

Northwest Review.

"AD MAJOREM DEI GLORIAM."

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IN MEMORIAM.

Most Reverend A. A. Tache, O. M. I., Archbishop of St. Boniface, who died June 22, 1894.
High priest of God, beloved in all the land,
Around thy grave thy sorrowing children stand,
And not thy faith alone; here all creeds join
In grief that bears the stamp of honest coin.
No more the red man from the shore shall mark,
With joy, the coming of the father's bark,
Who poured baptismal waters on his brow,
That bark is moored in Heavenly rivers now.
No more the weary march and lengthened fast,
The Tree of Life now yields a full repast,
And for the chiming of the vesper bell
Heaven's host the tide of melody shall swell,
Bells of St. Boniface! he held you dear,
And we, who linger still, will often hear
With throbs of pain, your mellow call to prayer,
Knowing the well-loved bishop is not there.
If thou canst look from Heaven's heights and see
Thy faithful children when they bend the knee;
Or tone of earth can reach a sainted ear,
Thy name in loving accents thou shalt hear.
Farewell, thou crowned of Heaven, oh may we,
Who still an earth-path tread till death sets free,
Follow the steps thy sainted feet have trod,
That lead at last to peace and rest with God.
Winnipeg, Man., Christmas, 1895.
M. LESUEUR MACGILLIS,
in Northwestern Chronicle.

THE CATHOLIC TRUTH SOCIETY.

Inaugural Address by the President—Important Business Transacted at the Last Meeting.

A good number of members were present at the regular meeting of the Catholic Truth Society held at their hall on Water street on Thursday evening. It being the first meeting of the new year, the president (Mr. A. H. Kennedy) delivered his inaugural address as follows:

ADDRESS.

On the 5th of December last, you re-elected me president of this society, for which, at the outset, I take the liberty of thanking you sincerely. Surely you must not have given it your earnest and careful consideration when the choice fell upon one, void of the ability that should be possessed by a presiding officer. One consolation is, that, if I lack the ability, I possess the ambition, energy and good-will to further the interests at stake in the Catholic Truth Society, and thereby the interests of the Church to which we belong. To His Grace Archbishop Langevin I extend the grateful thanks of this society, for his kind words of encouragement and archiepiscopal blessing which we now enjoy and to which we attribute much of the success of our society during the past year.

To the Jesuit Fathers for the assistance they have rendered, words of thanks would be hardly adequate to express my feelings, and in saying so I voice the sentiments of this society. To the Fathers of St. Mary's, of the Immaculate Conception and all the clergy, who have expressed their appreciation of this society and extended words of encouragement, thanks, from the bottom of my heart, are sincerely extended. To the officers, and more especially so the secretaries, who were so instrumental in bringing the society to the standard to which it has now attained, for their untiring work, energy, and zeal, as their modesty will not admit of praise from me, I tender my sincere gratefulness.

The object of this society will be to improve the mental, moral and social condition of its members, to make them content with their position in life, to reclaim the erring, the lukewarm and the indifferent, by precept and example, to keep young men from joining secret societies, to further the dissemination of Catholic truth, the promotion and circulation of Catholic literature, and to explain through the press and other modes of circulation, with the approval of the Censor, the doctrines of the church, more especially when her teachings are assailed and misrepresented.

Having stated these objects, I need hardly observe that the field of labor is great, and readily explains why this society meets

weekly, and at each meeting a lecture or a reading on something of Catholic interest is given by one of the members. In the first place this will improve the mind; secondly, it has a tendency to regulate our morals; thirdly, it encourages sociability among its members; fourthly, encouragement is extended to make us contented with our position in life; fifthly, to reclaim the erring, the lukewarm and the indifferent, can only be done by members of this society, setting forth a good example and an encouragement to join our circle. By adhering to the foregoing objects we will attain another point indirectly; we will keep our young men from joining secret societies.

The dissemination of Catholic truth is our principal aim. There are many ways in which that is accomplished; first, by the promulgation of good sound literature among our people, by men of learning; secondly, by the distribution of tracts or leaflets that are published by our society on all controversial subjects; thirdly, the columns of the press are to be utilized for immediate explanations that may be necessary to refute the arguments coming from the pens of writers whose glory it is to attack and misrepresent the true church.

At this portion of my address I can fittingly read to you an extract from the pen of St. Ignatius Loyola on Tracts: "As the Protestants are continually writing small works and small tracts, and aim at destroying the belief in Catholic writers, and especially those of the Society, and establishing various dogmas; it seems expedient that ours (i. e. the Society of Jesus) should draw up in such cases, answers and tracts, short and well written, so that they may be within reach of and may be bought by all. In this way a remedy may be found for the evil that is done with these little books by Protestants; and sound teaching may be spread amongst the many. But this should always be done with moderation though, earnestly and in such a way as to show up the wicked ways and deceits of our adversaries. Afterwards, if need be, many of these tracts may be bound up in one volume. But they must be written by learned men, well grounded in theology, and who know how to adapt themselves to the intelligence of the many. By these means it seems that an important service could be rendered to the Church, and the beginning of evil could be met, in many places, before it had gone so deep as to be very difficult later on to root it up from men's hearts."

Although we have unavoidably been prevented from extending our work, it was not through the lack of ambition or energy on the part of any of its members, but, owing to its financial circumstances, we were obliged to await the coming of a new era, which, happily for us, has now arrived. It will be our duty to become affiliated with the parent society in England, become one of their branches and through them literature of the highest and of all classes may be obtained.

They in England have gone through such a controversial siege during the past century that they are thoroughly conversant with the wants of the Catholic Church throughout the world. Having obtained the required literature, our work will then commence by visiting jails, reformatories, hospitals and public institutions and distributing tracts and good moral reading among the inmates.

In reference to the local press I would not advise giving our attention to all articles that may appear, but any that do appear against the Church or its clergy, should be given the careful consideration of the press committee, as to whether an answer would be opportune or not. I have been on many occasions accosted as to why we did not appear more often in the press in defence of the church, to show ourselves to the public and let the community know that such a society exists. To that I make answer and say, although it is one of our objects, we do not consider it advisable to answer any scribe who may think it fit to write an article for a newspaper, and furthermore it is not our desire to enter into a controversy.

We must always take care in our writings to give no offence to our separated brethren. If we have occasion to answer any of their writings let it always be in the mildest tone possible, giving a clear and distinct explanation on the teachings of the church to which we

happily belong.

It is our earnest desire that the ladies become members of this society, as the constitution fully provides for their admission, and the spreading of truth really comes under the head of charity. Such societies as the Ladies' Aid and St. Vincent de Paul should work hand in hand with us. On their weekly visits to the poor, the spreading of Catholic literature, would be opportune and in many cases most beneficial.

Yes "most beneficial" and are not our meetings "most beneficial?" Here we are this evening a body of Catholics, met together to talk over any matter that may concern us, and we can say "we are all brothers, we belong to the one true Church, and have the same mind on all that concerns our eternal salvation, and that is the first aim of our existence."

What a pleasure it is to come here and talk freely and unreservedly upon Catholic topics. In fact I believe our hall is the only place in the city outside of the presbyteries, where Catholics can meet and discuss such matters.

The success of the society lies with us. What are we to do? In answer, I will quote a few lines taken from the Psalm of Life of Longfellow:

"Let us then be up and doing
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

For
Lives of great men all remind us
We can make our lives sublime
And, departing, leave behind us
Footprints on the sands of time;
Footprints that perhaps another
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeking, shall take heart again.

This I hope is the riveting of an endless chain. In years hence, as founders of this society in the Canadian Northwest, I hope on retiring from life, we may, one and all, calmly look back on the result of our work, close our eyes to the world and say "our labors were not lost."

The president's remarks were listened to with the greatest attention and when he resumed his seat a hearty vote of thanks for his address was tendered him on motion of Mr. J. J. Golden, seconded by Mr. F. W. Russell, and supported by Rev. Father Kavanagh, S. J. The meeting then proceeded to deal with the various suggestions made by the president. A resolution was first unanimously passed instructing the secretary to immediately take the steps necessary to make the association a regularly affiliated branch of the Catholic Truth society of England. It was then resolved that a number of the publications of the parent society be at once secured for general distribution and a substantial sum was set apart from the funds for this purpose. A discussion followed as to the advisability of the society publishing leaflets or pamphlets of their own and a committee was appointed to look into the matter fully and report at a subsequent meeting. It was further resolved that the members take an active part in circulating Mr. Ewart's latest pamphlet on the school question.

It will be seen from this summary of the business transacted that the members are about to enter upon a season of active work in the cause of Catholic Truth in this city. As the president said in his address, they have heretofore been handicapped in their operations by the want of funds, and although they have had the desire they have lacked the means of accomplishing to their full extent the aims and objects of the society. By good management, however, and with the assistance of the clergy they now find themselves in a position to launch out. We congratulate them on their success and whilst doing so would earnestly urge all our city readers to give them every assistance possible. Those who do not care to become active members may help considerably in the good work by becoming honorary members which they can do by sending the fee of \$1.00 to the secretary, Mr. F. W. Russell; or by sending books or magazines for the library, and for distribution in the hospitals and other public institutions.

CHURCH BUILDINGS.

The building and restoration of Catholic churches throughout the world, as reported in foreign and domestic journals of architecture, published in the interest

of the building trades, in the words of the British Architect, "stuns the imagination in an attempt to grasp the magnitude of the operations and the enormous sum of money set apart from the revenues of the Church to pay for the work." For new churches the number and cost thereof is as follows: America, 2,764; Europe, 6,810; Asia, 803; Africa, 874; Australia, 69; Isles of the sea, 174; chapels on ships for mission work, 14; total, 10,981; the estimated cost of which amounts to \$360,721,000.—N. Y. Catholic Review.

HOW MR. W. T. STEAD'S REPORT WAS GARBLED.

AMERICAN REVIEW OF ENGLISH REVIEW OF REVIEWS, SEPT. 1895, p. 317. "I think," replied Dr. Croke, "that the New Zealand system is the best in the world. The State provides an education solely secular, and ministers of all denominations are authorized to impart religious instruction to their pupils one day in the week. The Catholic priests in New Zealand attend regularly for one hour in the week to catechize the Catholic scholars in the Public Schools. The system works admirably—AND WHY SHOULD IT NOT? IT IS A MISTAKE TO BE ALWAYS TRUSTING DOGMATIC TEACHING INTO EVERY KIND OF INSTRUCTION. RELIGION CAN BE TAUGHT BETTER BY THE STATE THAN BY A MONOTONOUS REPETITION." A NOTABLE SENTIMENT, INDEED, FROM A CATHOLIC ARCHBISHOP, AND ONE WHICH, WERE HE OTHER THAN WHAT HE IS, WOULD BRING HIM THE ANATHEMA OF NO SMALL SECTION OF HIS OWN CHURCH.

OBSTACLES TO CONVERSION.

From the N. Y. Catholic Review.
Zealous Catholics who have the prosperity of the church and the interests of souls at heart are apt to wonder and even complain that comparatively so few conversions are made. It is true that in themselves the number is not inconsiderable. Cardinal Vaughan in a sermon at Brompton Oratory, the headquarters of the Oratorians of Saint Philip Neri, in London, said that in that church they had converted in forty years between 5,000 and 6,000 persons. The Liverpool Catholic Times commenting on this says that the number of converts in the large and energetic London parishes is estimated at one hundred per year. We have no means at hand for estimating the number of converts in our own country, but we know that the list of leading, intelligent and professional persons who have joined the church within the last forty or fifty years, which list has been published, is a pretty long one. We are aware, too, that the work of conversion is going on in almost every parish in the country, quietly and unostentatiously, the names written only in the Church record and in the Book of Life.

But all this is, really, only a drop in the bucket to what it should be and what a view of the arguments and influences inclining in that direction would lead us to expect. It is true that a great change has taken place in the last forty years and that in consequence of the revival of the Church, and the increased knowledge of her teaching and practice multitudes have been led to not only look more favorably upon the Church but to feel a strong inclination to join it. We know that numbers of Protestant clergymen, especially Episcopalians, who have lost faith in their own, would be glad to join the Catholic church but for the obstacles, real or imaginary, that lie in their way.

The question naturally arises. Why are not more converted? What are the obstacles that lie in the way to prevent multitudes from flocking to the portals of Holy church like doves to their windows? There are, of course, many external difficulties. There is the influence of the old, hereditary Protestant prejudice which clings to one even after he has become pretty well emancipated from its tyrannizing influence. It fills the mind with fear and dread and causes

it to hesitate, to vacillate, to halt between two opinions and though really intellectually convinced of the truth to fear that after all experience of the reality might convince it of some secret error or defect that would cause regret and impose the disagreeable necessity of backing out.

Sometimes intellectual difficulties are presented by confident writers like Pusey and Littledale, not to mention the whole brood of inferior authors and journalists who ransack history and rake up all the intellectual and moral difficulties and all the scandals of the past history of the church. Then, too, timid souls are often kept in bondage by a fancied obligation of obedience to an imperious pastor who will forbid the reading of Catholic books or associating with intelligent Catholics. Some clergymen will even assume with—we may well say—reckless audacity, the responsibility of the salvation of a penitent who has confessed leanings to the Catholic church and a waning confidence in his own.

With many, human respect is a very powerful deterrent—fear of offending and grieving parents, guides and loved ones, fear of temporal consequences, loss of station, of influence, of fortune, possibly poverty and want. All these are very real and very powerful influences and, after all, perhaps, the only wonder is that so many have the grace and courage to break through all restraint and throw themselves into the loving embrace of Holy Mother Church.

This suggests the real explanation—the grand difficulty—it is the want of real, genuine faith. True Christian faith is not mere intellectual conviction. Faith is the gift of God. No man can acquire faith by study alone and by his own skill. A man may be intellectually convinced of the truth and yet fail to follow it. He must first be convinced of the imperative obligation of following the truth and his heart must be opened by the grace of God to receive the truth in the love of it. The mind, indeed, must be convinced, but above all things the will must be subdued and made willing cheerfully to obey.

The motive of true Christian faith is not so much conviction of the understanding, it is the authority of Almighty God. We believe because God hath spoken. We know that God has spoken and continues to speak through His Church. The Church is "the pillar and ground of the truth," the true exponent and teacher of the divine revelation which God has given us.

We have satisfied ourselves on this point. If Almighty God has given us a revelation of His will He must have given us the means of ascertaining that will. If He has given us a law and required us to obey it at the peril of our eternal salvation we must know what that law is without doubt or peradventure. How can that be done without a divinely appointed teacher? The Church is God's appointed agent and instrument for conveying to us a knowledge of His will. In the church, its divine author, Jesus Christ, has, Himself, instituted an infallible tribunal for interpreting and proclaiming to the Faithful a true and certain knowledge of the divine will. Without that tribunal there is absolutely no certainty, we may well say there is no revelation, for it is absurd to suppose a divine revelation without the means of ascertaining definitely and certainly what that revelation is.

Let the honest seeker after truth be convinced of this fact, then let him with deep humility and compunction submit himself to the guidance of this divine tribunal. Let him pray reverently and with all his heart for the light of the Holy Ghost to guide him into all truth and give him grace to love and embrace that truth and follow its demands even at the sacrifice of all earthly goods. Let him deny himself and take up his cross and follow Jesus through evil report and good report, remembering that the Blessed Master has said: "He that loveth father and mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me, and he that taketh not his cross and followeth Me not is not worthy of Me." Let all good Catholics pray for the grace of conversion especially for the almost persuaded.

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WEDNESDAY, JANUARY 22.

EDITORIAL COMMENT.

The proof-reader's lot is not a happy one, especially when he happens to overlook the mangling of a poet's dainty lines by the unpoetical compositor. By way of apology to Mrs. MacGillis for the incorrect rendering, in our last issue, of her touching tribute to the memory of Monseigneur Tache, "beloved in all the land," we reprint it with pleasure. "Hæc placuit semel, hæc decies repetita placebit."

The name of Florence Nightingale stands, in the mind of the Protestant English-speaking world, for heroic devotedness and skill in organizing relief for the sick and wounded. The orators, youthful and otherwise, who periodically sing her praises, will be rather surprised to learn, from a forthcoming work on the hospitals of the Crimea by one who ministered in them, that her work there would have been a flat failure, had not the Irish Sisters of Charity taught her how to put order and method into it. The fact is that, whereas Protestantism has only this solitary instance to point to in the line of charitable heroism, the Catholic Church has thousands of Florence Nightingales wiser, more self-denying and more persevering than she ever was. She returned from her short, sharp campaign to a comfortable and luxurious home; they never return to anything but the daily discipline and hourly self-abnegation of the religious life; and as to organizing ability, the Superiors of our large communities of women could give points to many a Cabinet minister or General in active service.

The garbling of Mr. W. T. Stead's report by the American editor of the Review of Reviews is a still graver matter than we thought last week. We print the two versions side by side in another column, as copied by us from the two simultaneous editions of Mr. Stead's great periodical. The originals may be consulted by anyone who applies to the editor of the NORTHWEST REVIEW. They reveal the fact that the Pecksniffian comment, "A notable sentiment," etc., which at first appeared to be a personal remark of the Free Press correspondent "Catholic," is the American editor's own, printed in an article signed with the initials of his chief, "W. T. S." Of course, when we lay the blame on the editor, we mean, not that he necessarily wrote the added words himself, but that he is rightfully held responsible for having, whether purposely or through oversight, allowed such a travesty of Dr. Croke's words

and of Mr. Stead's report to appear in his Review. This is one of the most barefaced frauds in contemporary literature, and it is a masterpiece in its special line. One of our friends has written to Mr. W. T. Stead a full statement of this new departure in American editing. It will be seen, by whoever counts the added words we have capitalized, that they are more numerous than the words of the original passage, so that the garbler has actually more than doubled the length of the great interviewer's text. Unless the real forger is publicly stigmatized and dismissed from Dr. Albert Shaw's service, people will lose confidence in the New York edition of the Review of Reviews.

THE ELECTIONS AND THE SCHOOL QUESTION.

Manitoba has shot her bolt. The School question has been kept alive to help Mr. Greenway carry the Province in another general election. That was the one purpose of the Government. A fanatical electorate had also been encouraged to believe that an overwhelming vote against remedial legislation would intimidate the Government at Ottawa, who have been accused of an intention to coerce the Province and trample on its rights. In all the Protestant constituencies the cry has been, "Shall Manitoba be coerced?" and in their ignorance of the real merits of the question the electors sent back the expected reply, "Never!" The Province has responded to the appeals made to its bigotry and intolerance. The Greenway Government is once more sustained; the politicians are delighted, and an ignorant populace are rejoicing that they have been saved from the clutches of the Hierarchy! The Province is happy, but as it recovers from its debauch of passion and prejudice it will realize that its bolt is spent and that there is nothing further it can do.

By the last judgment of the Privy Council the School question was handed over to the Federal authorities for settlement. Before taking action they made an appeal to the honor and conscience of the Manitoba Government, in the hope that the necessity of Federal intervention would be obviated. The appeal was disregarded, and now the authorities at Ottawa are compelled to act, that duty being imposed upon them by the constitution as certified by the Privy Council. Mr. Greenway and his friends used the question to get another lease of power; a fanatical electorate may have thought that in voting as they did they were entering a necessary protest; but all has been done now that can be done, and the country looks to Ottawa for the conclusion of the matter. The Manitoba bolt has been spent, and for the last time the people and Government here have been reckoned with. The scene shifts to the Federal capital.

It is impossible to suppose for a moment that the result of the elections here can have the slightest influence on Parliament. It is known at Ottawa that the School question has been used here purely in the interest of politicians seeking a partisan advantage, and that its merits have been entirely ignored. The injunction of the Privy Council to remedy the grievance of the Catholic minority of Manitoba is not to be disregarded because the majority have responded to the appeals to their religious hatred and intolerance. If the verdict last week were the calm, enlightened judgment of the people it could not affect the duty of Parliament, still less can it do so when it is known that it was the result of ignorance lashed into a fury of hate and jealousy. No appeal has ever been made to the reason and intelligence of the people of Manitoba; the politicians and the politico-clerics have not permitted this. In only one Protestant constituency in the Province has the School question on its merits been made the straight issue. In Russell Mr. James Fisher, by letters, pamphlets and speeches, had educated the electors to a complete knowledge of it, and to the responsibilities of the majority under the judgment of the Privy Council. He stood for remedial legislation boldly, and

without equivocation or reservation of any kind. He appealed to the intelligence, the justice, the fair play of his constituents, and he was elected. If the people elsewhere had been equally educated the result would have been very different.

The Privy Council has said that there is a grievance, and the constitution enjoins that it shall be remedied. Parliament is now face to face with that duty. The declarations of the Premier, of the Speech from the Throne, and of the mover of the Address in reply give ample assurance that this duty will be discharged, so far at all events as the honest determination of the Government can do this. Parliament need not hesitate because of Manitoba. The people here may be intolerant enough to deny justice to the religious minority, but they will think twice and thrice before defying Parliament and resisting the authority of the constitution. There is no coercion in being obliged to submit to the law. We do not say that a barglar is coerced when, caught in the act, he is sent to prison, he is merely subjected to the penalties of the law. To resist constitutional authority, lawfully exercised, is rebellion. Manitoba will have to submit to whatever measure of remedial legislation Parliament in its wisdom may pass, for the simple reason that Manitoba is not above the constitution and a law unto itself. And this she quite expects to do, for her bolt was shot on the 15th.

THE LITTLE RED PAMPHLET.

Among the many interesting incidents connected with the election of the Honorable Col. Prior, Controller of Inland Revenue, perhaps the most interesting was "the little red pamphlet" on the Manitoba school question, by Mr. A. E. McPhillips, Barrister-at-Law. Col. Prior was offered and accepted a Cabinet position in the Federal Government and had to seek re-election. British Columbia had been agitating for Cabinet representation for some time and it was expected that Col. Prior would be re-elected by acclamation. Not so, however. The Liberals nominated a candidate and sought to elect him on their opposition to the Manitoba school legislation policy of the Federal Government. While the liberal leader was declaring to the electors of Montreal centre and Jacques Cartier, that he wanted to see the minority in Manitoba restored to the same rights and privileges which were enjoyed by the Protestant minority in Quebec and the Catholic minority in Ontario, Mr. Joseph Martin and the Liberals of Victoria were seeking to defeat Col. Prior, a member of a government pledged to grant the relief demanded by their leader, Hon. Mr. Laurier.

The Manitoba school question, then, was the only question of any moment before the electors. On it alone the Liberals sought to defeat Col. Prior. Mr. Joseph Martin, the author of that mischievous legislation, was sent for and, notwithstanding that he had declared the law to be "rank tyranny," he hurried to Victoria to explain the beauties of this "rank tyranny" to the electors. There resides in Victoria a young and aspiring limb of the law, named E. V. Bodwell, who was unwilling to allow the great Joseph to shine in Victoria. On the evening Mr. Joseph Martin was to have unfolded to an admiring and, of course, intellectual audience, the beauties of his "rank tyranny," this ambitious youth got up and delivered a two hours' harangue on the Manitoba school question that would have made Clifford Sifton or Fred Wade green with envy. Mr. Martin was so completely knocked out that he could scarcely hide his chagrin. He admitted that Mr. Bodwell had left him nothing to say on the question for which he had travelled across a continent to orate upon. Mr. Bodwell became the hero of the hour. In his speech he had outdemagogued the greatest demagogues Manitoba could produce, and that is saying a great deal.

His great effort was, of course, printed and was full of misrepresentations and falsehoods. At this juncture Mr. A. E. McPhillips, a former resident of our city, stepped into the breach and, in a most

clever and crushing reply, exposed Mr. Bodwell's unfair, dishonest and false presentation of the Manitoba school question. This reply of Mr. A. E. McPhillips was issued in pamphlet form and must have proved a great revelation to all who honestly desired to study and understand this question and arrive at a true decision.

Someone had the courtesy to send us this pamphlet. We read it with a good deal of pleasure. It was a most complete and admirably arranged reply, and shows that Mr. McPhillips, like our own Mr. Ewart, possesses the concise and happy controversial knack of presenting facts in curt but crushing phraseology. Evidently Mr. McPhillips has been an attentive observer of the Manitoba school controversy and has studied Mr. Ewart's style very closely. Had we not seen Mr. McPhillips's name attached to the pamphlet, we should have credited it to Mr. Ewart. Greater praise than this we could not give his able and well written pamphlet. It will give the honest and well disposed citizens of Victoria and all British Columbia an opportunity to learn the true status of this question and its bearing on the constitution. The more it is studied and the more the actual facts become known, the better it will be for all concerned. For a while the demagogues may deceive the unthinking multitude and excite their worst passions; but a time will come when the people, recovering from their temporary insanity, will pause and learn that they have been the dupes of malicious and designing demagogues. In that moment of calm reflection they will honor and respect Mr. McPhillips, and correspondingly condemn Mr. E. V. Bodwell and his methods.

FRAUDULENT BOASTING.

By the Protestant population of Winnipeg Mr. John O'Donoghue has all along been treated as a huge joke. They have had their fun out of him, by playing on the well known and consuming vanity of the man. They elected him a trustee of the Protestant school Board so that they might use him to misrepresent the views of the Catholic laity on education matters; but, unfortunately for the success of this design, the Catholic laity promptly and vigorously repudiated him and told the people of Canada that Mr. O'Donoghue represented only himself. John has, ever since, been laboring hard to show that he represents at least a small clique, as appears by the following from the Tribune:

Shortly after N. Clarke Wallace put in his resignation six Catholics in Winnipeg telegraphed him expressing pleasure at his action. The following letter has been received by Mr. John O'Donoghue: My dear sir,—I hope you will pardon me for not replying to your congratulatory telegram. I am much pleased to-day to hear that the government of Manitoba are determined to stand by the public school system of that province. I am, dear sir, faithfully yours, (Sgd.) N. CLARKE WALLACE.

Six Catholics in Winnipeg telegraphed Mr. Wallace expressing pleasure at his action! Who are they? Mr. John O'Donoghue is the only one on record whose "congratulatory telegram" has been mentioned by Mr. Wallace. Who are the other five, and why has Mr. Wallace ignored them? It would be impossible to find five such other Catholics (?) in Manitoba. We challenge Mr. O'Donoghue, or the Tribune, to give us the names of the other five and, if they are given, we pledge ourselves to prove that they are not one whit more entitled to the name of Catholic than is Mr. O'Donoghue.

As we said before, Mr. O'Donoghue has been a fund of amusement to our Protestant friends, and, were it not for the scandal and humiliation which he seeks, through his overweening pride and ignorant vanity, to bring upon the Catholic name, he would be an unfailling source of fun to the Catholic population as well.

If we are to judge by the "howling language" which the press of Winnipeg attributed to Mr. O'Donoghue in the discharge of his official duties as school trustee, he has been, at least, a "howling

success." John excused his profanity on that occasion by telling the public that he is "Irish," thus implying that an Irishman could not fill the humble office of school trustee without fighting and swearing. Where John made a mistake was in not classifying Irishmen, and placing himself in his proper class. From the dawn of Irish history there has always been a miserable class of Irishmen, who throw mud at their countrymen and bring their race and religion into contempt, who fraternize with the worst enemies of both and stop at nothing, however shameful, to prove to these enemies that they are traitors ready to sacrifice all in order to win the enemy's approving smiles. Fortunately, this despicable class is not very numerous, but the few that history has given us have been the instruments of much shame and humiliation to their race and country. A proud and sensitive people feel the humiliation brought upon them by the presence of even ONE such among them.

Mr. O'Donoghue claims to be an Irish Catholic. How does his conduct square with these pretensions? Irish Catholics have proved on many memorable occasions, that they would give up their lives and suffer any persecution rather than betray any principle of their holy religion. How does Mr. O'Donoghue's conduct conform to this standard? He has publicly boasted that Mr. Joseph Martin abolished Catholic schools at his solicitation and on his advice. Is that the conduct of an Irish Catholic? Since the abolition of these schools he has been continually misrepresenting the views of the Catholic laity on this question. Is that characteristic of an Irish Catholic? On several occasions he has grossly insulted the Archbishop and clergy of the diocese. Is that the mark of an Irish Catholic? While affirming before the Canadian Privy Council that he was "a good Catholic," he belonged to a secret society which debarred him from all the rights and privileges of an ordinary Catholic. To advertise his shame, he appeared in public, in masonic regalia, at the laying of the corner stone of a masonic temple. All this was bad enough in such "a good Catholic" as Mr. O'Donoghue, but not content with thus proving his qualifications to be called "a good Catholic," this man, as if intoxicated with his former shameless treatment of Catholics, actually proposed to his colleagues on the school board to use the money of Catholic tax payers to lay the corner-stone of a new school with masonic ceremonies! His telegram to Clarke Wallace, congratulating him on "ratting" from his party, rather than doing a simple act of justice to Catholics is on a par with his other behavior towards us. Mr. O'Donoghue has done everything possible to show his utter contempt for the authority of the church. He has publicly scandalized its faithful children, and yet is allowed to enter her sacred portals.

The patience of Catholics is, like that of their Master, infinite. Even John is a fit subject for the mercy of God. He may be less a sinner than a fool.

ANALYSIS OF THE ELECTIONS.

The Provincial elections took place on Wednesday last and in accordance with general expectations, which were based principally on the shameless manipulation of the voters lists throughout the country by the partisan agents of the government. Mr. Greenway has secured a snap verdict, and contrary to the will of the bona fide electors of the constituencies, will meet the new house with a slightly increased majority. The complete returns give the following results: Government, 30; Opposition, 7; patrons, 2; with the constituency of Dauphin in which the election takes place to-day, still to be heard from. Amongst the consoling features of the contest are the re-election in the Protestant constituency of Russell of Mr. James Fisher, the outspoken champion of the Catholic minority, and the success in Woodlands of Mr. R. P. Roblin, who secured the largest majority of the campaign. All the members of the cabinet were returned, but Mr. Cooper in Portage la Prairie gave the minister of

public works, Hon. R. Watson, a close run, being defeated by only eleven votes, and we hear the chances are that on a recount the result in this constituency will be reversed.

WHY THE CHURCH WINS.

A DISCOURSE BY REV. SABIN HALSEY, A METHODIST MINISTER.

He Assures His Hearers That Those Among Them Who Came Prepared to Hear the Catholic Church Denounced Would be Disappointed.

"Why Does the Catholic Church Win," was the subject of Rev. Sabin Halsey's sermon in the Methodist church at Janeville, Ill., Sunday, Dec. 15th last.

DOES NOT CRITICISE CATHOLICITY.

The speaker began his discourse with the statement that it would be a fortunate period in the history of the progress of religion and of the world's civilization, when all people, regardless of denominational peculiarities or preferences, draw the line between good and evil, purity and impurity, virtue and vice, holiness and sin, truth and error, then casting the worthless away, cling for life to the good.

Possibly the Catholic Church teaches some doctrines with which all do not agree. It is possible that her forms and ceremonies, or her splendid ritual is not liked by all, but it is not fair to find fault with her people because they like these things.

CATHOLICITY A MIGHTY POWER.

One statement of the fact which would help to prepare the way for an intelligent answer to the question under consideration is that whoever reads the history of past events with a desire to ascertain what influence any religious

society has exerted upon the world's civilization or whoever can fully discern the signs of the times, must, if candid, admit that the Catholic Church has been for nineteen centuries and is to-day a mighty power among men.

REASON OF HER SUCCESS.

The first reason for the success of the Catholic Church is that she believes that she is the true church of Christ with a special divine mission to a world that is in bondage to the slavery of sin.

The Catholic Church believes in the Deity of Christ, in the guilt and peril of sin, in the necessity of hearty repentance and faith as the ground of forgiveness.

SHE IS EVER WATCHFUL.

Her organization gives her authority to command her people in all matters of faith and conduct. She stands first and supreme in every locality.

She does not bow to the will of man or any number of men. Established services are not shoved off one side at everybody's request as of minor importance.

Her organization enables her to give special attention to the work of training the children and youth of her fold to become zealous advocates of her doctrines and practices.

Masses in the ear of the children until the soul catches the spirit of them. She puts her creeds into object lessons and thus through the eye touches the heart and inspires religious emotions which never die.

LOYALTY TO THE CHURCH.

Another reason of her success is the intense loyalty of her people everywhere in every country, regardless of cost. They are in the Church, a part of the Church, and in the Church to stay until death takes them out of the world.

ALBERT EVANS

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St. Ann's Academy. (KAMLOOPS, B. C.)

Re-opened on the 26th of August. Pupils attending the institution have every facility of perfecting themselves in the French and English language.

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Porter enriches the blood, warms up a great deal of food. Porter and generally produces a cheerfulness of mind and a desire to look upon the brighter side of life.

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NORTHERN PACIFIC R.R.

Time Card taking effect on Sunday, Dec. 16, 1884.

Table with columns: North Bound, Read up, South Bound, Read down, Stations, Freight No., Miles from Winnipeg, Express, Daily, Freight, Daily.

MORRIS-BRANDON BRANCH.

Table with columns: East Bound, Read up, West Bound, Read down, Stations, Freight No., Miles from Morris, Express, Daily, Freight, Daily.

PORTAGE LA PRAIRIE BRANCH.

Table with columns: West Bound, Read up, East Bound, Read down, Stations, Mixed No., Miles from Winnipeg, Day, Freight, Sunday.

Stations marked * have no agent. Freight must be prepaid. Numbers 107 and 108 have through Pullman vestibule Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis.

The NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.



Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday. Spiritual Advisor, Rev. Father Gullett; Pres., L.O. Genest; first Vice, R. Driscoll; second Vice, R. Murphy; Treas., N. Bergeron; Rec. Sec., H.A. Russell; Assistant Rec. Sec., M.E. Hughes; Fin. Sec., D.F. Allman; Marshal, E. Laporte; Guard, C.J. McNamey; Trustees, J. O'Connor, T. John, G. Germain, E.L. Thomas and R. Murphy; District Deputy, P. Shea; Representative to Grand Council, F.W. Russell; Alternate, Dr. J.K. Barrett.

St. Joseph and Catholic Truth Society

OF NORTH WESTERN CANADA. Meets every Thursday at 8 p. m., at 123 Water Street. Honorary President and Patron, His Grace the Archbishop of St. Boniface.

Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month, in unity Hall, McIntyre Block. Chaplain, Rev. Father Gullett, O. M. I.; Chief Kan., D.F. Allman; Rec. Sec., T. John; Fin. Sec., G. Fessler; Treas., G. Germain; J.D. McDonald, D.H.C.E.

Branch 163, C.M.B.A. Winnipeg

Meets at the Immaculate Conception School Room on first and third Tuesday in each month. Spiritual Advisor, Rev. A.A. Cherrier; Pres., A. Board; first Vice, M. Fuch; second Vice, J.A. McInnis; Treas., P. Klinkhammer; Rec. Sec., P. O'Brien; Assistant Rec. Sec., A. Macdonald; Fin. Sec., Rev. Father Cherrier; Marshal, F. Wellnitz; Guard, L. Huot; Trustees, J. Markinski, J.A. McInnis, J. Schmidt, J. Picard, J. Berry; District Deputy, Rev. A.A. Cherrier; Representative to Grand Council, P. Klinkhammer; Alternate, Jos. Shaw.

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CONDUCTED BY THE SISTERS OF CHARITY. Under the patronage of His Grace the Archbishop of St. Boniface. TERMS: Entrance Fee—once for all, \$5. Board and Tuition, per month, 10. Music and use of Piano, 2. Drawing, 2. Bed and Bedding, 1. Washing, 1. Payments to be made every two months in advance.

St. Boniface College.

This College, situated in beautiful and extensive grounds, is a large and commodious four-story building provided with electric light and an excellent heating apparatus.

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TERMS: TUITION, BOARD AND... WASHINGTON... Per month, \$15.50. TUITION ALONE... \$ 3.00. For half-boarders, special arrangements are made according as pupils take one or two meals at the College.

Atlantic Steamship Lines.

Table with columns: FROM HALIFAX, FROM ST. JOHN N.B., FROM NEW YORK. Lines include Mongolian-Allan Line, Numedlan-Allan Line, Scotsmen-Dominion Line, Lake Ontario-Beaver Line, Lake Winnipeg-Beaver Line, Teutonic-White Star Line, British-White Star Line, St. Paul-American Line, Paris-American Line, State of Nebraska-Allan State Line, Nordland-Red Star Line.

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