

"The Northwest Review"

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Correspondence conveying facts of interest will be welcomed and published.

J. J. CHADOCK,

Editor and Publisher

CALENDAR FOR NOVEMBER.

- 13 Friday. St. Stanislas. Kosta. C.
14 Saturday. St. Josephat. B. and M.
15 Sunday. XXV after Pentecost.
16 Monday. St. Didacus.
17 Tuesday. St. Gregory Tharmaturgus. B. and C.
18 Wednesday. Dedication of the Basilica of S.S. Peter and Paul.
19 Thursday. St. Elizabeth. Queen of Hungary.
20 Friday. St. Felix.
21 Saturday. Presentation of the B.V.M.
22 Sunday. XXVI. and last after Pentecost. St. Cecilia. V. and M.
23 Monday. St. Clement I. Pope and M.
24 Tuesday. St. John of the Cross. C.
25 Wednesday. St. Catherine. V. and M.
26 Thursday. St. Leonard.
27 Friday. Patronage of the B.V.M.
28 Saturday. St. Ireneus B. and his companions M.
29 Sunday. 1st Sunday in Advent.
30 Monday. St. Andrew A. and M.

THE PRESS—THE PEOPLE'S DUTY.—If you wish to have an honest press you must honestly support it.—Archbishop MacHale.

SATURDAY, NOVEMBER 21, 1885.

NOTES AND COMMENTS.

We are glad to see that Ald. Pearson has again been selected to represent ward two. The city can ill afford to lose the services of Mr. Pearson at the Council board. His return is assured.

Our very excellent contemporary the Catholic Mirror of Baltimore, very cordially invites Canadians to come over to the domain of Uncle Sam and is even good enough to guarantee protection. With many thanks Canadians decline the invitation of our esteemed contemporary, intimating at the same time that when we do make a change on this side of the line it will be to set up house-keeping for ourselves. The dream of Canadians to-day is Independence not annexation. If our friends on the other side of the line are very anxious to see both people under the one flag they have only to acknowledge allegiance to the Beaver and the Maple Leaf and we will welcome them "and see that they are protected too." We are "getting big boys now." What do our American friends think of the proposition?

The proposition of Mugwump Graham, of the Montreal 'Star' to import foreign medical skill to deal with the smallpox epidemic met with the fate it deserved. There was no necessity for going to the States for medical men while such men as Drs. Hingston, Howard, and George Ross are in Montreal; men of unquestionable ability in the profession and whom it would be extremely difficult to supersede, and the attempted insult has been indignantly resented by the people of the metropolis. There may not be any medical "specialists" in Montreal but Mr. Graham's paper, the 'Star' has made a 'specialty' of defaming the city since the outbreak of the epidemic and now very characteristically attempts to belittle the medical fraternity in a very 'special' manner.

It is doubtful if Secretary Bayard, of the United States can afford to insist on sending Dr. Curry as Minister to the Court of Spain. The apostle of sweetness and light is at the head of the Baptist Board of Foreign Missions which devotes a great deal of time in vilifying foreign Catholics and to send such a man to Catholic Spain would certainly be absurd to say the least. That he would be rejected is certain, and Secretary Bayard will save himself and the United States that humiliation by keeping this narrow-minded Baptist at home, he is

unfit to represent heterogeneous America.

The Irish vote is likely to play a very prominent part in English politics during the approaching electoral struggle. It has now been ascertained that the Irish hold the "balance of power" in sixty constituencies, which neither the Liberals or Tories would admit before the campaign opened, and it must be gratifying to the well-wishers of Ireland to know that this great influence will be cast as Mr. Parnell may direct, several constituencies having intimated to the Irish leader that they await his orders.

ST. ROCH'S HOSPITAL AGAIN.

We showed clearly the other week in these columns that the infamous charges circulated by the Montreal "Witness" against the noble Sisters of Charity were foundationless, but the testimony which we here subjoin bears us out in the assertion we made at the time that the object of the "Witness" was to vilify the good name of the Sisters. Here is the testimony of ninety-four persons who were patients of the Hospital, under charge of the Sisters, and which certainly gives the lie direct to the "Only Religious Daily."

"We, the undersigned patients in St. Roch's Hospital, certify herewith that the accusations and malicious assertions of the 'Witness' and 'Herald' of Montreal, concerning the administration of the above mentioned institution since the Grey Nuns have taken charge of it, are absolutely false and without the slightest foundation. We make use of this occasion to thank the good nuns for their great devotion to us at all times and to the good Dr. Nolan, who displayed great zeal and intelligence, as physician of the hospital, in giving us all the help that lay in his power and whom we shall never forget."

In the face of such proof what are people to think of the cowardly conduct of this paper. The 'Witness' may be a "religious" journal in its own way, but surely not in the modern acceptation of the word.

The inner workings of the 'Witness' are thus shown in a letter to the Montreal Star:—"Several days ago the publisher of the paper in question (the Daily Witness) gave explicit instructions to his reporters to report all smallpox matters in a way that would be unfavorable to the Board of Health; the reporters were ordered at the same time to keep out everything favorable to the Board. Would you believe it, sir, the reason given for this line of conduct was an openly expressed desire to injure certain members of the Board, irrespective of the consequences to the city, and in discussions that took place in the office there was no apparent anxiety about the city's health so long as injury could be inflicted on the individuals in question."

Of the veracity of these statements we are not, of course, prepared to say but if they are true it shows to what an extent this "religious" paper will go in order to accomplish its malicious designs. The "Witness" has refused to accept the denials of the Sisters of Charity and the hundreds of patients of its infamous slanders against the management of St. Roch's Hospital and if, therefore, its own denials of these serious charges are not accepted by the public it cannot reasonably complain.

THE COMING STRUGGLE.

The time is drawing nigh when the people of Ireland will show how far they are desirous of securing the cherished right of self-government. If by a united effort on election day, which is now close at hand—if by a patriotic use of the franchise they give to Parnell, their acknowledged leader, a good following of staunch Nationalists, which it is now in their power to do, the day may be said to be theirs; and that they will act as a unit when the final struggle comes we have every hope and confidence; the desire of every Irishman to see his native land free and peaceful again is too strong for us to think differently. The influence which eighty or ninety men holding the balance of power and bent on securing the deliverance of their country from the hands of the British oppressor can bring to bear is plain and cannot well be withstood by the English Commons, and some important concessions England will find herself by force of circumstances compelled to make to the stubborn demand of a strong Irish party backed by a strong public sentiment which will face her on the floor of the national legislature within a month from this date. But, alas, if it were possible that when the trying hour came they were disavowed; that at this momentous epoch in their history the Irish electorate were found lacking the power of cohesion, the inevitable is plain and the consequences would come

heavy upon them, as has frequently been the case in the past unfortunately. But we have no fear of this; our fear in this direction has been dispelled by the determination on the part of the Irish people which has characterized the campaign throughout. The cable news of the manner in which the nominees of the National League are being endorsed by the people is such as to give the well-wishers of that unhappy country every assurance that the Irish people are a unit on this important issue and will not fail in their duty when the time arrives for them to put on the armor of patriotism and fight for the freedom of their sorely oppressed country headed by their faithful and patriotic Archbishop and their tried political leader who are working hand in hand for the national cause.

It will be urged by some that England has done much of late to ameliorate the sufferings of the Irish people; that she has made liberal concessions to that unhappy land. But granting that she has mitigated her cruel persecutions against the people of Ireland and that she has modified the diabolical laws with which she has for many years coerced an enlightened people—which concessions, by the way, have been wrung from her by persistent agitation on the part of the people and stubborn opposition in the Commons by the Irish representatives—the fact still remains that much more remains to be done before the Irish people can be appeased; before the wounds which have been inflicted in every Celtic heart by the cruel and ungodly hand of the Saxon can be healed. What a spectacle in this enlightened era to see a people that once illumined the world by the brilliancy of its intellects now at the feet of their oppressor asking to have their freedom restored them. Can the world to-day look on unmoved at such a scene? Will lovers of freedom and liberty—such as is enjoyed in this land—withhold their sympathy from the Irish people in their present struggle? It cannot be. Ireland has the sympathy of the world with her in her present struggle and England cannot withstand the sweeping wave of public sentiment that accompanies Parnell to the foot of the throne. She cannot longer refuse to Ireland the privileges she has conceded to Canada and the Antipodes for the world is against her and with Ireland and the time is when she will have to restore her ill-gotten goods and yield to the demand of Ireland's representatives for the keys of College Green, which must and shall be delivered to the Irish people; then will Irishmen sing a heartfelt "Nunc Dimittis." But should England insist on refusing to Irishmen their birth-right they may be tempted—and who will censure if they yield to the temptation—to teach England, as the Hungarians taught Austria years ago, that an idea cannot be imprisoned, the taunt of blatant Chamberlain that the Irish are only four millions to the contrary.

THE ENGLISH ELECTIONS.

Of the several important questions at issue in the coming elections in the United Kingdom, there are two which seem more especially to claim our consideration. The Schools—the first and chief, and Disestablishment.

Certain of the Liberal leaders are making "Free Education" a plank in their platform and seek to satisfy the claimants of denominational schools by the assurance that there is nothing to prevent a system of free schools from being at the same time denominational. True, perhaps; yet a little consideration will serve to show that there would, at least, be many grave difficulties in the way of working a system, conjoining both these principles. But what we conceive to be of more importance is the answer to the inquiry—what are the ultimate aims of the advocates of free schools? One can hardly have followed their pronouncements from the hustings and in the press, without failing to perceive that these men are strongly opposed to denominational education, and complacently regard free schools as merely the prelude to a national system of schools utterly and solely secular. We fear there are some Catholics who are persuaded of the practical working of a system of schools at once free and denominational and of their ability to procure its adoption.

The existing system is one of great injustice and oppression to Catholics, who cannot in conscience allow their children to attend the secular Board schools, and yet, the Catholic voluntary schools are subject to many restrictions upon their establishment and maintenance and do not receive an equal proportion of the school rates to which, nevertheless, they contribute proportionately. For justice in this regard, the Catholics of England have struggled for

years. The Cardinal Archbishop of Westminster in concluding an article full of wise words upon the duties of his flock at the polls, writes: "All those who believe that the right of parents and the office of the Church are from God, that the children of a Christian people are confided to this two-fold authority by the natural and divine law, that the education of Christian children must be Christian and can only be in Christian schools—all such will do well at the coming Parliamentary elections, when canvassed for their votes to ask the two following questions: 1st Will you do your utmost to place voluntary schools on an equal footing with board schools? 2nd Will you do your utmost to obtain a Royal Commission to review the present state of education in England and Wales, and especially the Act of 1870 and its administration by the school boards? As they answer yes or no, let us decide. A Christian people can only be perpetuated by Christian education, schools without Christianity will rear a people without Christianity. A people reared without Christianity will soon become anti-Christian. Where, then, will be Christian England?"

His Eminence's words will have no slight effect upon the result of the voting.

Disestablishment is a question upon which there appears to be some room for difference of opinion. Mr. Gladstone asserts that it is not yet ripe for consideration; that the time is not opportune; but the question is being forced upon the candidates throughout the country by the Anglican clergy on the one hand and the Liberation Society on the other. Mr. Gladstone's attitude seems to have produced but two results; the introduction of a term from French politics—opportunist—and the displeasure of his friends. Catholics see the Protestant Establishment in possession of the cathedrals and much more of which they are rightful heirs, disinherited by the "national crime" of 300 years ago, and yet Cardinal Manning's words almost persuade us when he says again: "The same (conservative) spirit will certainly govern Catholics by withholding their hands from every act that can undermine or lessen whatsoever will remain of religious authority in Englishmen. . . . If the Catholic Church could to-morrow extinguish the establishment by gathering the millions of the people into the fold by spiritual and pastoral action, every Catholic would desire that this work of grace might be accomplished before sunset: but to join in a political agitation, in union with multitudes actuated by all kinds of animosities against Christianity, and with men, of whom many believe little, and many more believe nothing, of the truths of revelation, is in itself a revolutionary action directly tending to destroy what remains of Christian belief among the people, and that, too, while we are absolutely incapable, by the paucity of our numbers, by the narrowness of our material resources, to take up, at this time, the work of tending and folding the people of this land."

Cardinal Newman's views upon the question of disestablishment appear to coincide with Cardinal Manning's.

It seems to us that these are or are becoming the leading questions before the English people and that the aspect taken of them by the Conservative party rather than their opponents will recommend itself to the majority of the Catholics of England.

CARDINAL NEWMAN AND THE ESTABLISHED CHURCH.

As we predicted lately, we can now state positively that Cardinal Newman has not spoken of the English Protestant Establishment as "the great bulwark against atheism in England. In reply to a letter calling his attention to this old lie, his Eminence has written as follows.—My dear—, Thank you for your letter. I know by experience how difficult it is, when once a statement gets into the papers, to get it out of them. What more can I do than deny it? And this I have done. I always refer inquirers to what I have said in my "Apologia." The Anglican Bishops say that Disestablishment would be a "national crime," but Catholics will say that the national crime was committed three hundred years ago. Yours most truly, —J. H. Cardinal Newman.

Cardinal Newman, though now on the shady side of 80, is a brilliant player on the violin. The other day he was challenged by a Baptist minister in Birmingham to a controversy on religion. His Eminence replied that he was not a skilled controversialist, but that he would play the fiddle with the minister, if that would do as well.

CORRESPONDENCE.

We do not hold ourselves responsible for the opinions of Correspondents.

To the Editor of the NORTHWEST REVIEW.

SIR—In a weekly paper published in this city there appeared a letter pretending to be a reply to a correspondence which appeared in your columns as to the propriety of allowing religious orders to be caricatured at carnivals, and which was signed "Catholic." This writer, who with great licence signs himself "Progress," without going into the merits or demerits of the case, proceeds in a very excited and idiotic manner to abuse your correspondent and disposes of the question in a very summary manner with an ignorant analogy between a Sister of Charity and a "nigger," to use his own word. Now, Mr. Editor, as you mentioned in connection with the matter at the time, these characters are generally prohibited in similar institutions elsewhere, which is known to be a fact, offence could not reasonably have been taken to the suggestion of your correspondent and why "Progress" should get into such a passion and style your correspondent a bigoted ignoramus, in view of his own apparent imbecility, is not quite clear. But granting, sir, for the sake of argument, that what "Progress" says of your correspondent should be the case, his "nigger" and other choice vulgarisms, which he makes use of are not, to my mind, expressions familiar to the classically minded, and it would therefore appear, that it is a case of the pot and the kettle, and it is, to say the least, exceedingly vain for either of these necessary adjuncts of the kitchen to assume airs over the other. But, Mr. Editor, I am inclined to believe, from the idiotic strain of the epistle of "Progress" that it never passed through the hands of the visiting editor; it was probably smuggled into the columns of the paper, that would most probably be a "progressive" move. But aside from this, I am sure that if some of the high dignities of the Anglican Church were caricatured on the rink that the indignity would be resented by that respectable portion of the community and would not be thought "bigotted" nor "ignorant" for so doing either. In reference to the silly remark about Montreal, I will admit that there may possibly be better places, but this sickly importation, who dubs himself without warrant, "Progress," cannot lay claim to one.

Yours etc., Juventus

CLOTHING

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TENDERS FOR TIMBER BERTHS IN THE N. W. TERRITORIES.

SEALED TENDERS addressed to the undersigned, and marked "Tenders for a permit to cut timber" will be received at this office until noon on MONDAY, the 23rd of NOVEMBER, 1885, for permits to cut timber from that date up to the 1st of October, 1886, on berths situated on the line of the C. P. Railway, East of Range Eight East of the Principal Meridian, in the Province of Manitoba.

Sketches showing the position of these berths, together with the condition on which permits will be issued, may be obtained at the Crown Timber Office at Winnipeg. A. M. BURGESS, Deputy of the Minister of the Interior. OTTAWA, Nov. 9th, 1885.