

# Northwest Review



"AD MAJOREM DEI GLORIAM."

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## IN MEMORIAM.

Mary Monica Barrett, who died on the feast of St. Anne, July 26th 1895, aged 7 years and 9 months: was buried at Rat Portage, Ont.

There was joy as the Angels in Heaven beheld  
By another glad advent their cohorts were swelled.  
They knew well who she is, they have watch'd o'er her long,  
And have waited to teach her their heavenly song.  
They all knew that on earth she could hear not, was dumb,  
But with signs would express the bright thoughts that would come.  
They have gaz'd on that smile, that celestial smile,  
When a loved one her loneliness fain would beguile:  
They have watch'd the glad sheen in her glistening eyes,  
When her mother would point to celestial skies.  
Or enfold her pure hands in the form of a prayer,  
And point upward to Him who supremely reigns there;  
Or would press to her lips our Religion's great sign,  
In which Faith's glorious mysteries seek to combine;  
Or would lead her to kneel before Mary's sweet shrine,  
And there gaze on the face of that Mother Divine.  
They have bless'd her, and smil'd, as some instinct would tell,  
Though she heard not his footsteps, a species of spell  
Would reveal that her father was present, and near  
To enclasp in his bosom his Monica dear.  
Yes, they smil'd as they saw her, the gayest of gay,  
With sweet children around, who, none better than they  
Knew full well she was speechless, but reverence pay  
With a love almost sacred, increasing each day.  
Yes, there's joy as the Angels in Heaven beheld  
By another glad advent their cohorts are now swelled.  
But there's sorrow on earth to those lov'd ones whose loss  
Hath led them to kneel at the foot of the cross.  
Be consol'd, happy mourners, your loss is her gain;  
Nay, your own gain it is, since in Heaven's domain  
She will love you the more, and unfailingly pray  
That one day you will join her for ever and aye.  
In this world she pray'd WITH you, but there with pure hands  
E'en uplifted as 'fore the White Throne she now stands,  
She will ever pray FOR you, that perfect and pure  
All the trials of life you may learn to endure,  
And with her, in God's time, endless bliss may secure.  
On this earth she could speak not, but now with the lays  
Of the Angels she chanteth her unending praise.  
On this earth she could hear not, but now with the throng  
Of beatified Saints their all-glorified song  
To the Godhead thrice Holy she fain would prolong.  
On this earth still a babe, to the most Sacred Heart  
She was given, that Jesus His Grace might impart.  
But in Heaven she rests on that Heart most Divine,  
Here on earth her lov'd treasure, in Heaven her shrine.  
In this world, though a child, she had made her Communion  
As a foretaste, a pledge, of perpetual union:  
Wherefore, now, Mary Monica, basking in Love,  
Do thou pray we may meet in that Kingdom above.  
With respectful sympathy to Dr. and Mrs. Barrett and their family, from (REV.) L. C. P. FOX, O. M. I.

## Paternal Prudence.

PATERFAMILIAS—Jane, my dear. I intend sending Jack to a college in Toronto.  
MATER—Why in the world will you do that, James? Do you expect the change of climate will give him brains? You know the proverb: "Send a goose to Dover and he'll come goose over."  
PATERFAMILIAS—No; I don't expect him to do any better than here; but I'll send him where there are no Winnipeg boys to blab about his being the dunce of the class.

## Evangelist Leyden.

The Vancouver World does not take kindly to Evangelist Leyden. Here is the World's report of a lecture at Vancouver on Thursday night last: "Evangelist Leyden discoursed last evening to a slim audience. There was nothing original in his lecture, nor was it interesting. The main feature was the allegation that the Roman Catholic church is opposed to education. Shades of Newman, Manning and Faber! He graphically described attempts on his life and spoke of laying out five men with a chair at Rat Portage. After hearing him the general impression was that he was in it for quarters. Jackson Hanby sang after the lecture. He has a strong, clear tenor voice."—"Free" Press.

## BISHOP GRAVEL AND DR. BRYCE.

To the Editor of the Free Press.

SIR,  
Before replying to Dr. Bryce's letter, I thought it would be advisable to obtain from Toronto his letter to the World. My patience has been rewarded, for in that letter I find the key necessary for the explanation of the doctor's extraordinary attempt to retract that which he said in the synod (Nov. 22, 1892) about sending resolutions to the Privy Council. I find in his letter this most remarkable acknowledgement: That if he ever should send documents to the council "I trust I shall have the good sense not to tell!"  
That is exactly what I thought; but when Dr. Bryce is offering a far-fetched explanation of an ugly looking transaction, it does not help one to accept it, to be told that if it was done the doctor would "have the good sense not to tell it."

Bishop Gravel frankly published to the world all that he had suggested (some pledge of the innocence of his motives, one might, but will not, think); Dr. Bryce, on the other hand, bluntly says that, if he sent documents, he "would have the good sense not to tell it;" which cases seem to me a capital illustration of that despicable insidiousness of the Catholic, and that most admirable prudence of the Protestant, of which Cardinal Newman wrote.

But the trouble with Dr. Bryce this time, is that he did tell it; told it out in open synod; being moved thereto by a desire to claim some credit for the Privy Council's decision. And now what is to be done? Vanity let the cat out of the bag, but it must in some way, be got back again, for people are comparing that pussy with the bishops, and are saying that it has very much the nastier looking face of the two.

To get it back is, no doubt, an undertaking of much difficulty, but the man who in one sermon on the school question, made twelve misrepresentations—most of them wilful—and who in endeavoring to explain one of them—only one of them—made six more, will attempt almost anything in the way of controversial dexterity.

The doctor does not deny that one of the resolutions was sent to the Privy Council. We may start then with that fact. He says, however, that it was included in his affidavit. I say it was not. That is a point very easily settled. Anyone may see the affidavit, and he will find that the only reference to the resolution is the bald statement that one was passed heartily approving of the school act. The question then remains, who sent the resolution to the Privy Council? The affidavit went regularly enough, but did not contain the resolution. How did the resolution go? Perhaps the doctor will "have the good sense not to tell!" And who was it sent the other resolution of 1891? There is not even a reference to that one in the affidavit. Does "good sense" obstruct an answer to this question? And how did the doctor acquire information to qualify him to say that "he knew . . . that the resolution had an important effect upon the decision which was given;" or, as he now puts it, that he "had reason to believe" that it had "been of service in the case." The general public know nothing of this, and have no reason whatever to believe that the Presbyterian resolutions had any effect whatever upon the decision. Where did the doctor get this information? Surely there could not be much reflection on his "good sense" did he answer us this little question?

The reasons then for refusing to accept Dr. Bryce's explanation are, first, that it is not true; and second, that it does not pretend to be complete. And the reasons for disregarding his denial are, first, that he put forward an untrue explanation, and, second, that he never deems it at all necessary to adhere to the truth when referring to the school question; his great "good sense" saving him from any such absurd foolishness.

His last letter is no exception to the rule. It contains a plain and wilful misstatement which everyone can test for himself. He says that my accusation of him "will now be consigned to the same limbo" as the 79 pages of my book,

which are "based on the false Bill of Rights." In the book to which he refers there are but seven pages devoted to an analysis of the evidence as to the different bills of rights (of which four and a half are taken up in copying out two of the bills); and there are then added these words: "Enough has been said of these different lists of rights. The importance of the controversy, to the mind of the present writer, is not very great. . . . Whether, therefore, the settlers asked for separate schools, or the idea came from Canada, makes no difference as to the result. In either case the Manitoba act was a treaty." It is quite plain, therefore, that no part of my book is based upon any bill of rights. To state that it is, is the merest fabrication—capable of being justified by great "good sense," but by no ordinary ethical standard.

It is almost a pity that Dr. Bryce cannot discover some one truthful charge to make against the Catholics, or their solicitor. The spectacle of a minister of the gospel constantly misrepresenting facts is, in my judgment, not merely deplorable; it is baneful to the best interests of the community, in the very highest degree.

JOHN S. EWART.

## STARTLING TESTIMONIES SUPPLIED BY MR. A. F. MARTIN.

To the editor of the NORTHWEST REVIEW.

SIR,  
Some newspapers published in Boston, and likely inspired by the A. P. A.'s, have seen fit to attack me *furiosae*, and some go so far as to insinuate that the statements I made on the floor of the House, concerning some public schools in the United States, were nothing else than slanders.

I hope the quotations that I published in your last issue will convince these gentlemen that I had ample authorities for my utterances; if, however, they are not satisfied, I will furnish them, at any time they desire to have them, some more facts revealed by newspapers—of the Protestant faith—that would astound them.

The next slander I am charged with is the statement that public schools in the United States have been originated in order to sap christianity; and that their tendency has been to foster infidelity.

The following is from Mr. O. A. Brownson in his book "The Convert."

"Fanny Wright was born in Scotland and inherited considerable property. She had been highly educated, and was a woman of original powers and extensive and varied information. She was brought up in the Utilitarian principles of Jeremy Bentham. She visited the United States in 1824, and returned to England in 1825. She came back the next year to try an experiment for the emancipation of the negro slave.

"Fanny Wright, however, failed in her negro experiment, but decided on a radical reform of the American people themselves.

"The first step to be taken for this purpose was to rouse the American mind to a sense of its rights and dignity, to emancipate it from superstition, from its subjection to the clergy, and its fear of unseen powers; to withdraw it from the contemplation of the stars or imaginary heaven after death, and fit it for the great and glorious work of promoting man's earthly well-being.

"The great measure, however, on which Fanny and her friends relied for ultimate success, was the system of Public Schools. These schools were intended to deprive, as well as to relieve, parents of all care and responsibility of their children after a year or two years of age. It was assumed that parents were, in general, incompetent to train up their children, provide for proper establishment, teachers and governors for them, till they should reach the age of a maturity.

"The aim was, on the one hand to relieve marriage of its burdens, and to remove the principal reasons for making it indissoluble; and on the other hand, to provide for bringing up all children, in a national manner, to be reasonable men or women, that is free from superstition, free from all belief in God and immortality; free from all regard for the invisible, and make them to look upon this life as

their only life, this earth as their only home, and the promotion of their earthly interests and enjoyments as their only end.

"The three great enemies to earthly happiness were held to be religion, marriage, or family and private property. Once get rid of these three institutions, and we hope soon to realize our earthly paradise. For religion, is to be substituted science, that is, science of the world, of the five senses only; for private property, a community of goods, and for private families a community of wives.

"Fanny Wright and her school saw clearly that their principles could not be carried into practice in the present state of society. So they proposed them to be adopted only by a future generation, trained and prepared in a system of schools founded and prepared by the public. They placed their dependence on education in a system of Public Schools, managed after a plan of William Fiquet, a Frenchman, and subsequently the husband of Fanny Wright.

"In order to get their system of schools adopted, they proposed to organize the whole Union, secretly, very much on the plan of the Carbonari of Europe. The members of this secret society were to avail themselves of all means in their power, each in his own locality, to form public opinion in favor of education by the state at the public expense, and to get such men elected to the Legislature as would be likely to favor their purposes. This secret organization commenced in the State of New York, and was to extend over the whole Union. Mr. C. A. Brownson was one of the agents for organizing the State of New York. He however became tired of the work and abandoned it after a few months.

"In a convention of Baptists held in Marion, Alabama, on the 12th April 1871, the following opinion was expressed:

"The tendency of the common school question is to foster infidelity; the only hope is christian education in our own schools."

"The 'Church Journal,' some twenty years after the system of non-sectarian schools had been established, published the following (the article is headed 'The Common School System a Failure'):

"The Common School System is proving a disastrous failure. It has grown up on the pledges it has given of its ability to make crime less frequent, to confer greater security to life and property, and to give elevation to the tone of national morality. But it does not at all fulfil these promises. The whole system, we regret, is proving a lamentable failure. . . . The prevalent system is lamentably defective, etc., etc.

"The Richmond Examiner, another Protestant paper, published at the same time the following:—"The worst of all the abominations, because once installed, it becomes the hot-bed propagator of all—is the modern system of Free Schools."

We could not wish for better evidence as to the tendency of the Public Schools in the U. S., to foster infidelity, than the very utterances of our famous Leyden—a *ceno emersus homo*—at his first meeting held in Winnipeg. Those present at that meeting will corroborate me when I say that he made the following statement almost word for word:

"The Catholics are busy speaking disparagingly of our public schools in the States. I tell you what our schools have done for our Catholic people. Some twenty years ago, the Catholic population numbered twenty millions, we now only count eight millions of Catholics in the States. What have become of the other twelve millions? Some have become Protestants, the greatest portion of them HAVE BECOME INFIDELS, but at any rate our schools have separated them from the Pope."

That is to say, that this great christian would rather see the Catholics become infidels, than see them living as good christians under the title of Catholics, and I have no doubt that in making such a statement, he voiced the sentiments of the majority of his brethren, for he was loudly applauded by his audience, who seemed to take delight in his "contumeliarum aculei."

For the information of the A. P. A. and those that believe in the Free Common School system, I would like to append some quotations from prominent Protestant citizens of the United States

regarding their system of common schools.

Doctor Anderson, of the Baptist Church, U. S., says: "It is impossible for an earnest teacher to avoid giving out constantly religious and moral impulses in thought. He must of necessity set forth his notions about God, the soul, the conscience, sin, the future life and Divine Revelation.

"If he promises not to do so, he will fail to keep his word or his teachings in science, or literature, or history will be miserably shallow and inadequate.

".....Incidental instruction in morality and religion ought to be the main reliance of the Christian teacher. The ends of a Christian school, while working by its own laws and limitations, ought not to be essentially different from a Christian Church.

".....If parents wish their children educated in Christian principles, they must seek out honest Christian men to be their teachers."

The Rev. A. A. Mayo, Unitarian minister, expresses himself thus: "It is easy to elaborate a secular theory of education in the closet, where an ideal boy can be placed in a spiritual vacuum, and developed according to an exclusive mental system. Now, the effort to control and educate such a miniature republic on secular or purely intellectual principles, is a job compared with which harnessing Niagara to turn the spindles of a cotton mill would be a cheerful enterprise. To say that the teacher does not need every resource of religious and moral power to govern and educate children is to mock at all educational experience and declare ourselves utterly ignorant of human life."

Rev Mr. Young, pastor of the Presbyterian congregation in Warsaw, New York, in writing to Mr. Morgan, superintendent of common schools, gives his opinion: "That the Presbyterian congregation in this town, regarding the State plan of common school education as incompetent to secure that moral training of their children, which is indispensable to a proper direction and use of intellectual faculties—established some eighteen months since, within the bounds of School District No. 10 a parochial school, to be instructed by such teachers only, as profess religion.....

"In the progress of our schools we find that evangelical religious truth sanctifies education as well as other things with which it is connected; and that our children have made more rapid and effective progress in intellectual attainments than formerly;—but the 'Free School Law' passed by our last Legislature has invaded our sanctuary, and we FEAR IS ABOUT TO TRWART OUR PURPOSES.

"We might have supposed that these principles of toleration would secure to the religious denominations respectively the PRIVILEGE OF WORSHIPPING GOD ACCORDING TO THEIR RESPECTIVE VIEWS, AND WOULD EXCUSE THEM FROM SUPPORTING THOSE OF A CONTRARY BELIEF; that these principles would at least allow them the same toleration in the education of our children. But such toleration is now by legislative enactment denied us; while we are subjected to such onerous taxes for the support of common schools as are equivalent to an actual prohibition from carrying out our views conscientiously entertained."

In a report of the Superintendent of Public Instruction to a general assembly in Iowa, the Hon. A. S. Kissell discoursed as follows: "The painful fact is, that the great mass of instruction now provided for our youth—except perhaps the rambling and imperfect methods adopted in our Sabbath schools—is a practical denial of our national religion.....

"Somehow here (at Boston) in this nursery of our nation, in the public schools, a perpetual libel is filed against the religion we adopt. MUST THESE SCHOOLS HAVE NO HIGHER STANDARD THAN REFINED HEATHENISM COULD FURNISH?".....

Governor Seward, New York, in his message to the Legislature in 1840, speaks as follows of the children excluded from Public Schools, by the new system: ".....I do not hesitate, therefore to recommend the establishment of schools in which they be instructed by teachers speaking the same language with themselves and professing the same faith."

The following year the Secretary of

(Continued on page 4.)