

**The Northwest Review**

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The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of a party character. (2) LETTERS on similar subjects, whether conveying or asking information or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic Society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

**The Northwest Review**

WEDNESDAY, JULY 31.

**EDITORIAL COMMENT.**

Mr. Ewart, as may be seen in another page, pulverizes Mr. Armour and blows the dust of his blunders into interstellar space. The crushing strokes of the hammer are so rapid that one needs to watch them closely in order to realize their force. Mr. Ewart's conciseness verges on laconism. Every word must be weighed. Even his humor is intensely laconic. More than one reader will not fully enjoy the introductory joke about the peas till he has read it over a second time.

On the 17th of July, Mr. A. A. C. LaRiviere, the distinguished member for Provencher, made a very telling speech on the School Question in the House of Commons. He reviewed the history of education in the Red River country, quoted from Dr. Bryce (before 1890) and Mr. J. B. Somerset (before 1893) valuable testimony on the perfect religious equality and harmony in Manitoba until Mr. D'Alton McCarthy flung his bone of contention into the political dog-pit; he then related his own experience as Superintendent of Education for three years, gave interesting quotations from the Rev. Dr. Robertson, the now anti-Catholic Dr. Bryce, the Rev. Dr. King, the brave Mr. Farquharson, Presbyterian minister of Pilot Mound, the Bishop of Rupert's Land, and above all from the "head and front of all this offending," Mr. Joseph Martin. Mr. LaRiviere also furnished new statistics on the percentage of children enrolled to the total school population, on the percentage of the average attendance to the number of enrolled children, and on the attendance in the public schools since 1890. From this last table it appears that under the present much-lauded system the majority of school children entered on the registers do not attend school as much as one hundred days in each year.

Mr. LaRiviere's speech is replete with humor. He quotes an Indian chief as expressing his sympathy for the provincial government in this way: "Catholics wanted devotion in schools, Protestants did not want devotion and were willing to turn religion out of their schools if Catholics would do the same. The government was sick on the matter, great chief Laurier was sick, great chief Greenway was sick, great newspaper man at Winnipeg was crazy and roars like a drunken Indian—everybody was

sick, and Indians desire to express sympathy and to suggest that education same as Indian education is best."

Mr. Chas. Popham, a zealous Orangeman, writes from Selkirk to the Nor' Wester, protesting against the speeches made and resolutions fraudulently wrung from the Fort Garry Park meeting of July 12th. No opportunity, he says, was given to anyone to vote or speak on the other side. Had such opportunity been given, Major Mulvey knew that the noisy Grits who ran the meeting would have been promptly voted down. Mr. Popham deplores the Major's sad disloyalty to Sir Mackenzie Bowell. He concludes thus: "Now, before finishing, I would like a few words about the mover of the first resolution, [Leyden] a man whom I am ashamed to have to title as reverend, as I do not think he is a proper man to preach the Gospel of Christ. It was simply disgusting to look at him with the slobbers foaming out of his mouth and his face contorted with a diabolical expression of rabies, while trying to speak to a respectable assembly of Loyal Orange Canadians." Nothing we ever said of the unspeakable Leyden can equal this lurid picture.

**THOSE PROVINCIAL RIGHTS.**

The Tribune says: "Although not stated in so many words, the impression conveyed by Mr. Laurier's declaration on the school question in parliament on Monday is that, if called upon to deal with this vexed question, he will stand upon the broad principle of provincial rights, and decline to interfere with this province."

We should be very sorry, indeed, to condemn any public man on the statements of the Winnipeg Tribune; neither are we in a position to know what Mr. Laurier would do were he called upon to deal with "this vexed question." Mr. Laurier has not confided his intentions on this question to the public, so far as we know, but if he "stands upon the broad principle of provincial rights" he will not "decline to interere with this province." To do so would not be to "stand upon the broad principle of provincial rights" but to admit the disintegrating principle of provincial wrongs. It might be a very easy way out of a difficulty, to call wrongs "rights," and then "to stand upon them; but we greatly fear that Mr. Laurier, or any other politician, who attempts to stand upon such a platform, will find it a very shaky fabric. It requires a law-breaker's contempt for the highest judicial authority in the empire, after its decision in this case, to call "standing upon provincial right" the action of the provincial government in refusing to remedy a wrong. But, then, the Tribune recognizes no right but that of might and numbers.

**A COMPLETE ANSWER.**

We have before us the report of the senate debates of the 25th and 27th of June and the 2nd of July containing three speeches on the various phases of the Manitoba School question, by the Hon. Senator Bernier. His speeches on any public question are sure to be both instructive and entertaining; but when he speaks on the school question and undertakes to reply to the many objections raised against the cause of the Catholic minority, his answer is so complete, his method so concise, and his proof so unanswerable as to carry conviction into every unbiassed mind. It would be an impossibility, with the limited space at our command, to give even a faint impression of the merit of these speeches. Any of the three speeches would more than fill the columns of our modest little Review, and to give a synopsis of them would take all the interest out of them. After all that has been said by our representatives in both the Senate and the House of Commons, as well as in our own Legislature, the amount of ignorance that still exists in the public mind on this question, is amazing. Much of this ignorance is due to the dishonesty of most of the organs of public opinion, which, we are sorry to say, care more for their own interests and the interests of their political party, than for

that breadth of statesmanship which the school question's importance demands. And what we say of the attitude of a large and influential section of the public press may be said of the provincial leaders of the non-Catholic people both in the religious and the political sphere. These leaders are actuated by narrow and selfish motives, and are responsible for much of the trouble caused by the present agitation. They act from dishonest, and very often malicious motives, while the great mass of the people, who look up to them for enlightenment, act through ignorance. If the people knew the real facts of the case we are convinced that they would refuse to follow such leaders.

We should like to see these three speeches of the Hon. Senator Bernier published in pamphlet form and a copy placed in the hands of every Canadian. Whoever reads them will find a full, concise and truthful statement, giving an answer to every one of the many objections made against our cause in Manitoba.

Mr. Clifford Sifton, the pious and sanctimonious attorney-general of Manitoba, who made fruitless speeches to the electors of Haldimand, containing many slanders against our old school system, comes in for a good deal of the Hon. Senator's attention, and, we venture to say, if that flippant young gentleman has one particle of shame left in his make-up of religion, politics and slander, he will find cause to exercise it, should he read Senator Bernier's able estimate of his tactics. With such champions as Senator Bernier in the Senate, Mr. LaRiviere in the House of Commons, the Hon. Mr. Prendergast in our own local Legislature, and Mr. Ewart everywhere, there is very little to fear from the slanders of such men as Sifton, so far as the members of these Houses and men with legal minds are concerned; but the great difficulty is that these public speeches do not reach the people, who need instruction, while the slanders of Sifton are published in full by such papers as the Globe, for the high and lofty motive of injuring political opponents, who are engaged in the attempt to settle this vexed question on the lines of the Constitution. It made no difference to the Globe that, in publishing Sifton's vile slanders, it was injuring and insulting the Catholics of Manitoba as well as rendering more difficult the just and fair settlement of this constitutional question. Oh! no. It was of infinitely more importance to the Globe to score a point against a political opponent, than to treat a slandered minority with justice, or help to restore to them their constitutional status. That is our great reason for wishing to see copies of the masterly speeches of Senator Bernier in the hands of all fair-minded men whose views on this question are based on the misleading wicked, and slanderous statements of such men as Sifton.

**Monica Barrett.**

Mary Monica Barrett was born on the vigil of All Saints' Day, 1887 and was baptized in St. Mary's church, Winnipeg, on the Feast itself. She was ever a bright, beautiful and most interesting child. Though deaf and dumb, she was the life of her home with her sweet winning ways. By the charm of her heral presence she imposed on her parents and all her many brothers and sisters the use of that sign language which she had invented herself. Whenever a new visitor called at her father's house, she would invent some characteristic sign to designate him or her, and that sign was sometimes a peculiarity which other people would hardly notice. As she had never attended any public instructions for deaf-mutes, her graceful gestures were almost all the spontaneous outgrowth of nature. Nothing could be prettier and more edifying than to see the dear little child go through the Lord's Prayer in pantomime. In looking at her eloquent eyes and speaking expression of face and figure, one was reminded of Father Ryan's thought, that

When all the senses are awake,  
The mortal presses overmuch  
Upon the great immortal part,  
And God seems further from the heart;  
but, let the silence of the outer world  
encompass the soul, and  
Strange reveries steal o'er us then,  
Like keyless chords of instruments,  
With music's soul without the notes;

And subtle, sad and sweet there floats  
A melody not made by men,  
Nor ever heard by outer sense.

And, in fact, Monica's realization of the unseen was so wonderful as to astonish even those of her own household, who thought they knew her well. As soon as it was known last spring that she could not recover, although she was only a little above seven years of age, her pious parents longed to prepare her for her First Communion before she should be called away. But how give to a deaf and dumb child an idea of the stupendous mystery of the Real Presence? However, father and mother both set to work trying to do so by signs and similitudes. They were rewarded for their efforts far sooner than they had dreamed. Poor little suffering Monica, on her bed of pain, quickly guessed what they were driving at. She called for an illustrated Bible history, and immediately in her marvellously graphic way, by pointing to scenes in our Lord's life, to the picture of the Last Supper, to the altar (for there is a private chapel in the house), and to the altar-breads, and by going through all the motions of a person receiving Holy Communion with fervor, she showed that she understood perfectly the great grace that was coming to her. So she was allowed to receive her Lord for the first time on the vigil of the Feast of the Ascension. The Holy Ghost had brought to maturity the virtues of faith and charity infused into her silent soul in baptism.

Some time ago, she was moved to Coney Island, Rat Portage, in hopes that a change of air would alleviate her sufferings. For a few days to improve her arrival there she seemed to improve, but the change was transient; dropsy set in and for the last fortnight her agony was intense. Throughout it all shone her angelic patience and endurance. After groaning softly for hours, as soon as she would get a little relief, the sweet smile would return to her wan face and she would fondly caress her mother and tell her not to cry. About ten days ago Rev. Father Beaudin, O. M. I. of Rat Portage, brought her the Holy Viaticum, which she received with such tender and lively faith as to edify the good father, who also anointed her.

Sweet little Monica breathed her last at 3 o'clock in the afternoon of St. Ann's Day, July 26th. She was buried the following day in the Catholic graveyard of Rat Portage, on the shore of that Lake of the Woods she loved so well. We extend our sincerest condolence to Dr. and Mrs. Barrett and their bereaved family. We trust their little one has already had her ears opened to songs divine and eternal. The real loss is for us who can see the dear child no more till we meet her in heaven.

R. I. P.

**COMMUNICATIONS.**

Mr. A. F. Martin's Authorities.

To the Editor of the NORTHWEST REVIEW.

SIR,—Ever since I stated on the floor of the House, that I was in possession of testimonies regarding the education of girls in some godless schools in the States, that were not fit to read in public, I have been besieged by our common friends the A. P. A.'s of the United States who are modest enough to demand in the name of Americans, if you please, that I should withdraw my statements, and apologise, or furnish my authorities. Some of them, however, have written courteously, but the telegrams and most of the numerous letters I have received from that quarter, are impertinent.

I have answered some members of the sect and furnished them with the information they were seeking, although I fail to understand their presumptive right to make any demand upon me.

As I notice that they now deny the existence of the documents from which I quoted; and as every one of these beloved brethren seems anxious that I should write to him personally, I would ask you to be kind enough to permit me the use of your columns to supply these amiable gentlemen with all the necessary information I have in my possession regarding the remarks I made in the discussion of the school question, and thereby relieve their anxiety.

I may state at once that the following documents were published in 1877 in the "Free Press" of this city, by His Grace the late Archbishop Tache; and I am not aware that they were ever contradicted or refuted in any way.

The testimony I was referring to, as unfit to be read in public, is an extract from the "Boston Daily Herald" of Oct. 20, 1871, and reads as follows: "Year after year, the chief of police publishes 'his statistics of prostitution in this city, but how few of the citizens bestow 'more than a passing thought upon the 'misery they represent! Although these 'figures are large enough to make every 'lover of humanity hang his head with 'feelings of sorrow and shame at the 'picture, we are assured that they represent 'sent but a little, as it were, of the 'actual licentiousness that prevails 'among all classes of society.

"Within a few months, a gentleman ('Prof. Agassiz), whose scientific attainment has made his name a household 'word in all lands, has personally investigated the subject, and the result has 'filled him with dismay; when he sees 'the depths of degradation to which men 'and women have fallen, he has almost 'lost faith in the boasted civilization of 'the nineteenth century.

"In the course of his inquiries, he has 'visited both the well known 'houses of 'pleasure' and the 'private establishments' scattered all over the city. He 'states that he has a list of both, with 'the street and number, the number of

"inmates, and many other facts that 'would perfectly astonish the people if 'made public. He freely conversed with 'the inmates, and the life histories that 'were revealed were sad indeed. To his 'utter surprise, a large proportion of the 'soiled doves' TRACED THEIR FALL TO INFLUENCES THAT MET THEM IN THE PUBLIC 'SCHOOLS; and although Boston is justly 'proud of its schools, it would seem, from 'his story, that they need a thorough 'purification. In too many of them, the 'most obscene and soul-polluting books 'and pictures circulate among both 'sexes. The very secrecy with which it 'is done throws an almost irresistible 'charm about it; and to such an extent 'has the evil gone, that we fear a large 'proportion of both boys and girls possess some of the articles, which they 'kindly (?) lend to each other. The 'natural result follows, and frequently 'the most debasing and revolting practices are indulged in. And the evil is 'not confined alone to Boston; other 'cities suffer in the same way.

"It is but a few years since the second 'city in the commonwealth was stirred 'almost to its foundations by the discovery of an association of boys and 'girls who were wont to indulge their 'passions in one of the school houses of 'the city; and not long ago, another 'somewhat similar affair was discovered by the authorities, but hushed 'up for fear of depopulating the 'schools."

At page 194 in "Satan in Society" we read the following: "The evils and 'dangers of the present system of education, and bringing up the boys and 'girls of our country, are too obvious 'to require minute description. Irreligion and infidelity are progressing 'pari passu with the advance guards 'of immorality and crime, and all are 'fostered, if not engendered, by 'THE MATERIALISTIC SYSTEM OF SCHOOL 'INSTRUCTION, and the consequent 'wretched training at home and on the 'playground."

"The entire absence of all religious 'instruction from the school room is 'fast bearing fruit in a generation of 'infidels, and we are becoming worse 'even than the pagans of old, who had 'at least their positive sciences of philosophy, and their religion, such as it was, to oppose which was a criminal 'offense.

"But we have not only the removal of the salutary restraints of religion 'influence from our popular system of 'education: we have the proscription 'intermingling of the sexes in our public schools, which, however much we may theorize to the contrary, is, to 'say the least, subversive of the modest 'reserve and shyness which in all ages 'have proved the true aegis of virtue. 'We are bound to accept human nature 'as it is, and not as we would wish it 'to be, and both Christian and Pagan 'philosophy agree in detecting therein 'certain very dangerous elements. . . . 'Nourished by languishing glances 'during the hours passed in the school 'room, fanned by more intimate association on the journey to and from 'school, fed by stolen interviews and 'openly arranged festivities,—picnics, 'excursions, parties and the like—stimulated by the prurient gossip of the 'newspaper, the flash novels, sentimental weeklies and magazines, the gallant of twelve years is the libertine of 'fourteen. That this picture is not 'overdrawn, every experienced physician will bear witness. And as for 'the public school girls, they return 'from their 'polishing schools'—these 'damoselles—cursed with a superficial 'smattering of everything but what 'they ought to have learned—physical 'and moral wrecks, whom we, physicians, are expected to 'wind up' in 'the morning for the husband hunting 'excitements of the evening. And these 'creatures are intended for wives? But 'wives only, for it is fast going out of 'fashion to intend them for 'mothers'—an 'accident' of the kind being regarded as 'foolish!'

"We assert, then, that the present 'system of education, by its faults of 'omission and commission, is directly 'responsible, not it is true, for the bare 'existence, but for the enormous prevalence of vices and crimes which we 'deplore; and we call upon the civil 'authorities to so modify the obnoxious 'arrangements of our schools, and upon 'parents and guardians to so instruct 'and govern their charges, that the 'evils be suppressed, if not extinguished."

Mr. W. H. Storey, in his paper the Chicago "Times," writes as follows: "The Public School System in Chicago has become so corrupt, that any 'school-boy attending, who has reached 'fourteen years of age, is whistled at 'by his companions as a 'spooney,' if 'he has not a 'liaison' with some one or 'more of the public school girls."

The Daily "Sentinel" of Indianapolis, after publishing Mr. Storey's articles added that: "It was only too true of 'Indianapolis, also, judging by the 'wanton manners of troops of girls 'attending public schools in Indiana-'polis."

Let me state, Sir, that when the A. P. A.'s will have made the Boston Herald and others retract and apologise for the above statements, it will be time for me to follow suit.

In my next letter, I propose to give my authorities for the statement that public schools in the United States were created in view of sapping Christianity;—and, if you will permit me, I will also furnish some quotations from Protestant clergymen who condemn the absence of religious exercises in the public schools of the States.

A. F. MARTIN.  
Winnipeg, July 31, 1895.

**The Great Female Medicine.**

The functional irregularities peculiar to the weaker sex, are invariably corrected without pain or inconvenience, by the use of Dr. Morse's Indian Root Pills. They are the safest and surest medicine for all the diseases incidental to females of all ages, and the more especially so in this climate. Ladies who wish to enjoy health, should always have these Pills. No one who ever uses them once will allow herself to be without them. Dr. Morse's Indian Root Pills are sold by all Medicine Dealers.