# Northwest Review

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SATURDAY, FEBRUARY 24, 1906.

## Calendar for Next Week.

25-Quinguagesima Sudnday.

26-Monday-St. Margaret of Cartona, Penitent.

27-Shrove Tuesday-Votive office of he founded his slander. the Holy Angels.

28—Ash Wednesday—Beginning of the Lenten Fast.

MARCH.

1-Thursday-Votive office of the Blessed Sacrament.

2-Friday-The Crown of Thorns. 3-Saturday-Votive office of the Immaculate Conception.

#### DR. BRYCE'S CHARGE AGAINST FATHER LESTANC-A RE-BUTTAL

The following letter with its affidavits settles the question of Dr. Bryce's veracity for ever and aye. The irrepressible Doctor's Illustrated History of Winnipeg has long since been laughed out of existence. But its ridiculous side is not its most objectionable feature. Wherever the Catholic religion or the French element is dragged in, that history is, in most cases, a conspiracy against the truth. Like the "Canadian party" which, in the late sixties, conspired against the peace and harmony of this country, Dr. Bryce, their great apologist, ruthlessly suppresses the truth and shamelessly suggests falsehood whenever it suits him. To the Editor of the Free Press.

the Rev. Dr. George Bryce, which was berta, do solemnly declare that: published in your paper, the follow-Father Lestanc, and William O'Dono- aforesaid Dr. Bryce. hue fled to the United States on the and spent the winter ('70 and '71) at untrue. Pembina planning mischief." When this charge appeared in your papers, after the arrival of the troops, but left time the troops arrived at Fort Garry, the Rev. Father McCarthy, who re- for Qu'Appelle mission. Bishop Tache and lived in the same house with Father sided in the same house with Father desired me to go to that mission, as it Lestanc and I solemnly declare that the Lestanc before the arrival of the troops, was afflicted with smallpox; in fact, the Rev. Father Lestanc did not fly to the at the time of their arrival, and after their arrival, wrote you a letter deny- Saskatchewan, over the prairies and troops at Fort Garry, or at any time ing the statement made by the learned threatened the Red river. I started on thereafter. In the month of September historian. In a subsequent letter horseback in the beginning of Septem- 1870, the Rev. Father Lestanc, acting Father McCarthy wrote again in which ber, 1870, for Qu'Appelle. When I got under instructions from Bishop Tache, he gave a detailed statement from to Portage la Prairie I found a poor half- left for Qu'Appelle mission, as stated in Father Lestanc showing that instead breed dying of smallpox on the bank of his statutory declaration above referred of spending the winter ('70 and '71) Little Rat river, entirely abandoned. to. at Pembina, he spent it at Wood- His name was Pierre Pepin. I attended Mountain, in the Northwest Territor- to his wants and prepared him for death, ies of Canada. I also wrote the which came a few minutes afterwards. and knowing that it is of the same force reverend doctor that I was a member As it was a dark night I had to wait till of No. 1 Company of the First Ontario morning to bury him. Next day I got Rifles. That that company was de- some half-breeds to dig a grave. For tached for duty on the frontier and fear of these married men catching the wintered at North Pembina. That disease, I reserved for myself the task there was no resident priest in Pem- of laying out the body and performing bina during that winter, neither did the burial. Before leaving the grave I Father Lestanc pay a temporary visit felt I had caught the disease; the poor to Pembina during that winter.

ments from Father Lestanc and Mc- voyage to Qu'Appelle, over 200 miles, Carthy and myself, the Rev. Dr. Bryce in a Red river cart, slow and jolting, never withdrew his slander against and I in an agony of fever all the way. Father Lestanc. To make his offend- At last I got there, and, heated by a ing doubly offensive he said in the good fire, the smallpox came out, my closing chapter of his history:

satisfactory evidence for the com- my half-breed guide, in a cold season Garry, and wintered at North Pembina panionship stated, but the point does and terrible roads, only to find my sick issue." Three creditable witnesses were then several families who had not positively stated that the Rev. Dr. had a priest for several years, I yielded Bryce uttered a falsehood when he to their earnest supplications, and demade the charge. He has never pro- cided to pass the winter with them. It duced the slightest evidence to show was then at Wood Mountain I passed ritory without a countersigned pass; Conservative squirearchy, which has to the Catholics, who are the only conon what ground he made his charge. the winter of '70 and '71, in instructing (3) there was no resident Catholic priest been so wofully decimated by the sistent defenders of parental rights; If he has any evidence the public have the ignorant and curing and caring for a right to know what it is. Yet this the sick of soul and body. historian reiterates his charge, but declines to produce his witnesses. It is conscientiously believing it to be true, closed during that winter. Neither "Catholic Times," "it may have been lawyers, cunningly introduce into your

against your neighbor, to destroy his character by charging him with crime, and when confronted with his wickedness to merely shrug your shoulders and say, "There is satisfactory evidence for the companionship stated, but the point does not materially affect the question at issue." Was the Rev. Dr. Bryce writing history or was he simply gossiping? That is the question. He says he was writing history. We accept his word for it. In that history he positively asserts that Father Lestanc fled the country on the arrival of the troops in company with a notorious rebel, and remained in a foreign country all winter "planning mischief." This statement was made for the malicious purpose of making the public refugee from justice. Now here is a positive statement made in the name of history. Is it true or false history? The public have a right to know. If it is true then Father Lestanc and his the chances of satisfaction in either friends, Father McCarthy and myself, are liars. If it is false then the Rev Dr. Bryce must bear the odium of not only decide in our favor. stating a deliberate falsehood, but stubbornly refusing to withdraw it. or give the historical evidence on which

I enclose you herewith the sworn declarations of Father Lestanc, Father McCarthy and myself, dealing with this historical (?) statement of Dr. Bryce. Let the public know the truth, even though the Rev. Dr. Bryce stands before them branded as "a trifler with the character of a brother clergyman. COR. NOTRE DAME & NENA and that at the expense of truth and honor." Let him take comfort in the fact that he is not the only historian who has earned that unenviable reputation. Inasmuch as the "Free Press" slanderous falsehood has been given to the public, it is to be hoped that you will be fair enough to publish these denials and the following affidavits which accompany them.

J. F. TENNANT.

Gretna, Feb. 13. Dominion of Canada, Province of Al-

berta. To wit: In the matter of the Rev. Dr. Bryce, in his "History of Winnipeg," wherein he charges me as follows: "That the Rev. Father Lestanc and William O'Donohue I. Joseph McCarthy, priest of the city fled to the United States on the arrival of Winnipeg, in the province of Maniof the troops at Fort Garry, and spent toba, do solemnly declare that I have the winter ('70 and '71) at Pembina planning mischief."

I, Jean Marie Lestanc, priest, of the Sir,-In a history of Winnipeg by City of Calgary, in the Province of Al-

1. I am the "Father Lestanc" reing charge is made against the Rev. ferred to in the above quoted statement tory of Winnipeg, as follows: "That the Father Lestanc, viz.: "That the Rev. taken from the history written by the

arrival of the troops at Fort Garry, so far as it refers to me, is absolutely

3. I did not go to the United States scourge spread its ravages along the deceased had nothing to leave me but Notwithstanding these positive state- his disease. But I had to continue my face and hands covered with scabs. By "The attempt to disprove the com- precautionary measures, no one caught plicity of Father Lestanc in the first the disease, which left me shortly after- clare that (1) I was a member of No. 1 Riel rebellion absolutely failed, re- ward. After a few days, before being company of the 1st Ontario rifles of the solving itself on the trivial point of quite convalescent, a sick call came Red River expeditionary forces; (2) whether or no Pere Lestanc was seen from Wood Mountain, over 100 miles this company was detached for active with the Fenian O'Donohue at Pem- south of Qu'Appelle. I was the only service on the frontier immediately bina after the rebellion. There is available priest, and I started out with not materially affect the question at man already dead. However, as there



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and effect as if made under oath and was the medium through which this by virtue of the Canada Evidence act,

J. M. LESTANC, O.M.I.

Declared before me at the City of Calgary, in the Province of Alberta, this 3rd day of February, A.D. 1906,

W. J. COSTELLO, J.P. in and for Alberta, Canada,

(Copy)

Dominion of Canada, province of Manitoba. To wit:

In the matter of the Rev. Dr. George Bryce and the Rev. Jean Marie Lestanc: carefully read the statutory declaration made by the Rev. Jean Marie Lestanc dated at Calgary, province of Alberta, on the third day of February, 1906, refuting the charge brought against him by the Rev. Dr. George Bryce in his his-Rev. Father Lestanc and William O'Donohue fled to the United States on the 2. That the above quoted statement, arrival of the troops at Fort Garry and spent the winter ('70 and '71) at Pembina planning mischief."

I was a resident of this country at the United States on the arrival of the

And I make this solemn declaration conscientiously believing it to be true and effect as if made under oath and by virtue of the Canada Evidence Act, 1893. JOSEPH McCARTHY, O.M.I.

Declared before me at the city of Winnipeg, in the province of Manitoba, this ninth day of February, A.D. 1906.

M. J. DALTON, A Commissioner in B.R. (Copy)

Dominion of Canada, province of Manitoba. To wit:

In the matter of the Rev. Dr. George

Bryce and the Rev. Jean Marie Lestanc: I, Joseph Francis Tennant, immigraprovince of Manitoba, do solemnly deafter the arrival of the troops at Fort on the international boundary line during the winter of 1870 and 1871. The Liberal legislation can be; and there is to decatholicize all our children company was kept under strict discipvisit Pembina in the United States terin Pembina, (at that time a territory recent elections. Now, on the contrary, and secondly, when once you have of the United States), and to my per- there is talk of preferential treatment. secured compulsory education you can And I make this solemn declaration sonal knowledge the church remained "Day after day," says the editor of the with the help of your crafty and learned

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the Catholic church resided either in Pembina or North Pembina that winter. And I make this solemn declaration conscientiously believing it to be true, and knowing that it is of the same force and effect as if made under oath and

J. F. TENNANT. Declared before me at the village of Gretna in the province of Manitoba, this twelfth day of February, A.D. 1906. M. LONG.

A Commissioner in B.R.

#### CURRENT COMMENT

(Continued from page 1.) members of his Majesty's Cabinet

would attempt to introduce such an

illiberal, unconstitutional and iniquitous procedure. Liberty of thought, liberty of action, liberty of creed must ever be our watchword and the motto on our banner, and I fervently trust that every school manager, to whatever denomination that school may belong, will resist passively, and even actively if necessarv, any attempt to subsidise denominational schools out of the rates, and then, having done so, to confiscate the schools or divert the facilities for the religious teaching for which such schools were founded. Catholics, do not fear that his Majesty's Government of 1906 is going to attempt the introduction of any such scheme. Were it so to act, the very party itself would fall to pieces from within. The Conservative party might so act. In 1870, when the memorable Education Act of that year was passed, the leading members of the Liberal Government (the Nonconformists being the backbone of the party under Mr. Gladstone) stood as a solid phalanx and said to him: 'If you pass such a measure as Mr. Foster has introduced into the House, we will withold our support from any Government (Mr. Gladstone's) matter of business save points affecting National and Imperial interests. The Nonconformsult of their integrity. I do not hesitate to say that if any attempt were made by his Majesty's present Liberal Government to tamper with the denominational schools as the late indiscreet Conservative Government has acted, and then to follow them up by attempts at confiscation, the nobility of some-if not all-of the leaders of the Liberal party would rise as a body in the fiercest antagonism against any attempt at either confiscation or the limitation of religious liberty. Neither rates nor Imperial taxation offer any excuse for such irreligious and vandalistic legislation. More generous measures will be introduced by the Liberal Government for the means whereby the education of the children is to be secured, other than the limitation of religious liberty and confiscation."

Let us hope that this sincere Nonconformist represents a large section of his party. Another correspondent have been one whit better had the unreasonable resentment of the Nonan easy task to bear false witness and knowing that it is of the same force Father Lestanc nor any other priest of noticed, the daily papers, when refer- legislation hidden pitfalls to entrap the

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ring to impending changes in the Act, use words implying that they take it for ists had largely contributed to the granted Catholic schools will have to be placing of Mr. Gladstone in power, other non-provided ones." And he concludes that Catholics must be united and brave in resisting spoliation. "If," writes another correspondent, "we but close up our ranks and hold firmly together, the battle will soon be over, and gloriously over too."

In Manitoba also an educational con-

flict is at hand. The Winnipeg public school board is clamoring for compulsory education on the ostensible nless that it will save the children of the shift less poor from the disastrous effects of & lazy and ignorant childhood spent amid the debasing influences of the street. Taught by a long experience in other countries of similar protestations of pure motives, followed as soon as the compulsory clauses become law, by astute measures tending to force Catholic children into godless schools, we have no great faith in the much lauded benefits of compulsory education. At its best, even in # Catholic country, compulsory education agent of the village of Gretna in the of the "Catholic Times," himself a tion, when it is not a mere exhortation Catholic, doubts whether things would to educate and carries with it the sanction of penalties, would be ap Conservatives been returned to power. invasion of parental rights. But com He thinks that, owing to the bitter, if pulsory education in this Protestant province, suggested and inspired, conformists against the Education Act it undoubtedly is by the Masonic and of 1902, the Conservative party would Orange lodges, would be a direct men have altered the Act in a direction ace to Catholic schools. Its ultimate quite as hostile to Catholics as any purpose, however skilfully disguised would have been no hope of prefer- The Masonic platform, the world over line by the commanding officer, Captain ential treatment for Catholics in a is substantially the same: first, make H. Cooke, and none were permitted to strong Tory House of Commons, with education compulsory, and in order to the strong "Establishment" bias of the do so, make fine promises if necessary