CHARGE OF FORGERY.

To the Editor of the Northwest Review. Mr. Edfor,-During the recent Provincial elections we have had a carnival of hatred and misrepresentation preached against Catholics throughout the province by the Greenway Government and its friends. However much I may differ with you on the question of education, I cannot understand why, in the discussion of these difference, it is either necessary or becoming to misrepresent your views or doubt the honesty of your convictions. These misreprespntations often take on an absurdly false coloring at the hands of men who are supremely ignorant of the things they write about. Would you like a sample of what I mean? Here it is: "But you are not aware that at this moment the Roman Catholic church of Manitoba, with the Archbishop at its head, is charged and convicted of forgery in the matter of the Provincial Constitution, a forged one being substituted for the genuine in order to put in a clause favoring parochial schools." The author of this extraordinary statement is a Rev. Donald M. Ross, of San Francisco, who makes it in a letter addressed, through the columns of the San Francisco Examiner, to a priest of your church-a Rev. Mr. Yorke. In his letter this belligerent clerical politician challenges Mr. Yorke to discuss "the facts" of history and the beauties of theology as Mr. Ross understands them.

If his other "facts" are as utterly bad of his struggle a thrice vanquished man. Why. Sir. the Provincial Constitution, which the rev. gentleman charges your church and archbishop with replacing by a forged one, is contained in a satute of the Canadian Parliament, confirmed by the Imperial Parliament of Great Britain. How absurd it is to talk of forgery of an act of parliament, and yet, this San Francisco cleric, by some unexplained process, has actually succeeded, to his own satisfaction, in connecting this impossible crime with the dignitaries of your church.

Wonderful, indeed, are the tales we have heard of the dark deeds of the Roman Hierarchy, the Jesuits and the Papists generally; but I have never before heard them charged with, much less convicted of, substituting forged for genuine statutes of parliament "in order to put in a clause favoring parochial schools." To what absurd lengths of recklessness will not the ignorance and malice of some men carry them? They seem to be quite careless of the disgrace which such falsehoods bring upon the good name of Protestantism.

A DISGUSTED PROTESTANT.

[Note-Ridiculous as Mr. Ross's blunder appears to our correspondent, foothardy as the "political cleric's" taking up such a slander at a distance of three thousand miles without seeking to verify it certainly is, we think we can suggest a plausible explanation. The secular press here, even the Tribune. would not face the ridicule sure to follow on the circulation of such a hoax but judging from a travesty of the school question by a Winnipeg Protestant clergyman, which we saw several months ago in a U.S. Protestant religious organ, we are inclined to believe that Mr. Ross may have found his mare's nest in some obscure fanatical sheet to which the enlightened public has no means of access. To be sure, this does not justify, but, to a certain limited extent, it mitigates his egregious folly. Mr. Ross's informant very likely enlarged upon the already fictitions basis of Mr. F. C. Wade's imaginative pamphlet. Therein Mr. Wade charges Father Ritchot with altering the date of a document, presumably because, if the dooument is authentic, it proves beyond question that the Bill of Rights which Father Ritchot defends really formed the basis of the 1870 negotiations. True, Father Ritchot pointed to the absence of all attempt at concealment as prima facie proof that there was no forgery. True, the same venerable priest solemnly re-affirmed, what he swore to in court in 1874, when separate schools were in full operation, that his was the real bill of rights examined at Ottawa. True, Mr. Wade has since remained dumb as an oyster, while continuing secretly to propagate his exploded slander. True, the entire Manitoba Act appeared in the Dr. Morse's Indian New Nation, of Fort Garry (afterwards Winnipeg) on the 17th June, 1870, and was accepted by the Legislative Assembly seven days later; so that even if the Bill of Rights had been forged, its outcome was solemnly ratified. And yet-ye gods of little fishes !-the baseless chargee of Mr. Wade about one figure, a 3 for an 0, has grown, on its way to San Francisco, into a charge and conviction against the Roman Catholic vincial Constitution. Verily, this is making a mountain out of a mole-hill that has been blown to atoms.—Ed. N.

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W. H. Comstock, Brockville, Ont.

Dear Sir,—This is to certify that I deal in Patent Medicines, including various kinds of Pills. I sell more of the Dr. Morse's Indian foat the others publiced. Their sales I find are still in the others publiced. Their sales I find are still in the others publiced. Their sales I find are still in the others publiced.

W. R.] Church of Manitoba, with the Arch-

The Church and the Bible.

Continued from page 1.

tion on which it rested before the New Testament existed, is the same that it has rested on ever since, and will continue to rest on until the angel of eterhear the Church let him be to thee as a that Christ built and vested with author. ity and power to teach is the only judge a readiness to hear and obey. The coruntil this court affirmed its inspiration. the new testament was not the New Testament. Thus the Bible rests on the Church or concrete Christianity, not Christianity on the Bible. Men come to only then, do we have the "New Testaa knowledge of the Bible as such ment." There is no vicious circle here. as this one, I am afraid he will come out through the teaching of the Church: her ministers, some of whom wrote it. Protestants get their Bible from the others of whom preserved it through the Church. destructive vicissitudes of ages.

But some one will ask: "How can the historical origin of Christianity be established without the New Testament?" By "New Testament" we mean an inspired book. That is what gives it its weight and authority. Viewed as uninspired, it is nothing more than a collection of histories and letters like those of Josephus, Livy, Tacitus But some one will ask: "How can those of Josephus, Livy, Tacitus and Pliny the Younger. In this capacity it is not "New Testament," and has no more authority than the works of trustworthy historians. It is only "New Testament" when the works of trustworthy historians. It is only "New Testament" when the works of trustworthy historians. Stationery, Pictures and Picture Frames, Religious Articles and School Requisites. FRENCH INKS a specialty. Wholesale and Retail. Correspondence solicited. ment," and has no more authority

Christ, But though the histories of Matthew, Mark, Luke and John, whose inspiration is assumed not to be yet known, are better historical authorities than Livy, Pliny, Tacitus or Josephus, nity calls the moster roll of time. The New Testament is a product of Christianity; it was written by ministers of the Christian Church, with whose names we are all familiar. But as a mere uninspired record of events and the opinions of its writers it is not a sufficient basis of faith in revealed truth. Its inspiration must be affirmed and attested by a competent authority before it can be made a basis of divine faith or the ground of reasonable belief. The onlacement authority to affirm the inspiration of the New Testament is that divine corporation or church which Christ established to teach and direct us, which He commanded us to hear. He said: "On this Rock I will build My nity calls the muster roll of time. The because they bear intrinsic evidence of said: "On this Rock I will build My authority, power and security from Church; and again: "He that will not error. We look about us and find that corporation still existing. Having found heathen and a publican." This church it by means of certain histories, we accept it, bow to its authority, and profess or court to determine what books are in- poration then directs our attention to spired of God and what are not. Hence the histories we have been reading and tells us that they are more than histories, that their writers were directed and protected from error by Almighty God. that He is their real author. Then, and And thus it is that the New Testament, and they come into possession of the as the Word of God, rests on the author-New Testament through the labors of ity of the Church; and thus it is that

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