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## CATHOLICITY IN ENGLAND.

Paper Read by Mr. F. W. Russell Before the Members of the Truth Society--The Penal Laws--State of England When the First Relief Act Was Passed--Progress Made Since.

As promised in our last issue we give herewith the paper read by Mr. F. W. Russell before the members of the Catholic Truth Society at their meeting held at their Hall on Water street on Monday of last week. The routine business having been transacted the president (Mr. A. H. Kennedy) called on Mr. Russell who spoke as follows:

At the last meeting of our society, held a week ago, I was asked by resolution to prepare a paper to read here this evening, and with much diffidence and many misgivings as to my ability to do justice to the occasion, I, being pressed and willing to sacrifice my own feelings for what the majority might think to be in the true interests of the society, finally accepted the invitation. When I did so I knew full well the difficulty which would confront me at the very outset, viz., the selection of a subject, and truly my fears in this respect were more than realized. However, after much casting about I decided that I would, with your permission, try to entertain you for a very brief period with a few reflections on a subject which is very near and dear to my heart, namely the state of Catholicity in my native country, England, and in considering this subject I shall ask you to bear with me while, in the first place, I indulge in a hurried and necessarily incomplete historical retrospect, from which we will pass on to a brief review of the present state of affairs, winding up with a short consideration of the points involved in the momentous question which is so often asked, and which meets with so many different answers: "Will England ever return to the Catholic faith?" During the past few months this subject has been widely discussed in England and many of the leaders of Catholic thought there have dealt with it, and in plain language given their views to the public. We shall therefore have the advantage of considering it from the standpoint of their published writings and speeches, and I will ask you to bear in mind, that I shall endeavor not only to give you my own ideas, but so far as it is possible within the limits of my paper, a faithful presentment of the opinions of those who must be accepted as the most reliable authorities.

In the first place then it is my intention to ask you to go back with me in spirit something over one hundred years, or, to be more exact, to the year 1778, when the first Relief Act to the Catholics of England was passed. For more than two centuries all the Penal laws enacted against Catholics in England had been pressing with the utmost severity and cruelty on the remnant of the faithful, who amidst all these trials preserved and handed down from generation to generation the priceless legacy of the Catholic faith; and in order that the position of affairs at this period may be properly understood, it is necessary that we should have before us a brief outline of what the Catholics had been passing through in the way of persecution for Christ's sake. It was in the year 1535 that the Papal supremacy was by law of the English king abolished, and thenceforth any one who defended it or refused the oath declaring the king to be the head of the church was guilty of high treason, and condemned as a traitor to be hanged, drawn and quartered. To this act the Catholics in England owe many of their glorious martyrs. It was high treason for any one to become a Catholic or for any Catholic priest to land in England. All laymen educated in foreign colleges, who did not return to England and acknowledge the king to be the head of God's church in England were guilty of the same crime. Every Catholic in England refusing to embrace the new religion had to pay to the king twenty pounds a month, and two thirds of his property was confiscated. Every Catholic was required to receive the sacrament in the Protestant church and his refusal was punished by a fine of £20 for the first year, £40 for the second year and £60 until he conformed. Every Catholic who harbored, relieved or had

in his service a person who did not go to the Protestant church for a whole month was fined £10 for every month. Every Catholic man that married a woman not an heiress was fined £100; if the woman was an heiress her Catholic husband could neither inherit or receive any benefit from her property. No Catholic woman could have dower in the lands of her husband, whether Protestant or Catholic. Every Catholic parent refusing for one month to have his child baptized in the Protestant church was fined £100 for every month's delay. For every Catholic buried elsewhere than in Protestant ground and with Protestant rites a penalty of £20 was inflicted. Every Catholic widow who did not conform to the established religion and receive the sacrament therein within a year of her husband's death forfeited two-thirds of her jointure and all her husband's property, whether realty or personally. Every married Catholic woman was compelled to receive the Protestant sacrament of the Lord's Supper within three months after her being discovered to be a Catholic, or suffer perpetual imprisonment until she did so; but if her husband paid to the Crown £10 for every month she refused and surrendered to the king one-third of his estate she could remain at liberty. King James I is said to have received in fines in this way no less than £36,000 a year—a sum equal to about \$400,000 to-day. No Catholic could be trustee, administrator, guardian for minors, attorney or doctor, and the Protestant husbands of Catholic women labored under the same disability unless all their children above nine years of age and all their servants conformed to the newly established religion. No Catholic was allowed to go five miles from home on any business whatever without the written license of four justices of the peace and that of the Protestant bishop and the lord lieutenant of the country. If he did so he forfeited all his goods and chattels, money and property for life; if these altogether were not of the value of £20 he had no alternative but to turn Protestant or quit the country and go into exile for life. No Catholic was allowed into the king's presence under the penalty of £100 for each offence; and later a further penalty was added which disabled him from holding any office of profit or trust, civil or military within the realm, from sitting in either house of parliament, from receiving a legacy, or taking any legal proceedings to recover his lost property or reputation, the fine for every such offence being £500. No Catholic was allowed to stay within ten miles of London under a penalty of £100. His house could be searched any hour of day or night for "Popish books, relics, pixes, beads, crucifixes, pictures," and when found they were to be burnt or defaced. For a priest to say Mass the fine was at first 200 marks and imprisonment until he paid the fine. Later on by a subsequent act passed in the reign of "Good Queen Bess" any Catholic priest or bishop convicted either of saying Mass or of exercising any part of his sacred ministry had to suffer death and the reward of £100 was given to the infamous spy who gave information where any such bishop or priest could be found. Every Catholic who heard Mass was subject to a fine of 100 marks and a year's imprisonment. Catholic books were strictly forbidden either to be kept, read or printed. Any person bringing into England "Agnus Dei, crosses, beads or such like vain, or superstitious things blessed by the Pope," and any person receiving or wearing such things, was condemned to death and all his property confiscated. Any person bringing into England from beyond the seas or selling any Popish primers, catechisms, missals, breviaries, lives of saints, or rosaries, was fined 40 shillings, and the article was to be burnt.

**CATHOLIC EDUCATION**  
was entirely disallowed. A Catholic schoolmaster was liable to perpetual imprisonment, and for every day he had taught a fine of 40 shillings was imposed, and he was required to conform to the established church. Whilst Catholic parents were not allowed to educate their children at home, they were debarred from sending them abroad or sending an alms to the support of any foreign college. Any Catholic sending

his child for education abroad was fined £100 and forfeited all his goods, and such child was disqualified from inheriting any property in England. No Catholic could enter parliament without subscribing a declaration denying Transubstantiation and the Papal supremacy, and asserting that invocation and adoration of the Virgin Mary and the other saints and the sacrifice of the Mass were idolatrous and superstitious. By the Corporation and Tests acts no Catholic could hold any office in the realm without abjuring his religion. Catholics were not only debarred from public life in England, they were also forbidden to take service in foreign countries. No child was allowed to succeed to his Catholic father's estate without turning Protestant, and if the eldest son refused to apostatize the estate went to the next son on that infamous condition. All legacies left to Catholic priests for the support or building of Catholic colleges, abbeys, schools, churches, convents, etc., were confiscated by the king. In a word the exercise of the Catholic religion was absolutely prohibited, and the Protestant religion was made compulsory on every subject of the realm, or as the Lord Chancellor expressed it: "Catholics were not presumed to breathe in the empire without the command of the Government." After experiencing the full force of more than two centuries of such laws as these it is not surprising that the year 1778 when, as I have said,

**THE FIRST OF THE RELIEF ACTS**  
was passed, found the Catholics in England reduced to a mere handful, in fact, it is astonishing when we know with what severity the Penal laws were enforced to the very letter, that any should have been found remaining faithful to the ancient religion. We read, however, that it is probable they numbered at this time about fifty thousand, and that there were so many may surely almost be regarded as a proof of the divinity of the church and her imperishable nature. They were a people without churches, who practised their religious duties and handed down the legacy of the Catholic faith to their children at the risk of their lives, and who were ministered to by priests who visited them in secret and with a price set upon their heads; yet there is no doubt that it was their heroic example and their beautiful, self-sacrificing lives, that gradually forced, as it were, the government to strike the chains of persecution from their limbs and set them free. And now, skipping over the intervening years, let us for a few moments consider by way of contrast the position of Catholics in England at the present day; what amount of liberty they enjoy; what freedom for the practice of their holy religion, and what progress, if any, has been made during the past century. In the first place we may truly rejoice that the sword of persecution has been returned to its scabbard, and if English Catholics have not in their native land absolute fair play it must be admitted that they have at least a very large measure of liberty and justice granted them. They are honored and respected by the large mass of their separated brethren, they are receiving more and more every year evidence of a desire on the part of the legislature to consult their feelings and respect their consciences, and, be the motives what they may, the fact remains that Catholics in England are now treated with more consideration than they have been for three hundred years. There are a few would-be persecutors remaining, but it is very difficult now-a-days to get up a cry against the Catholics in England. In fact, it would not pay to persecute them nor attempt it, and it may be that to this must be attributed the fact that salaried slanderers of the Catholic religion, who seem to be in so much demand in some English-speaking communities, are daily in less request in England. It would not pay because Catholics there are more numerous than they were and not only have they a position in the country but they represent a great power as well. Like the early Christians they are to be met with every where, in the army, navy, at the bar, on various governing bodies, in the medical and legal professions, in the front ranks of science and art, on the press, in parliament, and in the cabinet. Whether considered in their social position, in their learning and intellectual power, in their moral worth, in their steadfastness to principles,

**THEY COMPARE FAVORABLY**  
with any other class of people in the country; so that the result is that Catholicity is daily rising in the estimation of the people of the country, and Catholics, who live up to their religion as most of them do, are regarded with honor as sincere and estimable Christians. To sum up, we may say that if some of the English martyrs of old were to rise from their sepulchres, and visit the land of their love, they would find the church growing year by year in number, in power, in grandeur; they would see the land covered with churches and chapels, schools and institutions almost as of old; they would admire a great hierarchy, active, energetic, vigilant, a race of men whose statesmanship tells of the mould in which they have been cast; and they would find, as I have said, Catholics holding high places in every honorable sphere of action. To-day the Catholics are represented by a Cardinal-Archbishop, and fourteen bishops. Where a little over a century ago there were no colleges, no convents, no religious houses for men, there are now no less than twenty of the first, four hundred of the second, and two hundred of the third. In London alone there are to-day 112 Catholic churches, whilst in the provinces every Catholic community has its Catholic church, the number in Great Britain being between 1,630 and 1,640, and the priests ministering in them number close upon 2,000. Priests and religious men and women are no longer afraid to shew themselves in public, and in political matters, whilst the Catholics of England are not yet able to elect members of parliament themselves, they are so thoroughly united, so well organized, so zealous, have such an excellent press, and so many earnest friends and sympathisers amongst Protestants that they are able to turn the scale in many a constituency; in fact, it is said, they are sufficiently influential to decide the result of a general election. To-day the number of Catholics in England is little short of two millions, a body taken on the whole, second to none in the world in their loyalty to the church, in their appreciation of the inestimable treasure of the Catholic faith, or more zealous for the promotion and the extension of the interests of our holy religion. Bearing these points in mind we may now go on to consider briefly the question

**"WILL ENGLAND EVER RETURN TO THE CATHOLIC FAITH?"**

There are some good people, and they have been very much in evidence in the Catholic press lately, who, evidently jumping at conclusions they form from the reception given the Pope's letter to the English people, seem to entertain the hope that the nation will return to Catholicism in a sudden and unexpected way, but the leading Catholic minds of the country hold that if England is to be converted we must expect nothing out of the ordinary, nothing sudden, nothing outside of the common methods of Divine grace, nor inconsistent with the free will of the people, but a slow, gradual and steady march of faith and charity throughout the length and breadth of the land. As a matter of fact those who have made a study of this matter point out that there are many obstacles to the progress of the truth in England. Prejudice not many years ago was considered the greatest of all, but that has of late years been to a great extent overcome. The greater knowledge which the Protestants now have of their Catholic fellow-citizens and are continually gaining has already removed a mass of suspicions, distrusts, and dislikes, and has even inspired confidence in their entire honesty and sincerity. The extravagant notions about the Catholics and the doctrines of the Catholic church which the "Reformation" in bad faith began to propagate, and which the children and grand children of the "Reformers" believed in and propagated, no doubt many of them in good faith, for upwards of three centuries, have been found out to be untrue, ridiculous, slanderous and impossible. The consequence is Catholics are now no longer looked upon as foreigners in England, and bigotry is now in that country almost universally considered as a mark of ignorance and vulgarity. I do not, of course, mean to say that bigotry is actually dead, for bigotry is the unhappy child of ignor-

ance and uncharitableness, and the reign of knowledge and of charity is still far from being universal in England; but bigotry is certainly gradually dying as ingloriously as it deserves to die. Prejudice is not now, therefore, the great obstacle to the return of the English people as a whole to the faith of their forefathers, but

**THE TWO REALLY GREAT BARRIERS**

in the opinion of leading Catholics now-a-days are undoubtedly infidelity and indifferentism. The latter is so far probably the most widely extended obstacle of the two, but, sad to relate, without doubt infidelity is gaining a strong foothold in England. The refusal on the part of the mass of Englishmen to obey any authority in religious affairs is without doubt the source of this evil, and though a wretched infidel may now number but a small proportion of the population, yet it is certain that year after year will chronicle a further increase. The people have, as a body, already disestablished the Anglican church from their hearts, and many millions of them are drifting into the worst forms, if not of actual unbelief, at least of indifferentism. These being the admitted two principal obstacles which bar the way to the country's quick return to the Catholic faith, have we any hopes which should be stronger than our fears? All Catholic writers and speakers who touch on the matter agree that one strong hope may be founded, in spite of what has been said regarding infidelity and indifferentism, on the deep Christian character of the English people. For nearly a thousand years the Catholic church was the blood and heart of England, her laws, customs, traditions, seas, universities, her glorious past, her kings and queens, were part and parcel of the church's power, and the whole land was bathed in a sea of supernatural light. And, now, although on the surface there is a great change, down deep below, as our Holy Father pointed out in his recent letter, the old spirit lives and protects and will—we may confidently hope—ultimately save the people of England. It may be added to this that the great mass of the actively religious Englishmen and women are weary of the dull, monotonous, cold and lifeless thing called Protestantism, as shewn by the delight with which they embrace the practices of Ritualism, in which they are able to imitate, at times very closely, some of our customs, and by means of which great truths are happily preached to thousands who otherwise never would have listened. Then, again, is not the present power and growth of the Catholic body as compared with the past a foundation and a hope of future glory? whilst last, but not least, for this, in the estimation of all Catholic leaders, must be one of our greatest sources of hope—

**THE BLOOD OF THE MARTYRS**

is the seed of the church, and the great English martyrs—those who suffered such terrible persecution and who after giving up all their earthly possessions willingly laid down their lives rather than obey the tyrant or his inhuman laws, will assuredly avenge their name and their blood, and through their intercession for their beloved country, the time will come again when the land will quickly bear fruit and the harvest will be plentiful. And, now, Mr. Chairman and brothers, let me, in conclusion, take the liberty of pointing out what I consider should be the duty of each one of us in regard to the matter of which I have attempted to treat to-night, and which is of so much vital importance not only to my dear native land and to my fellow-countrymen, but also I firmly believe, to the whole of that part of Christendom in which the English language is spoken. It is our duty, then, I hold, to comply with

**OUR HOLY FATHER'S WISH**

and pray and labor for the restoration of England to Christian unity, and therefore to the Catholic faith. Let our prayer be one of thanksgiving to God that the old days of persecution in England have passed never to return, and let our prayer of thanksgiving be united to this prayer of supplication that God, declining to punish the grand children for the crimes perpetrated by their forefathers in times past against the church, will shew upon them his greatest proof of love—the treasure of the Catholic

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**The Northwest Review**

WEDNESDAY, SEPTEMBER 25.

EDITORIAL COMMENT.

Together with a full report of the Catholic Truth Society's meeting last week, we publish a brief correspondence to which it gave rise in the Free Press, between the Rev. E. Heriz-Smith and Mr. F. W. Russell. The latter's reply is very effective. He might have added that there is this great difference between the losses and the gains of the Catholic Church in England and elsewhere: we lose ignorant children or feather-brained grown people, we lose the comfort-loving and the proud, the votaries of money, pleasure and vice; but we gain the most logical and thoughtful minds, the men and women who love and cultivate the most difficult virtues, the admirers of Christlike austerity and humility.

Much as would-be Catholics like Mr. Heriz-Smith surpass our Manitoba school tyrants, there is, however, a family resemblance between them. Both the Anglo-Catholic and the Greenway follower are experts in self-delusion. Just as nothing could be more glaringly illogical than the re-assumption of the term "Catholic" by the legitimate heirs of Cranmer and Ridley in whose nostrils that word positively stank, so nothing can be more inconsistent than the lofty tone of injured righteousness adopted by the Tribune of last Saturday attributing to Principal Grant a few specimens of those very sins in which it is itself steeped to the lips. Its smiles at his cocksureness and its itself dogmatic in the assertion of half a dozen gross errors. In fact it were for any one else a herculean task to crowd into less than two columns so many misrepresentations of fact glibly rattled off by a writer whose only purpose is to correct the Principal's supposed blunders.

The lameness of the Tribune's defence of its masters is strikingly exemplified in the astounding and shameless asseveration that "Attorney General Martin required the Catholic section to repay \$13,000 and more [which they had saved], declaring that the system must be changed, that such a thing should not occur again." This implies that the Catholic section were not justified in thus saving up for future emergencies—an insinuation that is absolutely groundless, since the law authorized then to do so. The fact is just the other way. The money was obtained by the local government on the explicit understanding, expressed by the Hon. J. E. P. Prendergast, (not by Attorney General Martin, whose name did not appear in the entire transaction), that the ownership of this sum was undoubtedly vested in the Catholic section of the Board of

Education. Mr. Prendergast was not then aware that the annihilation of that section had already been secretly determined on.

Another example occurs in the same article of this "policy and expediency" with which it charges Principal Grant as against its own hypocritical advocacy "of the principles of justice and right." Speaking of the many able arguments given by Mr. F. W. Luxton during three or four years in the Free Press, the special pleader says that, in spite of these arguments, "the people of Manitoba have grown more strongly in favor of national schools." By the way, this is a strange commendation of the intelligence of the majority. But, even as it stands, is it a fair statement of a well-known fact? Was not Mr. Luxton silenced just because he was creating a current of healthy public opinion in favor of the victims of "rank tyranny," as Mr. Martin put it? Is not this calling the enemy's cannon worthless after you have spiked them?

Mr. Russell's lecture is likely to be the innocent cause of a perfect deluge of historical fabrications. "Saxon" writes to the Evening News Bulletin a letter packed tight with fiction disguised as facts. He names Lingard, "Pope Gregory," "Which? there are sixteen Gregories," and "the then Pope," makes the boldest kind of bald assertions, but without any reference that might lead to exposure of his inventive ability. Then, Archdeacon Fortin—as shallow a man as that nursery of shallowness, Anglicanism, has produced—begins a series of sermons on the origin of the "English Church," which will, of course, all turn upon a quibble by which he understands the "Anglicana Ecclesia" of old documents as the Protestant church of England, whereas the phrase evidently means the Roman Catholic Church in England. He of course hangs on to the time-worn and transparent fable that St. Peter never was in Rome. Bad facts like these are the basis of Protestantism; they gave it birth and keep galvanizing it into the semblance of life.

A rather amusing incident is told of a recent coalition meeting in this city. When the platform of a certain political combine was under discussion, somebody objected to its school plank as offensive to Catholics. Thereupon arose an English exquisite declaring, in the broadest haw-haw accent, that "really it was preposterous to suppose that people of that 'clawss' would take part in such a meeting as this." And lo! on his right hand, in the very next seat sat a past President of a Catholic society, and within reach of his left hand a lady secretary of another Catholic society, and directly behind him two other Catholic ladies. On discovering his mistake, the insular exquisite remarked: "Pon my word, these Cawtholics are every where." Just what Tertullian in the third century said of more sanguinary but not more fanatical heathen circles.

**BRYCEONIAN FLAPDOODLE.**

When the Rev. Dr. Grant made his appearance in our province, for the purpose of looking into the school question and studying it on the ground, the Tribune received him with open arms and gave him a long interview, with the usual scare headlines for which that frothy journal is so celebrated. It introduced Dr. Grant to the people of Manitoba as a distinguished and most competent educationist and a man of such broad, intelligent and impartial mind, that his opinions were sure to be received by all, great and learned, poor and simple, without one being bold enough to gainsay him. In fact the Tribune gave the learned Principal of Queen's University such a good certificate of character that, had he not been well known to Canadians to be a respectable and christian gentleman, he would have been irretrievably ruined in character and reputation by reason of the Tribune's praises.

Our contemporary knew the learned doctor was a Presbyterian divine, and no doubt, having before its eyes those celebrated resolutions of the Presbyterian

Synod of Manitoba, which the Rev. Dr. Bryce so kindly and thoughtfully forwarded to the judges of the Privy Council, and which enabled their Lordships to decide a question of law against the Catholic minority, it supposed that these letters to the Globe, in which he promised to expose the result of his personal investigations, would be as telling against the minority as the Rev. Dr. Bryce said the Presbyterian synod's resolutions were.

The Tribune, no doubt, is a very clever journal, full of wile and astuteness, and it accordingly came to the conclusion that Dr. Grant could not be any more honest, or just, on a question involving the rights and liberties of Catholics, than the Presbyterian synod of Manitoba had been. Herein it blundered badly. The Rev. Dr. Grant, not having proved himself worthy of the high moral and religious principles of Presbyterianism as taught by Dr. Bryce and the synod of Manitoba and applauded by the Tribune, has become an object of its abuse and criticism.

While it indulged in ordinary abuse of Dr. Grant, its conduct was characteristic; but, when it ventured on criticism it fell far below its usual level. This is easily explained. Had the Tribune followed the advice we so generously gave it some time ago, this unhappy accident could not have happened, and it would have been spared the humiliation of venturing a criticism on the letters of Dr. Grant. Our advice to the Tribune was to carefully avoid publishing Dr. Bryce's contributions as editorials, because its own opinions, however bad, were infinitely preferable to those of the reverend doctor. That advice, like all other given by us, was disregarded, and the result is that its "editorial criticism" falls far below its editorial abuse of the learned Principal.

There is no mistaking the flappedoodle style of this critic and his absolute disregard of facts.

The Rev. Dr. Grant said that: "The men responsible for the change did not attack the old system for faulty administration or poor results, but they took the ground that it was wrong in principle and must be abolished root and branch."

This absolutely true statement of the learned Principal of Queen's University is criticised in this Bryceonian style:

"That was a hazardous statement to make even for so bold a man as Principal Grant. Of course we are aware that he has no intimate knowledge of the subject, but he should have known that Hon. Mr. Smart a long time before the legislation was introduced made a long and able speech showing how inequitable the old system was, how unjust it was to struggling settlers, and showing that no remedy could set that right but a fundamental change. Dr. Grant, no doubt, never heard of \$13,000 and more which Attorney-General Martin required the Catholic section to repay, declaring that the system must be changed that such a thing should not occur again. Dr. Grant did not know that one of the strongest cases requiring a change was exemplified in Portage la Prairie, where two Catholic landholders held large properties in the town, which was then on the verge of bankruptcy, and these two proprietors not having any school of their own to support, yet could not be taxed for the schools of the town. Dr. Grant never heard of the strong representations from Western Manitoba to have the system of constituting school districts by a board in Winnipeg, hundreds of miles from the locality concerned, abolished, and the municipalities given this power—a thing impossible under a dual system. Dr. Grant has probably never read Mr. Sifton's speeches in Ontario as to the state of the Catholic schools in 1890. With a magnificent sweep of the hand he obliterates years of discussion, parliamentary speeches, government reports, hundreds of newspaper letters and articles now in existence, and says Mr. Martin and his colleagues did not attack the old system for its demerits, but were mere "root and branch men," changing for the sake of change. Truly, as Bacon says, "such boldness doth fascinate."

Had the learned Principal of Queen's University as little regard for truth and honesty as this critic, he would have been still enjoying the questionable distinction of the Tribune's confidence.

Now, what are the facts? Dr. Grant, in his first letter took the stand that there were, no doubt, some things that

required reformation in the old system, but blamed the government for not making the necessary reforms without annihilating it. And, unfortunately for Lis critic, the very things he took exception to in the old system are the very ones which his critic accuses him of not knowing. It is true that he made no reference to the theft of that \$13,000 from the Catholic section of the Board of Education by the government. But this should be a matter for congratulation instead of condemnation, on the part of his critic. Had he touched upon that subject, truth and honesty would have compelled him to have been more severe upon the action of the government than, possibly, he desired; so he wisely left that nasty subject alone. No doubt, the learned Principal read the speeches of Mr. Sifton in the Globe and having found these speeches as bad in facts as they were in sentiments, he left them severely alone out of a kindly feeling of delicacy for that wrongheaded young man. This also should be a matter for congratulation rather than censure.

Mr. Ewart is largely to blame for all his. Has he not so cruelly destroyed the personal veracity of poor doctor Bryce, that buoyant individual would not have been compelled to give us his views of Dr. Grant from behind an impersonal leader in the Tribune. Again we venture to advise our contemporary, if it has any regard for its character, to stick to its abuse of Dr. Grant, but carefully to eschew all criticism of the Bryceonian flappedoodle type. It is dangerous to the reputation of even the Tribune.

**THE HONORABLE JOHN COSTIGAN'S SPEECH.**

When the Hon. John Costigan speaks on any subject in the House of Commons, or outside of it, there is a truth-breathing sentiment and a tone of sincerity running through all he says that, if it brings not conviction, is sure, at least, to impress on his hearers the belief that he is giving utterance to principles the soundness of which, from the standpoint of the speaker, no man will call in question. One of the most modest and retiring men in the House, he seldom speaks unless silence were the abandonment of principle, and therefore, a crime. When he speaks it is always to the point, and there is an absence of strong or offensive language and a moderation of speech, that enables him to deal effectively with subjects in the treatment of which other men, perhaps unconsciously, become offensive and even abusive.

Mr. Costigan's speech on the Manitoba school question, during the recent debate in the House of Commons, is a striking instance of what we mean. The dishonest and unfortunate manner in which this subject has been treated in the House, by many of the speakers that preceded him in the debate, and by many of the newspapers and politicians, was, to say the least, sufficient to exasperate a less experienced and moderate man than the Honorable minister of Marine and Fisheries. To him this question was one of right and justice, and, therefore, on that account, should be approached in that spirit alone. To him, it was not a Catholic or a Protestant question; it was not a question to be viewed from a sectarian or narrow stand. It was a question to be viewed on Constitutional lines and to be dealt with in a spirit of fair play and justice. Had the minority effected been Protestant, instead of Catholic, with him the result would be the same, except, perhaps that his appeal for fair play and generosity would have been stronger, for the reason that in such a case, he would consider that the honor, as well as the justice, of his co-religionists would be affected by a refusal to restore the constitutional liberties of the minority.

Had the honorable gentleman wished to play the part of a demagogue and reply to McCarthy et al in their own style, he might have gained a little cheap notoriety at the expense of the cause he was advocating, but that, in the eyes of a man of Mr. Costigan's integrity and honest truthful character would be contemptible. Conscious that the cause he was advocating was founded in right and justice; that the highest court in the

Empire had so decided; that the rights of the minority were guaranteed by the Constitution and could not be denied them without a violation of that compact, Mr. Costigan set to work, in his able speech, to point this out to the House and to appeal to the sense of justice and fair play of its members, and to impress upon them the necessity of adhering with honesty and truth to the confederation compact. "This," said the Hon. gentleman, "is the first time, to my mind, that a test is being made of the validity of any guarantee given under the constitution under which we live. It is the first time that the country has been called upon, and that Parliament may be called upon, to solve that problem. Were the guarantees, given at the time of confederation, valid? Were they worth anything more than the paper upon which they were written? Had they any object? Why were they put there?"

These were the questions which Mr. Costigan, in the opening paragraph of his speech, set before the House. They are most pertinent to the issue. They go to the very marrow of the matter, and if it is ever solved in a proper and constitutional manner, these questions must form the very basis of the solution. On the validity of those guarantees rests the whole case of the Manitoba minority. If they are not valid, (but the decision of the Imperial Privy Council has decided that they are) then this whole discussion is fruitless. From this point, Mr. Costigan proceeds to review the whole controversy. He points out that a comparison has been drawn between this and the New-Brunswick school question, and shows that the comparison is entirely in favor of Manitoba; he points out that, at the time Manitoba entered confederation, the New Brunswick failure was before the people and that every honorable member who discussed that question, said: "Let there be no mistake this time." He concluded his speech with an appeal that the question be discussed fairly and honestly. If the Manitoba government do not settle this question satisfactorily within the next few months, "this Parliament will be obliged," said Mr. Costigan, "to exercise its sense of justice and right."

This is Mr. Costigan's prediction. Let us hope that, for the sake of right and justice, and for the stability of confederation, should Manitoba persist in refusing to grant relief to the Catholic minority, the prediction of Mr. Costigan, as to the action of the Parliament of Canada, will be realized. And now Sir Mackenzie Bowell's recent emphatic declaration at St. Albert strengthens our hope.

(Continued from page 1)

As you are all aware, there is at the present time on foot in England a movement which may in God's providence lead to the return to the faith at an early date of many hundreds of the best and most religious members of the Church of England, and our Holy Father in view of this manifest desire on the part of so many worthy souls to promote the union of Christendom recommends all Catholics to make earnest intercession to the Blessed Virgin Mary, whose dowry England once was. Let us all pray then that Mary may restore those shrines of hers with which the Catholic forefathers of the present generation of Englishmen adorned the land, and raise up again abbeys, Cathedrals and churches such as those that now are in evidence, which though they have passed into places of an alien worship were built by Catholic hands for Catholic worship and by the sacrifices of Catholic love; and let us pray that this Blessed Virgin will look to her Son and implore Him to shed upon the English people the great blessing of professing the one true faith, and that England may once again be what it was in the ages of faith—one of the most fervently Catholic and one of the happiest nations on the face of the earth.

At the close of the paper Rev. Father Drummond, S. J., rose and in complimentary language moved a vote of thanks to Mr. Russell. He bore testimony to the accuracy of his statements regarding the progress which had been made in overcoming prejudice in England, and said from experience he gained whilst residing in that country, he could say that the bigots of this country might certainly look to the mother and and if they did they would without doubt find they were behind the age.

He spoke further of the sterling qualities of the English Catholics and also of the splendid organization of the parishes. There is, he said, no other country in the world where there is so admirably organized, where the priests have their work cut out for them so methodically and where they were expected to work harder. Speaking of the atrocious penal laws he declared that the Spanish inquisition was nothing as compared to the British inquisition which was carried on by policemen and paid informers and was a magnificent commercial speculation on the part of the government. With regard to the future there could be no question that if ever England became largely Catholic it would tend to the good of the church in all parts of the world.

Mr. M. E. Hughes seconded the vote of thanks which was carried with enthusiasm and suitably acknowledged.

The meeting was then addressed by Rev. Fathers Chartier, S. J., Cherrier, O'Dwyer, O. M. I., and Lajanne. Father Chartier after expressing his appreciation of the paper read, spoke at length on Truth. He paid a high tribute to the work which the Jesuit Fathers are carrying on at St. Boniface college, where they were laboring to spread the Truth. The same work the members of the Truth society were carrying on in the midst of the community in which they lived. There was no doubt as to the bigotry which existed in Manitoba and particularly in Winnipeg, and the Christian heroism of those English Catholics who had preserved the faith through centuries of such bitter persecution, and to whose prayers it was no doubt owing that a change had taken place in that country so that the people were again turning towards the ancient faith, should be an example for them to imitate. The members of such a society as theirs must necessarily be Catholics who had the courage to speak openly for the church that they loved and do all they could to extend the faith amongst the people of Manitoba. They could reach those whom the priest could not and they could cast some sweet rays of truth into the hearts of such people, which under the warmth and benevolent heat of the grace of God would in due time bring forth fruits of salvation.

This was a most successful and enjoyable meeting brought to a close and the members present returned home happy in the thought that their opening meeting augured well for a most successful fall and winter session.

With reference to the above meeting the following interesting correspondence has appeared in the Free Press:

"Catholicism in England."  
To the Editor of the Free Press.

SIR.—On my way through Winnipeg my attention has been directed to an interesting lecture by Mr. F. W. Russell, on "Catholicism in England."

Mr. Russell, speaking to Romanists, naturally uses the term Catholic, as synonymous with "Roman" Catholic. The Church of England asserts every day her belief in one Holy Catholic Apostolic church—not Roman. Mr. Russell himself is witness that the statutes against Romanism, were directed against it as a form of high treason. In other words they were—I do not defend them—political, not religious.

Is Romanism necessary in England? There is nothing more deceptive than facts, always excepting figures. But the registrar-general's marriage returns are at least impartial. They show, I believe, that the percentage of Roman Catholic marriages is, if not decreasing, stationary. I have in my possession a pamphlet by a Roman Catholic canon, lamenting at some length, what he calls on his title page "our losses." It has often been stated, and not, I believe, contradicted, that were it not for Irish and foreign immigration, Romanism in England would be a diminishing quantity.

It is true that Catholic truth and Catholic customs, and knowledge of the ritual ordered by the English prayer book, are increasing in England. But they are no more distinctively Roman than the Nicene creed or the Lord's prayer.

I have every possible respect for the holy Roman church; but less for the Italian mission in England; and I write in intention, at any rate, in the interest of "Catholic truth."

E. HERZSMITH,  
Pembroke College, Cambridge.  
Winnipeg, Sept. 17.

Catholicism in England.  
To the Editor of the Free Press.

SIR.—Just a few lines in reference to the letter under the above heading in this morning's Free Press, wherein the writer criticizes some of the statements contained in my address before the members of the Truth society on Monday last.

I must not take up your space in discussing his reflections on my use of the term Catholic, and there is no need to do so, for outside a very few members of the Ritualistic wing of the Anglican church, there is scarcely any one now-a-days who would support your correspondent in the point he wishes to make.

While not defending the statutes against "Romanism" (the odious penal laws your correspondent claims that they were political, not religious. There is truth in this, but if it proves anything it surely is that the English church is simply a creation of politicians, for the establishment of that church and the passing of penal laws were contemporaneous events; they were the two parts of the one undertaking, and the work of the same men. The penal laws were, in a word, the means by which the founders of the English church (politicians your correspondent calls them) forced their establishment upon the unwilling people of the country. It was they who inspired, and in most cases, were the actual authors of the acts of parliament which made it high treason to be a Catholic, and under which the ancient religion was crushed out and the beautiful shrines, abbeys, cathedrals and churches that adorned the land and are even now in existence—which were built by Catholic hands for Catholic worship by the sacrifices of Catholic love—were handed over, together with their endowments, to the church which they had just by law established. To this day that church is enjoying those ill-gotten gains, therefore, it would seem that not only was the Anglican church at its inception, and through its founders (16th century politicians!) responsible for the atrocious laws enacted against Catholics, but that even now it is participating in the crime inasmuch as it continues to profit by it.

With regard to the progress being made in England it is undeniable that there is a constant growth of the faith throughout the land, as is partly shown by the demand for new churches, schools and other Catholic institutions in every section of the country, the need of more priests, in spite of the increasing numbers of young men annually ordained, the vitality which characterises every

branch of Catholic work, the admirable organization of the parishes, and the immense throngs which attend the churches. It is true there have been losses caused by a leakage which is now to a great extent controlled, but still exists. A few years ago Catholic representation on boards of guardians and similar bodies was so meagre that they were quite unable to safeguard Catholic interests, and a very considerable percentage of Catholic children in workhouses were brought up as Protestants. Then, again, there was the active proselytism of organizations worked ingeniously under the disguise of philanthropy, the primary object of the supporters of such agencies being the snatching of the souls of Catholic children. Aided by the resources at their command, they accomplished their work with great success and marvellous cleverness, and there is no doubt that by this means a multitude of Catholic children have been lost to the church in England—in fact, this leakage for a time was almost sufficient to offset the gains in other directions. Fortunately, however, for some years past the proportions of this leakage have been immensely reduced. The spirit of the age has become more tolerant and just, and what would have been deemed justifiable by many twenty years ago in dealing with the question of a child's education, would now be considered an outrage on propriety and fair play. Then, too, there is an awakening on the part of the Catholics, and their energy and vigilance have been aroused. These, however, and others equally deplorable, are the "losses" to which your correspondent apparently refers, but surely they are hardly of a kind which one who says he writes in the interests of Catholic truth should rejoice over, even though the writer may have, as he states, but little respect for what he is pleased to call "the Italian missions in England."

F. W. RUSSELL.

Winnipeg, Sept. 19, 1895.

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1:20p	3:15p	3.0	Winnipeg	12:15p	5:30p	
1:55p	3:08p	3.0	Portage Jct.	12:27p	5:47p	
2:42p	2:50p	9.3	St. Norbert	12:40p	6:07p	
3:29p	2:38p	15.3	Cartier	12:52p	6:25p	
4:16p	2:22p	25.3	St. Agathe	1:10p	6:51p	
5:03p	2:13p	37.4	Union Point	1:17p	7:02p	
5:50p	2:02p	45.5	Silver Plains	1:28p	7:19p	
6:37p	1:40p	53.6	Morris	1:45p	7:45p	
7:24p	1:22p	61.7	St. Jean	1:58p	8:25p	
8:11p	1:00p	69.8	Letellier	2:17p	9:18p	
9:00p	12:50p	77.9	Emerson	2:30p	10:15p	
9:50p	12:30p	86.0	Pembina	2:50p	11:15p	
10:40p	12:20p	94.1	Grand Forks	3:30p	8:25p	
11:30p	12:10p	102.2	Winnipeg Jct.	4:10p	1:25p	
	11:55p	110.3	Duluth	4:25p	7:30a	
	11:40p	118.4	Minneapolis	4:40p	8:10a	
	11:25p	126.5	Chicago	4:55p	9:00a	

MORRIS-BRANDON BRANCH.

East Bound Read up	Stations	Winnipeg	W. Bound Read down
7:30p	Winnipeg	12:15p	5:30p
8:15p	Morris	1:00p	6:00p
9:00p	Brandon	2:15p	7:15p
9:45p	Winnipeg	3:00p	8:00p

PORTAGE LA PRAIRIE BRANCH.

West Bound Read d'n	Stations	East Bound Read Up
5:45 p.m.	Winnipeg	11:15 a. m.
6:30 p.m.	Portage Junction	10:30 a. m.
7:15 p.m.	St. Charles	9:45 a. m.
8:00 p.m.	Headingley	9:00 a. m.
8:45 p.m.	White Plains	8:15 a. m.
9:30 p.m.	Gravel Pit Spur	7:30 a. m.
10:15 p.m.	La Salle Tank	6:45 a. m.
11:00 p.m.	Batsche	6:00 a. m.
11:45 p.m.	Oakville	5:15 a. m.
12:30 a.m.	Curtils	4:30 a. m.
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