

# Northwest Review.



"AD MAJOREM DEI GLORIAM."

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## MR. EWART'S DILEMMA.

He Does Not Know With What to Cleanse Himself.

If Because of the Gravel Revelation He Must Leave the "Jesuitical" Work, He Asks Mr. Pringle to Answer a Query—Very Able Letter on the School Question.

To the Editor of the Mail and Empire:

SIR,—Among the late Cardinal Newman's sermons is one (Occasional Sermons, p. 148) in which that most eloquent controversialist complains that when the world "starts with the hypothesis that we are hypocrites or tyrants; that we are unscrupulous, crafty, and profane, it is easy to see how the very same actions which it would extol in its friends it will unhesitatingly condemn in the instance of the objects of its hatred and suspicion. When men live in their own world, in their own habits and ways of thought, as I have been describing they contract not only a narrowness, but what may be called a one-sidedness of mind. They do not judge of us by the rules they apply to the conduct of themselves and each other; what they praise or allow in those they admire, is an offence to them in us. Day by day, then, as it passes, furnishes, as a matter of course, a series of charges against us, simply because it furnishes a succession of our saying and doing. Whatever we do, whatever we do not, is a demonstration against us. Do we argue? Men are surprised at our insolence and effrontery. Are we silent? We are underhand and deep. Do we appeal to the law? It is in order to evade it. Do we obey the church? It is a sign of our disloyalty. Do we state our pretensions? We blaspheme. Do we conceal them? We are liars or hypocrites. Do we display the pomp of our ceremonial? Our presumption has become intolerable. Do we put them aside, and dress as others? We are ashamed of being seen, and skulk about as conspirators. Did a Catholic priest doubt of his faith, it would be an interesting and touching fact, suitable for public meetings. Does a Protestant minister, on the other hand, doubt of Protestant opinions? He is but dishonestly eating the bread of the Establishment. Does a Protestant exclude Catholic books from his house? He is a good father and master. Does a Catholic do the same with Protestant tracts? He is afraid of the truth. . . . The Catholic is insidious when the Protestant is prudent; the Protestant frank and honest, when the Catholic is rash or profane."

Perhaps the most striking example of this one-sidedness that has ever occurred in this one-sidedness to be found in the Orange whirlwind aroused by the "Gravel" incident. I say so, because one-sidedness is there seen, not only in completest absence of proportion between fury and asserted fact, and in the completest separation of asserted fact and real fact; but also in the assumption that that which in "the Catholic is insidious" "in the Protestant is prudent."

And, first, What is the relation of asserted fact to real fact? The asserted fact in Mr. Pringle's words is this:

"The Privy Council was, in pursuance of that presumption, corruptly approached; and not only was a false statement of the case submitted, but a threat was virtually made that the 'hearts' of the Papal subjects in Canada would be 'alienated' if the forthcoming legal decision failed to meet the views of the hierarchy."

The real fact is that Bishop Gravel in his report, said as follows:

"I am asked if the Sacred Congregation of the Propaganda can usefully intervene to assist in the settlement of this important question. It is certain that the Sacred Congregation can contribute assistance of great value to the bishops by giving them their support. But in what way can the Sacred Congregation accomplish this intervention? It might perhaps through the intervention of his Eminence Cardinal Vaughan represent among other things to the Colonial Minister that his predecessor, Lord Carnarvon, in his own name, and in the name of Her Majesty the Queen, gave assurance to the Catholics of Manitoba that they should have their separate schools, and that consequently the

Crown is bound in honor to fulfil those solemn promises, if it does not wish to alienate the hearts of the Catholics of Manitoba. An intimation of this nature might have a good effect in reference to the judgement which the Privy Council will render within a few months upon the question which the Canadian government has submitted to it."

Inasmuch as there is not the slightest evidence that this suggestion was ever acted upon, how is it that Mr. Pringle dares to allege that the Privy Council was approached, corruptly or otherwise? If he says that it was done because it was suggested, I pity him and his one-sidedness. And what was it that was suggested? That the Cardinal should approach the judges? No, not a bit of it; but that he should represent so and so to the Colonial Minister—that is to say to a political functionary. Is that such a desperately abominable thing that Mr. Pringle should become hysterical over it? And what was the political functionary to be asked to do? The bishop does not say, but we may infer that the Colonial Minister was to be asked to inform the judges of Lord Carnarvon's promise. There is a scheme—a "gigantic Jesuitical intrigue" to influence the judges! What magnificent finesse, and what surpassing craft! Great Britain's Colonial Minister is to be politely requested to become the principal actor in a corrupt approach to the Privy Council, and the bearer of "a false statement of the case, whereby the law is to be perverted and the judges suborned!" No wonder that Mr. Pringle has come to the conclusion "that the other Christian churches, as well as the Protestant politicians, have always been outwitted or outgeneralled in statecraft by the Jesuits!" And yet the scheme was such a simple one—only to put a little salt on the tail of the Colonial Minister—only to get a statesman of that standing to enter upon a "gigantic Jesuitical intrigue," and the thing was done. But then all great schemes are simple when they are explained; and this one, although perfectly easy, as every one will see, in performance, could only have been conceived by the crafty mind of a Jesuit—unless indeed by a parson—or possibly by an infidel!

I say "by a parson," for now let me relate to Mr. Pringle the facts of another case and ask him what he thinks of them. The Northwest Presbyterian Synod on two occasions (prior to the first Privy Council decision (July, 1892) passed vigorous resolutions containing their views upon the school question. These resolutions were sent to the Privy Council before the judgment was given. After the judgment had been given, and on the 22nd of November, in the same synod, the Rev. Dr. Bryce (a member of it) said that:

"We knew that the action of the Presbyterian synod, as representing the strongest religious body in the Northwest in declaring for national schools two years ago (on two previous occasions, is another report) and which was sent to the Privy Council, had an important effect in the matter of the decision which was given."

Where was the whirlwind when this announcement was made? There is no mere suggestion here of approach but a completed scheme, and one not merely conceived, but carried to a successful conclusion. "He knew that the action of the Presbyterian synod had an important effect in the matter of the decision which was given."

Now, I want to ask Mr. Pringle two questions:

(1) Does he not think that, although in the Catholic Gravel it was a most "insidious" thing to suggest that the Colonial Minister should be got to make improper representations to the judges; yet that it was on the part of the Presbyterians a most "prudent" thing to give the Privy Council the benefit of their views? And

(2) If, because of "this latest revelation, I am to wash my hands of the whole business without any unnecessary delay, and leave the Jesuitical work . . . to be done by the Jesuits," shall I not, if I take up the other side, have to furnish myself with potsberds instead of soap?

A short answer in a steady, bass voice will much oblige

JOHN S. EWART.

Winnipeg, July 17.

## SAM SMALL ON BIGOTRY.

Sam Small, the noted evangelist, is editor of the Evening News, Norfolk, Va. Under the caption, "The Anti-Catholic Crusade," he says:

"What is it all about, anyhow? This is a land of religious freedom, and the faithful devotees of the Roman Catholic religion have as good a right to the liberties of the land as Episcopalians, Methodists or Baptists. No matter whence they come they are entitled, when they are citizens, to worship God according to the dictates of their conscience. Any feeling of enmity fomented against them because of their faith and religious allegiance is un-Christian, un-American and unjust and indefensible. Those who are guilty of such incitement are neither good men, good patriots nor good followers of Jesus Christ."

"The honest, manly Catholic is no more, and often times not as much, the servile subject of the Pope as most Methodists are of the Bishops, who often rule them with an autocratic power that Romanism cannot well match. No Catholic can ever become more a Papal infallibility, than Dr. Baigge is said to be for refusing point blank submission to certain Presbyterian standards. And a Roman Priest would hardly bring down upon his head for a repudiation of the Blessed Virgin's offices a greater swarm of stinging rebukes than the Episcopalian priest, Dr. Heber Newton, has suffered for his opinions on the Resurrection."

"But it is charged that the Roman Catholics take part in politics. Do not the other Churches do the same? What caused the present division of the Methodist Churches North and South? Likewise of the Baptist and Presbyterian denominations? What of the ten thousand resolutions affecting politics and national policy adopted from time to time in denominational assemblies throughout the Union? Beware the glass house!"

"Well, they get money from the public treasuries for their schools and charities! Yes, and Protestant politicians vote it to them. And other denominations share the appropriations with them. We could wish very heartily that all national moneys were as well deserved and well spent as the appropriations made to aid government schools for Indians and hospitals for the indigent conducted by deputies from the Catholic orders."

"Last of all, it is charged that the Romanists want to rule the nation. If they are in the majority in the United States, or can command a majority of the votes, what law is there to prevent them from dominating the government? Until such law is made we see no way to keep them from that right whenever they can cast votes any more than the Protestants can be so debarred."

"The truth is that all this anti-Catholic talk is worse than lunacy. We are in no more danger in this country from Pope and priests than we are from Presbyterians and 'perfectionists.' The nation will live and prosper and the people will never more readily and easily give up their religious than their civil and political liberties."

## CORRESPONDENCE.

BELCOURT, N. D., JULY 28TH 1895.

The solemnity of the feast of St. Ann, patron of this church, was carried on with great pomp. People from all points began to gather early in the morning. At ten o'clock a.m. began the solemn High Mass, having as celebrant the Rev. Father Shalk of Indiana, U.S., and the Rev. Fathers Dupont and Accorsini as Deacon and sub-Deacon respectively. After the gospel the Rev. Father Dupont preached an eloquent sermon on the feast of the day, and was listened to with marked attention. At intervals during High Mass the band of Rolla gave some select pieces, and after Mass the Band was entertained at dinner by the ladies of the parish. Fully 700 or 800 people were present and Mass was celebrated in the open air, the Church being too small to hold half the people. In the afternoon took place the procession. All the people gathered at 3 p.m. on the grounds of the Sisters' Convent. The veranda of the Convent was tastefully decorated

and carpeted, in the middle stood an elaborate stand decorated with satin and chosen flowers. In the center stood a handsomely decorated picture of the Mother of the B. V. Mary. On one side sat the Rev. Clergy, and on the other the Band. Fully one thousand people were gathered from different points; Willow City, St. John's, St. Michael's and especially non-Catholics of Rolla, 6 miles East. At 3 p.m. the Band began to play and in a few moments the Rev. Father Jos. Accorsini appeared on the platform to deliver his discourse. It would be useless here to try to picture the audience during his discourse which lasted over 45 minutes. His eloquence, his fluency of speech, his pathetic and natural voice, kept his audience spell bound, and non-Catholics were profuse in showering compliments upon the young and Rev. Father. Father Accorsini spoke on the Catholic belief in the intercession of saints, their struggles and warfare in the world, like ours against the concupiscence of the flesh, but their undaunted courage and advancement in virtue enabled them to save their immortal souls and now the Church has placed them as our models whose footsteps we should follow, whose virtues we should imitate, to save our immortal souls, etc. At the end the Rev. Father had a burst of touching eloquence, when he said: "You ask of me the worth of your soul?" Then he took the crucifix, (from the table) in his hands, and in a feeling but stern voice, he pictured the tortures and sufferings of our Blessed Redeemer, spoke on each wound of the Redeemer, so that none but the most obdurate hearts would not have melted in tears as he himself did; then he said: "Ask me not the price of your immortal soul; you have before you your crucified Jesus," etc. After the discourse, the procession, headed by the picture of St. Ann held by four little girls of the Convent, and many others dressed in white. When the head of the procession entered the Church, the Clergy had not yet left the Convent a distance of one quarter of a mile; then took place the benediction of the Blessed Sacrament sung by the Church choir, and "Nearer my God to Thee" by the Rolla Band. Thus ended the beautiful ceremonies of St. Ann's day at Belcourt, a day which superseded all previous days in decorations, ceremonies, devotion and piety. Great credit is due to good Father Dupont, its pastor, who has labored so hard in this district for nearly a year. A model of priestly regularity, he is loved and esteemed by all who come in contact with him, so much so that most of his people call him "le bon petit pere de la montagne," (our good little father of the mountain).

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## THE RUSSIAN GERMAN OF THE NORTH WEST.

A few miles up in space, the earth's individual sounds are no longer distinguishable; the howling of lions, the din of battles, the roar of volcanoes, the swell of oceans, and millions of other noises, all blend together and send forth one mournful wail, one continued sob—the sob of the universe. But this sound, breaking through the clouds, soars upwards to heaven; and space, which lower down seemed able to diminish its force, now is held in no account, for the pulsations of the earth pass the portals of heaven, the universal sob enters no longer as a unity;—the moanings of the poor, the laughter of the rich, the blasphemies of the bad, the music of the good, and every other particle which goes to make up the whole, each is distinctly audible. To describe all that is heard there would be a heavy task. If I could do justice to only one small atom of it, I would be more than satisfied; and if it is judged that I have chosen a dull particle from such an unlimited choice, I will admit that all men are entitled to think as they please, but for me, nothing is devoid of interest that records the beatings of a human heart.

To appreciate the character and social life of the Russian-Germans scattered over the North West, it is, I think necessary, to take a glimpse at them before they leave the old country.

Nominally a freeman—virtually a slave—the Russian exerts toils for his master, and not only toils himself, but

shares his degradation with his wife, she is yoked to the plough with him; together they gather and break the stones which are to cover the roads on their master's demesne; and for what? a wretched hovel to shelter themselves and their miserable offspring—black bread—and not enough of it, for food, coarse raiment, barely sufficient to cover their nudity. And when the poor fellow would have the hardihood to stop a moment that he might wipe the sweat from his brow, the stinging knout of the overseer would be down on the unfortunate's back as if to bring out more clearly the words: "To work! dog!" Who could dare to blame the Russian, if amid such surroundings he would not try—win it or steal it—to get back, if only a small mite of what should have been his own. No wonder, he hates the very name of Russia, which to him is synonymous with tyranny and wrong. Still through many a weary year, the serf toils on, even he has a hope, a bright hope and very soon it will be a realization.—He has heard of a wonderful land far away, where all men are free, where rich and unlimited prairie lands are given as gifts and where gold can be picked off the side-ways.—Now, at evening, after his heavy toil and scourging blows, he goes to his ragged bed, from beneath he draws out a hidden box and with greedy eyes, he counts over his little store, so long in gathering but gathered at last. Now he has enough to bring himself and his family across the ocean—perhaps indeed he must leave a child or two behind, but they will rejoice him soon. His very ticket is now bought—and on the eve of parting, his neighbors gather in his hut; they each receive a gift; the furniture: table, stools, kettle, tin cups which he no longer needs, his friends are glad to get—and he,—the future rich man, disdains to sell such miserable trifles. Buoyed up with such thoughts as these, the emigrant suffers stoically all the sickness and hardships of his long sea voyage. Poor mortal! in Russia he still owned a hovel; on board ship the very cattle get food and shelter before him. But the Russian does not despair, the Promised Land is near. In Canada, at last, the train is speeding on towards the west—the great North West with its untold riches. The capital is reached; things look a little disappointing at first; his idea of a capital is a little limited. But no time is lost, he takes his farm; how glorious to have no rent, no exorbitant taxes to pay! Is not everything free here! Yes! He has traveled far, still he sees nowhere the gold they told him grew like stones; he is rudely awakened from his dream, he holds the land, no doubt, but he begins to realize that there can be land and yet no bread—land and yet no water—land and yet sufferings and poverty; his ideal is shattered; nevertheless, the German is not going to break down; though difficulties arise he is ready to face them. The language, manners and customs of the people he now meets are strange to him, but with undaunted energy he overcomes that obstacle; if he toiled and slaved in Russia for a tyrant surely he can toil and work in Canada for himself and for his children! And so he does! At first, he is laughed at, ridiculed, condemned, his faults are easily detected and quickly pointed out; but the Russian German has his virtues. One treasure he is finding and if that were all he gained by his sojourn here, it would have paid him well to come for it—the warmth of Christian charity. At first he does not know what to think when he sees the good missionary enter his cabin and seek how he can help him. The Russian is poor, yet he is not despised; the missionary eats with him at table, sleeps under his roof—this is indeed wonderful. With eagerness and awe, he gathers the wife and children round and they all listen when Herr Priester speaks and explains a religion which they were always proud of before, but which now has become for them a living reality.

If the Russian German does not yet quite fulfil all that is expected of him as a Christian and as a citizen—patience—the time is fast coming. This is a land for hard workers and the hard workers only can succeed. Even now the German is pushing forward, he is not afraid of a little cold, a little heat, a little thirst—he is the future of the North West.

E. O'RYAN.

Senate Reading Rm Jan 5

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**NOTICE.**

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, AUGUST 7.

**EDITORIAL COMMENT.**

Mr. Molyneux St. John has once more left this country for this country's good. A more superficial, time-serving, heartless conventional weathercock it would be difficult to find throughout the length and breadth of the British Empire: a man without convictions, a clever little mind without a shred of conscience. The Free Press, which he was fast hurrying into a decline, has revived a little since his departure; but consumption in its later stages is incurable. At any rate the atmosphere of this great country is distinctly fresher now that the snickering, slippery fine fellow is gone.

The Standard, a Baptist newspaper of Chicago, has this sly note in its last number: "If you do subscribe for the paper, you may find it a little 'damp' when you take it out of the post-office. If so, it may be that there is some 'due' on it." Alas! the papers of some of our subscribers must be wringing wet, those, for instance, who have the figure 9 after their names on the mailing slip. That figure represents the unit column of the year up to which they have paid. How about the delinquent subscriber that owes us his subscription since 1889?

The quotation from Cardinal Newman with which Mr. Ewart begins his answer to Mr. Pringle (reprinted in another column from the Mail and Empire), besides being admirably suited to the Gravel-Bryce declarations, is, like so many of Newman's passages, a startling presentment of a great truth that was never so wonderfully well put before Protestants as well as Catholics are realizing ever more and more vividly that Newman is the most eloquent and suggestive controversialist the world has ever seen. There is an honesty, a thoroughness and withal a picturesqueness of startling reality in his controversies the like of which we fail to find elsewhere. Then, his style is so perfect as to have won for him the fame of being the best writer of English prose in this or any other age. And, as to his transcendent ability, everyone knows that, before his conversion at the mature age of forty-four, he was the "King of all that is talked sincere without the fold," that is to say, the greatest religious force outside the Catholic church; and yet by far his best controversial and literary work was written in the subsequent forty years of his Catholic life.

This is the season when well-to-do Catholic parents are anxiously debating the question: Where shall I send my boy? Now, granting that a college training is the best system of mental culture and that Catholic training in the classics, mathematics and philosophy is the best of all, Catholics in the Northwest would be wise in not overlooking the advantages of St. Boniface College at their very doors. Its fame may not be as widespread as that of more largely patronized and better advertised institutions; but we very much doubt if any Catholic college in America has a more able staff of professors, teaches more Latin and Greek, gives better training in elocution, mathematics, the natural sciences and philosophy, and maintains a more admirable moral tone than St. Boniface college. And if habits of assiduous labor are valued as they ought to be, there certainly is no college in Canada where the students work so hard. This is due to the keen competition with the three Protestant colleges, with the Collegiate Institute and with non-collegiate candidates for University honors. Parents would, therefore, do well to think twice before sending their boys far away at greater expense for an education that may not be worth what is within easy reach.

**DR. BRYCE'S INCONSISTENCIES.**

Dr. Bryce is, to say the least, one of the most peculiar fellows it has been our fortune to meet. It would be difficult to find words in our language, to fittingly express our meaning. A man always setting his sails to catch the popular breeze and to gain a little cheap notoriety, yet distrusted and disliked by all who know him intimately and who have the best opportunities to judge of his merits. A man, whose opinions are rendered worthless by the fact that he is ever ready to change them to advance his own material interests, or to give him a topmost place on the popular wave of passion or prejudice. A man, who, when peace and harmony were in the ascendant and it was dangerous to play the role of a demagogue, placed himself in the very front rank of those who lavished praises on the then condition of educational affairs. Of course, the Doctor Bryce of those times was the same breezy, meddling busy body that he is to-day; and, although his opinions then, as now, were aimed at catching the popular sentiment and, therefore, lacked originality or importance, yet the public of that day had them imposed upon them in books, in speeches, in letters, and even in histories, so worthless that they have since disappeared from public notice, except when, on occasions, they are unearthed to confound their author and show how dangerous it is to write a book, even though its worthlessness is sure to bury it deep from public view. As an instance of what we mean, we will quote two short extracts from the Rev. Dr. of 1887. The public, who have watched the trend of sentiment in Manitoba for the past five years, and who have read the many unasked for and breezy pronouncements of the many-sided doctor about "National schools" and "homogeneous people" and many other borrowed expressions of the "cheap John" style, will find in these two quotations as compared with his conduct of the last five years, what value is to be placed on the unoriginal and borrowed platitudes of Dr. Bryce. In 1887 Dr. Bryce wrote: "The 'separate school supporters are viewed 'in the light of being exempt from the 'general law which establishes a national system of education. In Manitoba, the Roman Catholic schools are 'as much national as the Protestant. 'No special rights are given to either 'Catholics or Protestants.' In the same year he again wrote: "The government grant 'is voted for one system of schools, 'and is divided according to the population of children. No special rights are 'given either to Catholics or Protestants. 'All moneys are equitably distributed."

But darker days came to Manitoba and with them came a different sentiment towards Catholics and their schools. The Rev. Doctor saw in these changed

sentiments his opportunity of becoming "prominent" in educational affairs, a position not allowed him by the prudent men who previously ruled the educational affairs of Manitoba. What did he do? Why, of course, he trimmed his sail to catch the gusts of bigotry and passion, threw all his previous opinions overboard and became the biggest demagogue of the whole army of demagogues in Manitoba. The schools that were national in 1887, became French and denationalized in 1890! In 1887, "no special rights were granted to Catholics;" in 1890 the Catholics were receiving special favors for which Protestants had to pay! In 1887 "all moneys were equitably distributed;" in 1890, the Catholics were receiving more than their just share of the public moneys! In 1887, "the government grant was voted for one system of schools and was divided according to the population of children" in 1890 the government grant was misappropriated and improperly applied, giving the greater amount to the Catholics! This is the record, these the inconsistencies, of the breezy individual who poses as the champion of the present system of education in Manitoba. What confidence can the public place in the utterance of such a man? And when they study the motives that underlie all these changes; when they realize that all these inconsistencies have the consistent object of advancing Dr. Bryce's material and ambitious projects, without regard to truth or justice; then, indeed, that distrust, which his closest intimates have ever felt towards him, will be accentuated, and the real character of the man will be understood and, we trust, fittingly appreciated, by the public on whose credulity and gullibility he has been imposing his views, or rather the borrowed views of others. Whatever may be the outcome of this unfortunate agitation, one thing is certain, and that is that the part the Rev. Dr. Bryce has played in this drama of treachery, violated promises, broken faith, and deepest duplicity, will reflect no honor on himself, nor on the church which is unfortunate enough to number him among its shining lights.

**DR. BRYCE'S DENIAL.**

The Rev. Dr. Bryce has been writing to the papers, trying to extricate himself from the tangle in which his imprudence and weakness for boasting placed the Synod of the Presbyterian church of Manitoba and the Northwest Territories. In 1892, the Rev. Dr. Robertson read before the synod the usual stock-in-trade resolutions in favor of "national schools," and in supporting that motion Dr. Bryce said: "He knew that the action of the Presbyterian Synod, as representing the strongest religious body in the Northwest, in declaring for national schools two years ago, AND WHICH WAS SENT TO THE PRIVY COUNCIL, had an important effect in the matter of the decision which was given." Here is a statement made by a learned Professor of English literature, containing three distinct assertions, (1) that the synod passed resolutions; (2) that these resolutions were sent to the Privy Council; and (3) that they had an important effect in the matter of the decision which was given. If there is any meaning to be placed upon the language of the learned doctor, that, we submit, is the only rational construction to be put upon it. That is the construction which we placed upon it at the time, and that, too, was the understanding of it by the other journals who commented upon it. But now the learned doctor, feeling that there is a chance to raise a storm over the letter of Mgr. Gravel, and fearing that his unfortunate and immoral language would lessen that chance, hastens, after the lapse of three years, to explain his meaning. And what is the explanation? It is "Jesuitical" in the worst meaning which non-Catholic fiction has placed upon that expression. The learned Professor of English literature explains that his language did not mean what it said.

Here is the explanation:

"The circumstances were these. In the case of Barrett vs. Winnipeg the solicitors of the provincial government came to me and asked me to make the chief affidavit in rebuttal of Archbishop Tache's affidavit in the case. This I did, and included, as showing the view of the Presbyterian church, one of the largest bodies of the province, its resolution passed in the synod of 1890, as well as the opinions on the subject of Presbyterians generally. This affidavit became a part of the pleadings and was, of course, forwarded to the privy council. In the synod of 1892 I was supporting a resolution similar to that of 1890, and in doing so said that such a course would be advisable as the views expressed in the former resolution had been forwarded to the privy council (of course only in the regular legal proceedings), and, had, I had reason to believe, been of service in the case."

Why did not Dr. Bryce, instead of using the language he did at the time, simply use the language of this explanation. Why, indeed? The affidavit of which the Rev. Doctor speaks with such evident complacency was the only one sent to the Privy Council that was ridiculed by one of the learned judges and laughed at by both the Bench and Bar. When this wonderfully clever affidavit of Dr. Bryce, which the Provincial government had begged him to prepare in rebuttal of Archbishop Tache's affidavit, came up for consideration, Lord Morris, one of the learned judges remarked: "This is the affidavit of a gentleman who gives it as HIS INDIVIDUAL OPINION, that the Roman Catholic church should be something entirely different from what she is." And this scathing rebuke of His Lordship created a general laugh at "the chief affidavit in rebuttal of Archbishop Tache's." Oh Dr. Dr. Dr. If you could only persuade yourself to be more modest and less egotistical to be more truthful and less ignorant, how much more importance might be attached to your denial! Your affidavit was not prepared for transmission to the Privy Council, as your explanation falsely asserts, but to go before Judge Killam. If it afterwards passed through all the courts up to the Privy Council, is it reasonable to suppose that it had not so much weight and was not so deserving of consideration in the other courts as in the Privy Council? In fact, the only court where that "chief affidavit" was ridiculed was the Privy Council. So the Rev. Dr. would be justified in supposing that this "chief affidavit" had much more influence upon the judges of the Manitoba Courts than it had in England, where it was ridiculed in open court. The fact remains that it had no effect in England, and that, therefore, the Rev. Doctor's explanation is, to say the least, very far fetched, in fact an after-thought rather cleverly devised to extricate the rev. and breezy doctor from the dilemma in which his weakness for boasting unfortunately placed the Presbyterian Synod, and for the further laudable purpose of increasing the agitation against the Gravel letter.

Knowing the unreliability of the public utterances of the Rev. Doctor when his passions, prejudices or self-interests are to be gratified, or his precious person to be shielded from censure; and taking his language as reported in the public press and not denied by him although several times repeated during the past three years; and taking also into consideration that his affidavit was the only one ridiculed and contemptuously remarked upon by their Lordships; remembering also that for three years and until Mgr. Gravel's letter became public the Rev. Doctor remained as dumb as an oyster, although charged with an act disgraceful to himself and the Presbyterian body; bearing in mind all this, and knowing the cunning and resourceful capabilities and, we are sorry to add, the unscrupulous tactics of the learned doctor, we must decline to believe that this latest explanation is the correct one. We prefer to take the gentleman's language in its literal sense and believe what he said, viz: "He knew that the action of the Presbyterian synod, as representing the strongest religious body in the North-West, in declaring for national schools two years ago, and which was sent to the Privy Council, had an

important effect in the matter of the decision which was given." There is nothing ambiguous about this language. It can have but ONE MEANING.

**SCHOOLS AND ENGLISH PRECEDENT.**

To the Editor of the Montreal Star.

SIR,—I read with much satisfaction your editorial in a recent issue entitled, "The People and the School Question," and quite agree with you that, when the first excitement is over, wiser counsels will prevail, and all will be willing to accord to others the same rights and privileges they would wish to enjoy for themselves. Surely we are too wise a people to endanger the interests of confederation for the crude and illogical theory of a purely secular education, which after all is little more than a Yankee fad, that is ruining their own country and every other country that has tried it.

We know something from the daily papers of the state of things in the United States, which may be justly styled the birthplace of secular education. And in France, where the Public Schools were secularized in 1882, the most deplorable results are following. The official inspectors of workshops and factories in Paris report that for the want of moral education the children are losing all notions of respect and duty, and becoming addicted to bad language and obscene expressions. Their misconduct in the public streets is often scandalous.

One of the Paris papers—an anti-clerical paper, too,—recently stated that the Houses of Correction are gorged with boys and girls, and juvenile crime is increasing at a frightful rate. Nor are things any better in the Australian colony of Victoria, where the secular system has been in operation for some twenty years.

Our Provincial Legislatures would have acted more wisely in educational matters if they had followed the English precedent, rather than that of our neighbors to the south of us. The English Government insists that a certain standard shall be reached in secular education by all schools sharing in the public funds. But, when this standard is attained, each school is paid according to the work done, in proportion to the number of pupils attending.

This system has many advantages over ours. It is economical, as it utilizes existing schools and school buildings, thus saving the enormous cost of erecting new ones. It gives scope to individual enterprise and effort in the cause of education. It secures full liberty of conscience to those who wish their religious belief to be the foundation of that which their children are taught.

While, at the same time, it enables the Government to insist on the thoroughly efficient character of the work for which the public funds are expended. The English system, therefore, is more elastic, and gives greater liberty than ours. And that these features of it are duly appreciated by the public, is shown by the fact, that seven-elevenths of the whole school population of England are taught in the parochial and denominational school, as compared with four-elevenths attending the Board schools, which correspond more directly with our public schools.

Here, too, we may find a solution of the Manitoba school question. For the English system shows that separate schools are quite possible, without the cumbersome machinery and dual assessment that characterizes its working in the province of Ontario; and that the liberty which that system gives may be enjoyed without in any way imperiling the efficiency of the schools.

Here, as in many other things, shall we find the English precedent a safer guide than the less practical theories of our Republican neighbors. And well will it be for our country if our public men will look to England, rather than the United States, for guidance in our political affairs, whether relating to Dominion or provincial matters.

J. M. B.  
Toronto, July 20, 1895.

REASON AND REVELATION.

In reference to our article on the nature of proofs of the existence of God a friend sends us a clipping from a German paper, and asks what we think of it. After a careful reading of it we find nothing in it that antagonizes our thesis. The writer insists on revelation as necessary to a knowledge of the nature and attributes of God, in so far as the finite mind can grasp them. Our thesis does not deny this. It simply asserts the logical necessity of a knowledge of God's existence as a preliminary to a belief in revelation. We cannot believe in revelation until we believe in the existence of a revealer, as we cannot believe in the existence of speech without a speaker, or in an effect, as such, without a cause. In the logical order, then, we must first know of the revealer. As this knowledge cannot come from revelation, which pre-supposes it, it must come in some other way, and as there is no other conceivable way but reason, we must affirm that reason can lead us to a knowledge of the existence of God. This article sent us does not deny. It says: "Dass es einen Gott gibt, laesst sich beweisen," etc. ("It can be proved that a God exists; but that He is holy, eternal, infinite, one almighty, all wise, omnipresent, all-knowing, Christian revelation alone can teach us with certainty.")

By the first sentence in the above quotation our friend will see that the article he sent us admits our thesis, namely, that the existence of God can be demonstrated by reason alone enlightened by primary, intuitive, self-evident truths that depend in no way on what is ordinarily understood by revelation.

We do not concede that the attributes of God noted in the above quotation can be known only by revelation; for once the idea of the perfect Being is clearly apprehended by the mind, these attributes of perfection follow necessarily. Here the ontological and the logical orders run parallel. When we say that these attributes can be known, we do not mean that they are in fact so known to the mass of mankind. We simply assert the possibility to the human mind in *hac via* to come to a knowledge of them without revelation. This by no means obviates the necessity of revelation; as a matter of fact man has never been without revelation since God spoke to Adam in the terrestrial paradise, revealing to him language and the names of things.

The writer of the article errs when he speaks of the great minds of Pagan times as being without revelation. The wisdom of the great men of antiquity was not the result of reason alone. The primitive revelation came down to them through tradition, obscured indeed by errors, but yet it never entirely failed. The farther we ascend in antiquity the clearer this revelation becomes. Idolatry and polytheism were a falling away from the true religion, which rested on the primitive revelation. Powerful and great as reason is, God never left man to its unaided efforts. To the internal light of reason He always added the external light of His revelation, and from the direct or indirect influence of the latter no man who ever lived in human society has ever been entirely free. Hence, when men of pagan antiquity—as Zoroaster for instance—speak of God as the Living Creator of the Universe, the Living God, the Good Spirit, the Sublime Truth, the Creator of Life, the Essence of Truth, the Primordial Spirit, the Source of Light, the Most Holy Spirit, the Author of the World and of Law, the Most Powerful of Beings, etc., we are not to infer that they came to these sublime conceptions by the aid of reason alone. These great pagans used the light of the primitive revelation which was handed down through the ages.

But all this is aside from our original thesis, which is that we can come to a knowledge of the existence of God by the natural light of reason alone. Whether we can come to a knowledge of His attributes by the same means is another question, one which we may discuss at another time.

In considering geometric truth as of the divine essence we did not refer to any particular proposition or to the lines, angles, circles, etc., that are printed on paper and which can be seen by the physical eyes. We meant that eternal and necessary truth which is ever one and the same, however diversely manifested by particular symbols; that truth which is seen by the eyes of the mind only, and which is back of and independent of all external symbolism.—N. Y. Freeman's Journal.

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A STORY FOR MOTHERS

WHICH MAY SAVE THE LIVES OF THEIR DAUGHTERS.

A Young Lady at Merrickville Saved When Near Death's Door—Her Illness Brought About by Ailments Peculiar to Her Sex—Only One Way in Which They Can Be Successfully Resisted.

Perhaps there is no healthier people on the continent of America to-day than the residents of the picturesque village of Merrickville, situated on the Rideau river, and the reason is not so much in its salubrious climate as in the wise precautions taken by its inhabitants in warding off disease by a timely use of proper medicine. The greatest favorite is Dr. Williams' Pink Pills, and many are the testimonials in regard to their virtues. Your correspondent on Monday last called at the residence of Mr. and Mrs. H. Easton, and interviewed their daughter, Miss Hattie Easton, a handsome young lady of 20 years, who is known to have been very low and has been restored to health by the use of Pink Pills. "Yes," she said, "I suffered a great deal, but I am so thankful that I am once more restored to health. You have no idea what it is to be so near the portals and feel that everything in life's future is about to slip from your grasp and an early grave your doom. I was taken ill four years ago with troubles peculiar to my sex, and which has hurried many a young woman to her doom—an early grave. I have taken in all about twenty boxes of Pink Pills, and I am only too glad to let the world know what these wonderful little pellets have done for me, hoping that some other unfortunate young woman may be benefited as I was. When sixteen years of age I began to grow pale and weak, and many thought I was going into decline. I became subject to fainting spells and at times would become unconscious. My strength gradually decreased and I became so emaciated that I was simply a living skeleton. My blood seemed to turn to water and my face was the color of a corpse. I had tried different kinds of medicines, but they did me no good. I was at last confined to my room for several months and hope of my recovery was given up. At last a friend strongly urged the use of Dr. Williams' Pink Pills and after using a few boxes I began to grow slightly stronger, I continued their use until I had used about twelve boxes, when I found myself restored to health. I now quit using the pills and for six months I never felt better in my life. Then I began to feel that I was not as regular as I should be and to feel the old tired feeling once more coming on. Once more I resorted to Pink Pills, and by the time I had used six boxes I found my health fully restored. I keep a box by me and occasionally when I feel any symptoms of a return of the old trouble, I take a few and I am all right again. I cannot find words of sufficient weight to express my appreciation of the wonderful curative qualities of Dr. Williams' Pink Pills and sincerely hope that all who are afflicted as I was will find renewed health."

The facts above related are important to parents as there are many young girls just budding into womanhood whose condition is, to say the least, more critical than their parents imagine. Their complexion is pale and waxy in appearance, troubled with heart palpitation, headaches, shortness of breath, on the slightest exercise, faintness and other distressing symptoms which invariably lead to a premature grave unless prompt steps are taken to bring about a natural condition of health. In this emergency no remedy yet discovered can supply the place of Dr. Williams' Pink Pills, which build anew the blood, strengthen the nerves and restore the glow of health to pale and sallow cheeks. They are certain cure for all troubles peculiar to the female system, young or old.

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