fixed purpose to be in all matters a loyal servant of the one only and true Catholic Church of the Living God.

This manly humility will be a great comfort to those who dreaded the tendency of some of Mr. Thorne's views.

No less than five of the seventeen subjects ably handled in this number are from the editor's own trenchant pen. The opening article, "Why I became a Catholic" is the straightforward and touching story of Mr. Thorne's long quest of the truth. It breathes in every line childlike ingenuousness and sincerity grappling with the deepest problems of human thought. This sentence neatly sums up his Odyssey:

Thus, through the painful processes of many years, I was led from pious and beautiful, but imperfect Anglicanism, through pious and earnest, but distorted Calvinistic orthodoxy, by way of Unitarian liberalism and scientific pretentiousness, at last to see that the Roman Catholic Church was the most rational, the most philosophical, the most scientific, the most perfect and divine; and in its final utterances, the most perfect and infallible system of human thought, discipline and life the world had ever known, hence the supernatural guide of the soul and the end of all my hopes and dreams.

"A Negro's Letter and Its Answer," by W. H. Council; "Thoughts on the Negro Problem," by C. C. Penick; "In Defence of the Negro," by Artemas Ward, and "A Resume of the Negro," by W. H. Thorne, whose recent strictures on the Afro-American race provoked these articles—constitute a symposium of by no means tame disputants, who "make the feathers fly," and incidentally impart a deal of valuable information. Mr. Penick's contribution is particularly full of facts and figures.

Though Mr. Thorne prides himself on his birth in that part of England which he holds was the proper environment of the matchless Shakespeare it did produce, he does not hesitate to animadvert upon his countrymen in this vigorous fashion:

Regarding Mr. Penick's defense of the Negro to the effect that white men are thieves and liars—perhaps more than the Negro—I grant him readily that it is true. I hold the Anglo-Saxon white race as the most brutal, the most murderous, the most thieving, the most immoral and the most blasphemous of all the races that have ever cursed this world. But the redeeming features of its genius are so ineffably beautiful and majestic that we have to forgive one another and try it again.

The Commercial, Feb. 15, 1896.

The Commercial, is a journal devoted to the financial, mercantile and manufacturing interests of the Canadian Northwest. Supplementary number, Winnipeg, Feb. 15th, 1896.

This annual supplement reflects great credit on Mr. James E. Steen's enterprise and ability. Besides a series of admirable articles on "Openings for In-

dustries in the West," "The Dairy Industry," "Agricultural Development in Manitoba," "Growing Livestock Trade," "Reduction in Freight Rates," "Winnipeg's Grain Trade," "Cereal Milling in the West," "Winnipeg's Largest Industry," "British Columbia Resources," Report of the Council of the Winnipeg Board of Trade, and other interesting items, this number is exquisitely illustrated with views of Manitoba, British Columbia, Lake of the Woods, and especially of Winnipeg's streets, hotels and commercial buildings. Prominent among the last is a well-drawn elevation of Mr. J. H. Ashdown's new and imposing warehouse on the corner of Rorie and Bannatyne streets. As this issue of the Commercial forms a quarto volume of over 80 pages, it is a real mine of general information and statistics concerning Western Canada. Mr. Steen's excellent paper has long been considered the authority on all the commercial interests of Manitoba and its sister province and territories lying westward. Get this annual supplement if you are a business man and want to know just where the country stands.

The Owl, February, 1896.

This first-rate college journal is particularly interesting in its editorials. Speaking of the Catholic College Press, in reply to a criticizing contemporary, it says that our college papers "are free from that air of self-sufficiency and presumption with which some of our Protestant contemporaries scarce in their twenties criticize their superiors, dictate their duties, and even make them the butt of coarse jokes. They aim at literary perfection first of all, not at local gossip, spring poetry and silly vapors about the glory of college pow-wows." Of our school difficulty, the editor says, echoing the famous words of our late lamented Archbishop: "We are of those who think that no question is finally settled unless its solution harmonizes with the eternal principles of honor, good faith and justice." The contributions from the students are quite in the line of college studies, not altogether beyond the reach of youths (as are so many of the pretentious efforts of our college periodicals), and they bear unmistakable evidence of boyishness. In a word, the Owl is what it ought to be, a fair reflex of thought and life in a flourishing university.

Catholic World, March, 1896.

An unusually bright and at the same time pregnant number begins with a very striking article, all too brief, on "The Organic Composition of the Church." Mr. James Giff first quotes Mr. Herbert Spencer's description of the analogies between individual plant organisms and social organisms; then he shows how their author, in his reference to previous perceptions of similar analogies, quite overlooked the most remarkable of all, those which are so beautifully drawn out by St. Paul in the fourth chapter to the Ephesians, and by the Evangelists comparing the church, styled the "Kingdom of God," to a seed growing into a perfect organism. The invisible artist who thus produces growth from within is the Holy Ghost. "A divine organism means that revealed truth and grace are lodged primarily in the whole body as such, and that through it God enlightens and sanctifies the individual—in a word, that organic unity is the appointed condition and means of our receiving the privileges of the Gospel." Very Rev. Father Hewit, Superior General of the Paulists, contributes an original and captivating summary of Cardinal Manning's career, in which he styles him an ecclesiastical statesman, and incidentally exposes the absurdity of the church branch theory. The "Talk About New Books" is more than usually good. However, we question whether the 'talker' has really read one of two very distinct works which he seems to confuse. He evidently labors under the delusion that the Comedy of English Protestantism, lately published by Benziger Bros., is the same as The Comedy of Convocation, which appeared some thirty years ago. The latter was by that merciless satirist, the late T. W. M. Marshall; the former is by Mr. A. F. Marshall and is really far less of a satire than the older and more famous work. The new book, which we have read with much profit and will soon re-

view, is a magnificent defence of Catholicism, coupled with cogent reasons why a reunion of Christendom on a Protestant basis is a chimera.

## Catholicity in the Transvaal.

Johannesburg to-day, as we learn from the Catholic Herald, contains some 4,000 Roman Catholics, mostly of Irish extraction. The natives are also a great many of them, Catholics. Of churches they have two, one in the town, the other in Fordsburg, a suburban district. They are served by five priests of the order of Oblates of Mary Immaculate, Father Schoch being Prefect Apostolic of the Transvaal. The clergy number amongst their ranks one Irishman, Father De Lacey (Superior) from gallant Tipperary, who is exceedingly popular with all classes in Johannesburg. Claims of land were bought some two years ago for building a new church, but subsequently the building committee decided to buy a fresh claim, the former being too near the busy part of the town; it was then decided to sell the original plot of land, which two years ago was purchased for £12,000, and some weeks ago was put up for auction on the Exchange and a bid of £44,000 was refused by the Fathers. The congregations consist of prosperous merchants and miners, the latter being a numerous part of the Johannesburg Catholic community. The Marist Brothers have an exceedingly large school, the attendance averaging 500 pupils, Catholic, Protestant and Jew having their children educated by these teachers.

A convent is established in the "Belgravia" of Johannesburg, where the Sisters of Nazareth attend to the educational requirements of Catholic girls. Besides these schools, there is a mixed school attached to the church, and a large Catholic club for the young men. The hospital attendants are the Sisters of Nazareth and nothing but praise is heard of the tenderness and sympathy of these nuns to the patients, religion making no difference. Smaller churches will also be built at the following suburban districts—Doornfontein, Braamfontein, Joubert Park and Jeppestown. As to the report that two clergymen, bearing Irish names, had been arrested in Johannesburg, the only Irish clergyman whose name the correspondent of the Herald gave was Father De Lacey, and neither of the gentlemen who were arrested bore this name. The Sisters of Nazareth referred to, are of course well known as having a branch house at Hammarsmith.

## American Protestantism as Characterized by an American.

The Christian Cynosure, which is published by the "National Christian Association," has many severe things to say of the Secret Societies, and of their influence on the churches. For instance: "Secretary W. B. Stoddard says, in his private letter, what has impressed some of us for years, that the Lutheran and other churches of foreign origin are the most to be relied on in the battle with secretism. They are not so contaminated with this evil as our American-born churches. Their religion has a depth of principle and piety that, to a large extent, protects them from the taint of this national evil." Again: "A Baptist minister, who claims that he is such in order to be consistent with the Bible teaching, and then joins a lodge where the Bible is a mere book of the law, like any Mohammedan or pagan book, stultifies himself and abdicates his position."

"A Congregationalist minister who holds to Congregational policy should be a hard subject to remain contentedly under Masonic government which calls itself pure despotism and condemns private judgment." And here is another:

"Reverend B. F. Roberts in his notable speech before the Conference of Christians, in the First Methodist church, Chicago, said: 'If we knew it, we are in the first stages of the French revolution. The reign of anarchy is upon us. We are under its reign now. We say the people rule in Chicago, but the clubs really rule in Chicago.' Again he said: 'Secret Societies are a standing menace to our free institutions. They

accustom those belonging to them to the language of nobility; their Grands, their Noble Grands, is not the language of freemen, and the men who act under them cannot be freemen. They are bound and shackled hand and foot. One of these societies has a large, well-drilled, well-armed military organization. If a crisis should arise, as may arise in our political affairs, such an organization would very easily seize the reins of power. There would be nothing to prevent it.'"—N. Y. Catholic Review.

## Ministers Acting the Fool.

This extract from the Christian Cynosure shows the earnestness and the persistence with which many of the churches are exposing the Secret Societies. It says:

"How can any man professing to be a minister of Christ and claiming to be intelligent and honest, give his consent to join the Free Masons, by having his clothes stripped off, a rope tied around his neck, blindfolded, led up against a door, perambulated around the room, half clothed and half naked, kneeling upon his naked knee, putting his hand on the Bible and swearing the most horrible oaths that ever stocked a cannibal or curdled the blood of a savage? This is the initiatory performance of Free Masonry. Such is the ignorant, superstitious gauntlet through which a minister of the Gospel passes, that he may fly his Christianity as a tail to the Free Masonry kite. This he passes through to give his Christianity a back seat. He claims that he became a Free Mason in order that he may have a chance to make Free Masons Christians."

"How any minister, going through with such a performance can stand up in a pulpit, or upon a platform, and look into the faces of intelligent and refined ladies and gentlemen, is an incomprehensible mystery. Freemasonry is the superlative of immodest ignorance, the essence of superstition and the infamy of savagery. The minister who goes in to it and swears he will have his throat cut if he reveals any of the secrets, knows he does not intend to do anything of the kind, unless he be insane or a fool."

If all this originated in a Catholic journal, the bulk of the religious papers would be shocked, horrified at the insinuation that honorable Masons should be accused of doing such indecent and disgusting acts, in admitting new members into the organization. These papers do not know the half of what is true but cannot be published. The candidate has to take thirty degrees before he becomes a Perfect Mason, because at his initiation he could not be trusted with the real secret. Some who can be depended upon get to the top by rapid strides, the majority, who make the "Grand Masonic Army" never get there, because they cannot be trusted with the secret: "A Government within a Government."—N. Y. Catholic Review.

## Bringing Protestants to Church.

It is certainly ill-judged to invite Protestants to visit Catholic services for the gratification of their mere idle curiosity. And it is doubtful whether the viewing of Catholic ceremonies without any previous knowledge or intuition of their meaning is calculated to impress Protestants favorably. Not understanding the words or movements of the priest at the altar, they are apt, in the conceit of ignorance, to have their prejudice respecting the idolatry and superstition of the Catholic Church confirmed.

So intelligent an observer as Macaulay, on his first visit to a Catholic Church during Mass, describes the services as "mummeries." Subsequently, while in Rome, he seems to have informed himself as to the meaning of the ceremony, and as a result, his diary exhibits more liberality and teachableness. He notes his attendance for some mornings at the sacrifice of the Mass, and chronicles that he is "now pretty well able to follow the service" in a prayer book.

There are some Protestants who are Catholics in feeling and instinct. To such the services of the Church are an attraction and an incitement to investigation. Burnett, author of the "Path Which Led a Protestant Lawyer to the Catholic Church," was decisively impressed by a Midnight Mass at Christ-

mas. But he had previously devoted much time to reading religious and controversial works and was, perhaps, already intellectually convinced.

There is a solemnity and religious awe about the Divine Sacrifice that will not fail to impress a certain class of minds; but those minds are very rare among Protestants. It is usually apathy, callousness, idle curiosity and worldliness that are willing to witness the Catholic ceremonies. Instances of sudden conversions upon beholding the lighted candles, the incense and the imposing ceremonies of the altar, are chiefly confined to works of fiction.—Catholic Citizen.

## Lady Wilde.

Lady Wilde, who lately died in Paris, was in her time an influence in Irish affairs. Her stirring songs contributed in a very large degree to keeping alive the enthusiasm of the Young Ireland party. The death of this highly cultivated lady who was known as the "John Fanshawe Ellis" and "Speranza" of the Nation, recalls an incident which shows her character.

When Gavin Duffy, in '48, was arrested and tried in the Dublin court house on a charge of treason-felony, one of the indictments levelled against him was that he had written and printed in his paper an article headed "Jacta Alea Est" (The Die is Cast), which the crown charged breathed treason in its every line. Great was the surprise of the court, though, when, as soon as this indictment was levelled against the prisoner, there rose in the galleries, where she had been seated, an intent listener to all the proceedings, a tall, slender woman of graceful and lady-like appearance, who stated in clear and distinct words that penetrated every corner of the room, that she, not Mr. Duffy, had written the article and should be held responsible for it.—Exchange. It must have been a great blow to her to die while her wretched son, Oscar, is still in prison for unspeakable offences.

## A Foundling Hospital.

The Sisters of Charity, of St. Boniface, are undertaking a most charitable work which cannot fail to meet the sympathy and encouragement of the public in general. We know that there is no class of humanity that is not assisted by these valiant daughters of Venerable of Mother D'Youville. At present it is the most helpless and abandoned of all that will find protection and care in their new Foundling Asylum. Owing to repeated demands and the absolute need of such an asylum, the Sisters opened one on the first inst., near their convent in St. Boniface. The only funds they have at their disposal for this work, are those furnished by Divine Providence, and as no one will doubt the immense good such an institution will do in this locality, we trust many will show their appreciation in a substantial manner. Any contribution will be most gratefully received by the Sisters.

## Masonry as a Sect.

A recent writer in The American Mason, who appears to have all the lore of a thirty-three degree brother, tells the Masons that the Bible is not in Masonry as an essential.

"Prior to 1730," he says, "it was neither a part of the furniture of the lodge nor a 'great light,' and the 'book of constitutions' guarded by the tyler's sword' was all that was borne upon the altar. It is about this time that we find the introduction of 'furniture' as we now understand that term, and it was not until thirty years later the Bible began to be designated as a 'great light.' Belief in the Bible is not and never has been a landmark, for the ancient charges expressly enjoin the brethren to be of the religion of the country where they reside, and in the Mohammedan lodges of the East, held under warrants of the Grand Lodge of England, the 'Koran' symbolizing 'the book of law,' is to-day borne upon the altar as one of the 'great lights.'"

This writer would advise the brethren to be Mormons in Utah and Fire Wor-

(Continued on page 3).

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**The Northwest Review**

WEDNESDAY, MARCH 5.

**EDITORIAL COMMENT.**

**Improve The Bill.** While we accept the principle of the Remedial Bill as fairly satisfactory, we are strongly in favor of its being amended so that it will not be inoperative. Clause 74 ought to provide some practical way of securing to Catholics their legitimate share of the government grant, for instance by the sale of school lands. As the clause stands, it is merely an assertion of our right to share in supplies voted by the Manitoba legislature; but what do the majority of our legislators care for rights? They delight in violating them.

**Blustering Mulvey.** The Nor'Wester devoted a trenchant article to the shameless bigotry of Mr. Mulvey, whose speech last week was a disgrace to any civilized assembly. Talk of ignorance! Many a Kaffir or Hottentot, unable to read or write, would be ashamed to associate with a man who thus exhibits his low vulgarity and ignorant prejudice. Yet, after all, there is nothing very astounding in the spectacle of an ill-bred ignoramus criticising the breeding and education of his betters. The man with a beam in his own eye blaming the mote in that of his neighbor is just as common as the hypocrite that strains out a gnat and swallows a camel. On no fault is the average censor so severe as on his own pet sin which he thus strives to hide.

**A Valuable Tract.** About two years ago, the Tribune published a series of religious articles by clergymen of various denominations. Rev. Father Drummond's answer to the question, "Why am I a Catholic?" was one of this series and attracted no little attention. A well-known traveller of freethinking propensities is reported to have gone round exclaiming, "How the devil did this rare tit-bit get into the Trib.?" It was reproduced in most of the leading Catholic journals across the border. The Cincinnati Telegraph said it proved that no reasonable man could stop short of Catholicism. A Protestant contributor to a Portage-la-Prairie paper gave the article unstinted praise. And to-day the Catholic Truth Society of Winnipeg issues it in pamphlet form with the imprint of the NORTHWEST REVIEW. This ten-page tract can be had for a nickel, 25 copies for a dollar and a hundred for three dollars. Send in your orders early. The title now is, "A Catholic Point of View," and a short preface has been prefixed to the original article.

**The Self-Centred Jelly-Fish.** The Manitoba College Journal for February has a very funny report of a Mr. G. H. Menzies' speech at a missionary meeting of the college literary society. It appears that this well-informed person spoke of all the souls that were to be saved by Presbyterian, or at least Protestant, zeal. In South America, which he calls "the neglected continent," he

places Mexico and underrates the population of this North American country by two millions. Could not the editor-in-chief descend for a moment from his Kantian pinnacle and teach this fellow a little elementary geography? Mr. Menzies further states that in South America there are only 29,000 Christians out of a population equal to that of Great Britain. This exclusion of the only true Christians, the forty million Catholics of the Southern continent, reminds us of the jelly-fish who swam alone in a tropical sea and said:

"The universe simply centres in me, And if I were not then nothing would be."  
Mr. Menzies, of course, was careful not to tell his hearers that the perversion of those 29,000 "Christians" cost on an average one thousand dollars each, thanks to the liberal way in which all agents of Protestant missionary societies recoup themselves, and that most of the 29,000 are a disreputable lot. At that rate, in order to turn South America into a Protestant pandemonium, some forty billions of dollars will be required. Meanwhile the insignificant remainder (29,000—40,000,000) know just what they have to do to be saved and a vast number of them manage it.

**MR. MARTIN AT TORONTO.**

The Free Press of this city reports Mr. Joseph Martin as denying, at the Toronto meeting, "that he had, through the introducer of the school bill in the Manitoba legislature, denounced it as tyranny." Assuming this report as correctly representing what Mr. Joseph Martin said, it is somewhat difficult to understand how Mr. Martin could make such a denial in the face of his letter, published in the Ottawa Citizen of June 25th 1896. In that letter we find the following paragraphs:

"When I introduced the school bill of 1890, I pointed out that in so far as it provided for religious exercises in the schools, it was in my opinion defective. I am one of those who deny the right of the state to interfere in any respect in matters of religion. I then said and still think that the clause of the 1890 act which provides for certain religious exercises is most unjust to the Roman Catholics. If the state is to recognize religion in its school legislation, such a recognition as is acceptable to Protestants only, and in fact only to a majority of Protestants, is to my mind rank tyranny."

"The desire of those with whom I think in this matter is to eliminate every question of a religious nature from the school laws and to make the schools purely secular. This has not been done in Manitoba, and that course is apparently not supported by a majority of the people there. That being so, surely it will be admitted that the nature of religious exercises or religious teaching (I am unable to make any clear distinction between the two) should be such as is agreeable to the consciences of those whose money is taken to support the schools."

Surely in the face of these two paragraphs from Mr. Martin's letter, it requires a great lapse of memory or a great amount of assurance for Mr. Martin to tell a Toronto audience that he had never denounced that portion of his act as "rank tyranny." It is well known throughout Manitoba that Mr. Martin was never pleased with that portion of his bill, for Mr. Martin publicly said so. When he first announced his intention to introduce such legislation, he made a public appeal to the Protestant clergy of Manitoba to assist him in passing a purely secular school system, "because," said he, "anything short of this would be a gross injustice to the Roman Catholics." Some time after the act came into operation, in addressing the members of the Young Liberal's Club, Mr. Martin again forcibly expressed his dissatisfaction with the Act of 1890, in that it was unfair to Roman Catholics to be taxed for schools in which the religion of the majority was taught. Mr. Martin never made any secret of his opinion of that provision of his Act, which related to the religious exercises prescribed by the Advisory Board. How, then, could he deny, with any degree of consistency or any regard for truth, that he had never denounced the religious features of his school bill "as rank tyranny" towards

Roman Catholics? We are quite sure that Mr. Martin knew he was addressing an audience whose chief characteristics were ignorance and intolerance, and who would be quite ready to forgive him for anything he might do to those benighted Papists; but we did not think he would go the length of denying a statement made in a letter to the public press over his own signature.

**THAT TORONTO MASS MEETING.**

Toronto has always been the happy hunting ground of the religious or political demagogue, because it has ever been the home of the most ignorant and intolerant element in Canada. It is not, therefore, surprising that Toronto was selected by the political firebrands in the House of Commons and their friends, for a general blow out against the idea of "coercing Manitoba." They could not hold their meeting in Ottawa, the Capital of the Dominion, because Ottawa, thank God, is too intelligent, too cultured and, therefore, too tolerant to listen to the blatant utterances of such men as McCarthy, Martin & Co. To secure an audience that would listen to and applaud them, they had to go to Toronto.

When we consider the object of that meeting, which was to censure the Dominion Government and the Parliament of Canada for carrying out the provisions of the Constitution as interpreted by the highest Imperial Court, after having previously exhausted every possible means consistent with dignity and honor to get the local government to act on that judgment, it is laughable to read in the opening remarks of the Free Press, that the singing of the national song, "The Maple Leaf Forever," caused "a wonderful outburst of enthusiastic loyalty, which was continued when 'God Save the Queen' was sung." Here is a body of men, representatives of the people, calling a meeting for the avowed purpose of inciting rebellion against the constitutional authority charged with the execution of the judgment of the highest Court in the Empire, commencing their treasonable appeals by "a wonderful outburst of enthusiastic loyalty!" Truly has it been said that loyalty is the last refuge of rogues.

After these loyal (?) gentlemen had got over the effects of the wonderful outburst aforesaid, they easily and gracefully proceeded to pass some very disloyal resolutions. These resolutions are so ingeniously prepared to throw sand in the eyes of the electors, and, withal, so thoroughly dishonest, that we take the liberty of inflicting them upon our readers. Here they are:

1. The jurisdiction of the Dominion parliament in educational matters is exceptional, and while we may not be united as to whether such jurisdiction ought to exist, we are absolutely unanimous that it ought not to be resorted to except in cases of gross and clearly-proven abuse of power of the majority in any province, and after all other efforts to remedy a grievance have been exhausted.
  2. That in the case of the province of Manitoba, no such abuse has been proven, but, on the contrary, the provincial authorities have alleged that their system is framed with a due regard to justice, as well as to efficiency, and have courted investigation and have declared that in amending the system from time to time they will endeavor to remedy any well-founded grievance that may be found to exist.
  3. That the proposed federal measure will be difficult, if not impossible, to enforce, will embarrass the provincial authorities in an endeavor to maintain an efficient system of education, and will, in all probability, be productive of strife, confusion and costly litigation.
  4. That a conflict between the federal and provincial powers will arouse deep-seated discontent in Manitoba, and will tend to destroy the harmony essential to the successful working of confederation, and that such conflict ought by all honorable means to be avoided.
  5. That, inasmuch as the difficulties involved in the attempted federal interference will fall upon the people of Canada, the people ought to have an opportunity of pronouncing on the policy before they are committed to it by the enactment of a federal law.
  6. And, therefore, this meeting, in no spirit of hostility to Catholics, but with a sincere desire to see justice done all classes and creeds of the community, protests against the passage of the so-called remedial bill, as subversive of provincial autonomy, injurious to those for whose benefit it is ostensibly framed, and likely to provoke strife, keep alive sectarian bitterness, and impede the progress of the Dominion.
- Let our readers note well the scope of the above resolutions. In the first resolution, we are told (1) that the jurisdiction of the Dominion Parliament is undoubted; (2) that a grievance exists;

(3) that this jurisdiction should not be exercised except in cases of gross and clearly-proven abuse of power by the majority; and (4) until all other efforts to remedy the grievance are exhausted. Have not the Dominion Government exhausted every means to get the local Government to remedy the grievance? Have they not been most careful not to exercise their constitutional jurisdiction until the highest court decided that they had the jurisdiction to do so? And has not the Imperial Privy Council decided that the local government has been guilty of "a gross and clearly-proven abuse of power," and has it not demanded that the parliament of Canada should redress that wrong, in the event of the local government declining to do so? So much for the dishonesty of the men who passed this resolution. The second resolution starts out with a lie by saying "that no abuse has been proven," and in order to maintain this lie, it lies on to the end. The judgment of the Privy Council is the best and most impartial proof that it is possible to give, "that in the case of the Province of Manitoba such abuse has been proven." The author of that very act has publicly stated over his own signature that the provisions of that act were "rank tyranny" on the Catholic minority and yet the report tells us that he had the unspeakable meanness to appear on the platform at this Toronto meeting and second the adoption of this very resolution.

The third, fourth and fifth resolutions contain such utter "rot"; such meaningless platitudes and such evident dishonesty that they are unworthy of any extended comment; we, therefore, pass on to the sixth and last.

"And, therefore, this meeting" (consisting of such leaders as Dalton McCarthy, Jos. Martin, William Mulock, N. C. Wallace, Col. Tyrwhitt, A. McNeil, J. S. Willison, editor of the Globe, "and many leading city ministers") "in no spirit of hostility to Catholics, but with a sincere desire to see justice done all classes and creeds (except Catholics) of the community, protests against the passage of the remedial bill (and the judgment of the Privy Council) as subversive of provincial autonomy (i. e., the right of the province to override the Constitution) injurious to these (poor Catholics) for whose benefit it is ostensibly framed, and likely to provoke strife, keep alive sectarian bitterness (which was first aroused by the wicked and unconstitutional action of the local government) and impede the progress of the Dominion." Could dishonesty and mean political tactics, allied with treason to the best interests of the peace and harmony of this Dominion, may even its very existence, go further than this? And when the question is finally settled, as settled it assuredly will be, in the lines of justice and right, the conduct of these men will be a reproach and a disgrace to a section of our Canadian public men.

**NEW ZEALAND SCHOOL SYSTEM.**

To the Editor of the Free Press.  
SIR,—You had the kindness to publish in your issue of the 13th January, a letter in which I pointed out the startling discrepancies between a report of a conversation with the Most Reverend T. W. Croke, Archbishop of Cashel, as it appeared in the English Review of Reviews (Sept. 1895), and the version thereof given by your correspondent, "Catholic." In the latter, the archbishop was made to say that the New Zealand system was "the best in the world," instead of "fairly satisfactory," (as Mr. Stead wrote), and that it "worked admirably," instead of "it seemed to work admirably." Moreover, His Grace was represented as adding: "And why should it not? It is a mistake to be always thrusting dogmatic teaching into every kind of instruction. Religion can be all the better taught if it is not made too stale by a monotonous repetition." Not a word of this addition, you will remember, appeared in the English Review of Reviews. Finally, there was in "Catholic's" version a comment which, under the mistaken, but very natural notion, that the American edition could not be different from the English, I then attributed to your correspondent. It reads: "A notable (your correspondent's letter

has here "noble," but this may only be an oversight), sentiment, indeed, from a Catholic archbishop, and one which, were he other than what he is, would bring down on him the anathemas of no small section of his own church." After writing to you, I found, as you said in your note, that this comment, and all the other discrepancies appear in American Review of Reviews. Accordingly, I wrote for an explanation to Archbishop Croke and Mr. W. T. Stead. Here are their replies:

THURLES, Feb. 6, 1896.

MY DEAR FR. DRUMMOND:  
I have duly received your kind note and also the copy of the NORTHWEST REVIEW of Jan. 15 (reproducing the letter to the Free Press) which you were good enough to send me.

I had no idea that there was a second and "enlarged" edition of the Review of Reviews published in the United States. So far as I am concerned, I entirely repudiate it.

My views about educational matters in New Zealand have been misrepresented, or, at all events, misunderstood. In a conversation with Mr. Stead which was quite an informal one and in no sense what is known as an "interview," I referred to the diocese of Auckland alone, and not to New Zealand at large; and after having given it as my opinion that the educational system there (Auckland) was "fairly satisfactory," I added that it "seemed" (not seems) to work admirably. I only spoke of Auckland as it was twenty years ago, and did not mean to offer any opinion as to the actual state of things as regards state schools or systems.

For the rest, it is needless to say that I ever have been, and still am, a staunch and uncompromising supporter of the denominational system, at home and abroad, and that I hold it to be a shameful tyranny and injustice to tax Catholics, or any other religious body, for the maintenance of schools which they cannot conscientiously avail themselves of, and deny them, at the same time, all participation in the public funds, to which, as citizens, they have contributed their proportionate share.

If you think these few lines are worth publishing you may give them to the press.

Meanwhile I remain, my dear Father Drummond,

Yours very faithfully,  
† T. W. CROKE,  
Archbishop of Cashel.

Rev. L. Drummond, S. J.

Mr. W. T. Stead replied from Mowbray House, Norfolk street, Strand, London, W. C., under date of February 5, 1896. After stating that my letter and the Free Press, which I sent him, were the first intimation he had received of any discrepancy between the American and English editions of the conversation with Archbishop Croke, Mr. Stead writes that I may publish the following statement as coming from him: "The authentic version is the version which appeared in the English Review of Reviews. That which appeared in the American edition was printed from an earlier, unrevised proof, which was sent to our New York office provisionally, pending correction."

I leave these facts, sir, to your earnest consideration.

LEWIS DRUMMOND, S. J.  
Winnipeg, Feb. 23.

**Gen. T. J. Morgan.**

It is more than likely that the Rev. Hon. General T. J. Morgan regrets by this time that he ever went to California to lecture for the A. P. A., or that going he found Father Yorke there, or that siding Father Yorke there, he got into a discussion with him. The result of the discussion has been that the Hon. General's very unsavory record in the army has been ventilated and spread before the public. From the military records preserved in Washington it appears that the Rev. Hon. General was court-martialed, first, for violation of the fifteenth article of war; second, for conduct unbecoming an officer and gentleman; third, for conduct prejudicial to good order and military discipline. The specifications contain such items as connivance at false musters, opening another officer's letter, allowing a friend guilty of stealing a mule to go unpunished, etc. The court found him guilty, but, owing to a technical error—assigning a less punishment than that designated by military law—he escaped being cashiered.

Whatever feathers he brought with him to San Francisco have been plucked by Father Yorke. It is highly appropriate that a man with such a record should become an apostle of A. P. Aism. He can now take his place in the class of reverend delinquents, such as Ruthven, Slatery and the rest of them.—N. Y. Freeman's Journal.

MASONRY.

(Continued from page 1). shippers in Persia. "If the brethren who seek to sectarianize Masonry would (he says) but extend their researches beyond the narrow confines of the 'monitor,' a better idea of the character, scope and object of the institution could be had and clearer ideas prevail. The introduction of dogmatic tests is a canker worm at the vitals of Free Masonry."

Masonry itself, with its ritual and its profession of faith, is a sect; and so much so, that all the other creeds, Christian as well as Pagan, are the same to the good Mason.—Catholic Citizen.

The Oblates.

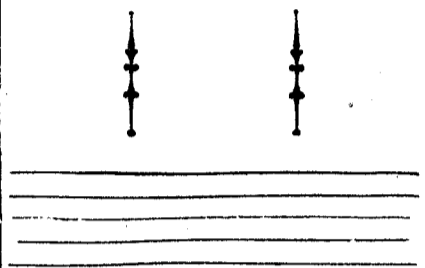
Two young Englishmen, Messrs. Somerset and Pollen, have published a book called "The Land of the Muskeg," in which they describe their hunting adventures in Athabasca in the far northwest of British Columbia. In one place, speaking of the missionaries of the Order of Mary Immaculate, they say: "These last fill a picturesque place in the history of the country. At almost every fort you will find the neat log house and church of the Roman Catholic Mission; and the priests themselves are all highly educated men, whilst the most of them are of good French, or French-Canadian families. Their influence with the Indians is immense. During the last rebellion the Canadian Government owed much to the missionaries' power for restraining incipient revolt, and every Hudson Bay Company's officer we met was loud and unqualified in their praise, though these officers were to a man alien to

their race and their creed." Similar testimony to the worth and influence of Catholic missionaries in every uncivilized land, is given by all disinterested travellers. Our apostolic priests are themselves their best argument for the Gospel.—N. Y. Catholic Review.

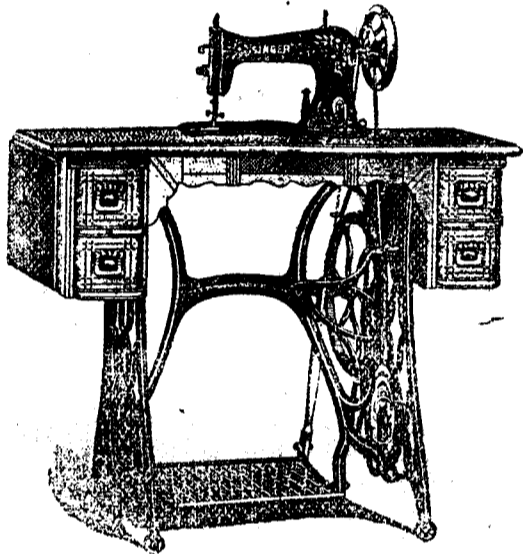
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