"AD MAJOREM DEI GLORIAM."

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INTELLECTUAL COMBAT

Between Lawyer and Divine.

MR. EWARTAND DR. CAVEN.

A Question of Moral Obligation.

IS THE PROVINCE BOUND BY TREATY?

From Toronto Globe.

heard.

WINNIPEG, Aug. 8 .-- (Special (-At a large meeting held in the Pavilion, Toronto, on the 11th March last, with re-Principal Caven, in the course of his ad-Great Britain herself had not that right. (Applause). It was not immoral doctrine ute are undoubted. to assert that every community had a right to grow. Had those present a

taken place between Rev. Principal saying that such an agreement ought to Caven and Mr. John S. Ewart, Q. C., bind Canada for more than a generatton, with reference to the contention contained in the paragraph :-

Toronto, March 13, 1895. My DEAR DR. CAVEN-I enclose a clipping from the Globe, which I am informed accurately represents a part of your speech at the Pavilion last Monday.

Will you allow me to say that I think you are confusing two very different doctrines, and applying one of them (a | I think altogether arbitrary. How long, sound one) to circumstances which the for example, would you estimate a geneother (a very unsound one) is alone applicable to. The sound one-the one I think that you had in mind—is that in matters of mere legislation, not only cannot one generation bind another, but one Parliament cannot effectually, even as against itself, decree that its laws shall be unrepealable. Bentham, you will remember, particularly insisted upon this. holding up the ancestor fallacy to ridicule-ancestors, "whose skulls we toss about with shovels, and whose bodies opinion. only serve to give breadth to brocoli, and to aid the vernal irruption of asparagus." The other principle—the unsound one is this, that a community cannot bind object to have transferred to the press, itself by agreement or promises for more in case either of us should think the corthan a generation. That this is not true respondence had done anything towards follows from the assertion that "the State | illuminating a question which ought, if is a living organism." If it were not an possible, to be made clear. organism-if it were not even in the rank of the articulata, but were a mere succession of separate and independent generations—the principle might be true. Knox College, Toronto, March 14, 1895. Being, as it is, an organism, it cannot be said that one generation promises or agrees for those succeeding it. The or ganism promises for itself, and is there to fill or repudiate its promises.

I am sure that while you will agree with Betham that Parliament, in mere matters of legislation, cannot declare its laws permanent, you will also agree with me that it would be highly immoral were the Province of Quebec to refuse to pay its 50-year debentures at maturity, on the ground that they were issued by a previous generation. Scotland, when it surrendered its own Parliament, and agreed to be represented by a small minority in a united Parliament, made various stipulations (one of which related to the freedom of the Presbyterian form of worship as against the legislation which was to emanate from an Episcopalian Parliament. You will, I am sure, agree with me that it would have been, in the highest degree, immoral had that Parliament treated the bargain as binding only the existing generation. England recently transferred Heligoland to Germany. Are the conditions binding for a few years only? I feel satisfied that der which she is said to have sought You agree with me as to both of these

I think that it will now be seen that

legislation. It is a question of Canada's bargain under which she acquired Manitoba. The facts of the problem are :-(1) that the territory belonged to Great Britain and not to Canada; (2) that Canada desired to annex the territory; (3) that there were about 12,000 inhabitants there, half Protestants and half Catholics: (4) that Great Britain required Canada to come to an agreement with these people before the annexation was consummated; (5) that an agreement was come to, and part of it provided that for the future the schools were to be Separate (this provision was then thought to be one which would more probably be of advantage to the Protesference to the Manitoba school case, Rev. | tants than to the Roman Catholics, but that is immaterial to the problem); (6) dress, said: "Much has been said that thereupon the agreement was put of the binding nature of the act of 1870. in the form of a statute which the Im-The Manitobans of 1870 had no right to perial Parliament confirmed; (7) that bind the Manitobans of 1895. The State the clause embodying the agreement as was a living organism, and had no right to the schools being Separate was badly to bind its future. Not only had the drafted, and when technically examined 12,000 Manitobans of 1870 no right to was held not so to provide; (8) neverbind the future of the Province, but theless the existence of the agreement, and the intent to embody it in the stat-

Now, I thind you will agree with me, that, as a matter of morals, it is immateriright to bind the people of 25 years al whether the agreement was properly hence? (A chorus of "No !") Each transferred to writing or not; no honorgeneration must make its own laws, and able man would take advantage of a slip he trusted the doctrine that it was im- of a draughtsman in order to repudiate moral to do so would not again be his true agreement.

And I venture to think, too that you The following correspondence has will, upon reflection, agree with me in even as England and Germany would be longer bound under the circumstances to which I have already referred.

I do not quite understand your reference to generations. I can hardly think that you mean that an agreement should bind a country for a generation, and then abruptly cease to do so. This would be something altogether new, and ration to last-for 30 years, or until the voungest child then living died !

Surely the country is bound altogether, or not bound at all. Would you say then, that England, Germany and Canada could make the provisions referred to, gain advantage thereby, and immediately after, or even a generation after the consummation of the agreement, violate its terms without immorality? I am satisfied that such cannot be your

May I ask on account of the great importance of the subject that you will reply to me in such form as you would not

Yours truly, JOHN E. EWART.

PRINCIPAL CAVEN'S REPLY.

My DEAR Mr. EWART,-I regret that the many duties connected with the close of our session,do not leave me time to write any exposition or defence of what I said on Monday evening in the matter of the Manitoba schools in any shape for publication. With your exposition of principles in the communication which you have sent me I in substance agree. I take the liberty of enclosing the brief note of my Monday address that you may see that my eye was on the distinction which you properly make betwen treaty and legislation. (Paragraph four of notes).

I have been so busy that I have not yet been able to read, except in part the report of your pleadings and of Mr. Mc-Carthy's before the Privy Council of Canada. I read enough to see that you spoke with great ability and with full historical knowledge.

I may say, just in a word, that in seeking to bring the situation under the sacred protection of treaty you fail, in my opinion, to take proper account of the fact that Manitoba herself wishes to be released from the conditions (so far as Separate Schools are concerned) unconnection with the Dominion. There can be nothing corresponding to treaty obligations, therefore, on the part of the we have in the Manitoba case nothing Dominion or of the Empire to hold her to to do with the first—the sound principle. these conditions, which were sanctioned It is not a question of Manitoba or Can- entirely in the interest of Manitoba. sion, I shall not cease to regard you with

Presbyterianism, England would not Yours very truly, have been bound to hold her to Presbyterianism.

Excuse this very hasty note. I should very deeply regret to speak or write a sentence on this question which would not be in favor both of justice and of

Will you kindly return the enclosed notes, as I may have occasion to look at them again.

Very sensible of the courtesy with which you write, yours sincerely, WM. CAVEN.

John S. Ewart, Q. C.

ILLOGICAL AND IMMORAL.

My DEAR DR. CAVEN. -- I have to thank you for your letter of the 14th inst., and am glad to find that we are substantially agreed upon the principles referred to in my previous letter.

The point which you think I overlooked is, that, as "Manitoba herself wishes to be released" from a condition under which she sought connection with the Dominion, and which was "sanctioned entirely in the interests of Manitoba," there can be no reason why she should not be released.

This argument, if you will allow me to say so, is fallacious in using the word the phrase "Manitoba herself wishes to be released," you mean the majority of tioned entirely in the interest of Manitoba," you mean the minority of Manitobans. I assume that the meanings which I attribute must be those you intended (although, no doubt, in the great pressure of your work you did not observe the effect) because no other meanings accord with the well-known facts. There can be no doubt that it is the majority only that desires the release; and there can be no doubt also that it that the condition was made. If, then, we substitute these meanings for the word "Manitoba" in your sentence, we ity wishes Manitoba to be released ting election promises (I know not), but from a condition which was sanctioned the Province is free from blame. entirely in the interest of the minority there can be no reason why Manitoba should not be released—a proposition which is transparently illogical, and, to my mind, highly immoral.

Protestants and Roman Catholics being in about equal numbers at the time of the Union, the provision made for the protection of the future minority was eminently fair. Time having placed the Catholics in the minority, the period has arrived when they as a minority have become entitled to the protection furnished by that provision, and that is the very time selected by the Protestants for an attempt to disregard the agreement. In other words, the very situation foreseen by Protestants and Roman Catholics alike, and consequently intended to be provided for, has arrived, namely, a majority desirous of imposing its ideas as to education upon the minority, and the majority, not being able to deny the agreement, seeks to cancel it.. To my mind this is in the last degree immoral.

I have to apologize for the delay in sending you this reply. It was due to my journeyings to Winnipeg. I shall be very glad if you will take a similar or longer period, if necessary, for your next letter, should you think right to favor me with one, and should your engagements require it. I regard the statement in your Pavilion speech as one well calculated to have a very wide-spreading effect not only upon the question to which it was directly applied, but also upon the political conscience of Canadians. If they can be persuaded that such an agreement as the Manitoba one can be violated wituout immorality, the result (with the very highest and most unfeigned respect for your opinion) cannot, I believe, be other than most disastrous to the community. For this reason, and also because our positions have been taken publicly, will you allow me to urge that it is due to each of us, as well as to the public, that such explanations of our contentions as may in any way modify or justify the divergent opinions should also be made public. I should like to add the assurance

that, whatever be the issue of our discus-

adduce) become Episcopalian and wish- kindness have won from all those who moral right to repudiate the terms of the ed to be released from obligation to have the privilege of your friendship.

JOHN S. EWART.

Knox College, April 1, 1895.

THE OPPOSITE VIEW.

My DEAR MR. EWART,-Your contention as I understand it, is that the 'agreement" between parties in Manitoba, which is represented in the school act of 1871, cannot be departed from by the Legislature of the Province without opposite. We do not differ on the great at the commencement of your letter. question as to the sacredness of treaties while their conditions hold. Nor. in this particular case, do we differ as to the problem" as I understand themthe power of the Dominion, under the facts which showed, as I think, the ex-Manitoba act, to instruct Manitoba to reestablish Separate schools, or to re-establish them itself, should Manitoba decline of March 14th these facts were not questo do so. My position is that the agreement (as you term it) is not of such a reason why Manitoba should be "releascharacter that either Manitoba or the ed" from the agreement. Dominion is chargeable with immoraintervene for its restoration.

Treaties or conventions or agreements make a treaty by which powers. If the legislation which is inbroken no agreement which morality Schools for Catholics and Protestants, and a perfect right in 1890 to change

The decisions of the Judicial Comshould be restored, but suggests some- the problem. thing quite different. It is clear that if wrong nothing could properly atone for that act.

Manitoba herself wishes to be released" term Manitoba in two senses and thus introduce a fallacy into my statement. In both instances by Manitoba I mean the Province as a corporate body—as a to were supposed at the time they were passed to be in the interests of the entire Province. Your way of regarding the Province as a "minority" who entered into a compact or agreement I respectfully think leads you to wrong conclusions.

I should be greatly concerned to find directly or indirectly gives sanction to immorality; greatly concerned, also, to differ from me in their religious convictions. If it can be shown that Separate Schools are the best thing for Manitoba, or Canada, by all means let them be established, but if a system of education which declines to recognize ecclesimoney for sectarian purposes, is preferable -which is my earnest belief, surely no Province of Canada is in the predicament of being morally bound to perpetuate Separate Schools, whatever shall ing its freedom of legislation the removal of these must, of course, be sought in a proper way.

I have a strong dislike to unnecessary terests of truth would in any way be

ada repealing a mere piece of domestic Had Scotland (to refer to the case you those feelings which your ability and served by the publication of this correspondence (too hurriedly written on my part), I do not refuse permission.

Very heartily do I reciprocate the kind sentiments which you so courteously express in both your letters to me. Yours sincerely.

WM. CAVEN.

A TREATY AGREEMENT.

WINNIPEG, April 7, 1895.

My DEAR Dr. CAVEN,-I would be giving up a large part of my case did I agree to state the point in controversy a breach of morality. I maintain the in the narrow way that you have put it

If you will be kind enough to refer to my first letter you will find the "facts of istence of a treaty between two parties not "within a State." In your answer tioned, but you suggest that there was a

In your present letter you contend lity, should Manitoba alter the statue that there can have been no agreement of 1871, and should the Dominion not or treaty, beceuse "parties within a State cannot be contracting parties in a proper No legislation of a State or Province, sense"-treaties and agreements are "alcan be regarded as a treaty or an inviol- ways between independent powers." able "agreement." Parties within a Surely you do not contend that the On-State cannot be contracting parties in tario municipalities cannot make an the proper sense; to affirm that they agreement between themselves, or that "Manitoba" in two different senses. In can would be, I think, new doctrine. Canada and South Africa cannot which have the characteristics of treat- would be bound? And yet, if not, why Manitobans; but in the phrase, "sanc- ies are always between independent could not Canada make an agreement with the inhabitants of a territory tended to satisfy parties in a state or to which formed no part of her domain, guard special interests is right in itself even though it belonged to the Empireit should remain, but the mere fact of more particularly when the Imperial changing it implies no breach of con- authorities required an agreement to be tract or agreement-no immorality. If made before the union was consummat-Manitoba in 1890 sees fit (from what- ed? Can it be contended that Canada ever reason) to abolish Separate Schools, | could, in answer to the Imperial injuncwhich she established in 1871, she has tion to come to terms, enact those terms as part of a constitution for Manitoba, bound her to respect. She had a perfect and in the next session alter those prowas for the protection of the minority right in 1871 to establish Separate visions because the contracting parties were not "independent powers"?

There was, then, I contend, a treatv her school system. Individuals may or agreement. It was intended by all have the proposition that, as the major- have been guilty of bad faith in forget- that this agreement should have been embedied in the Manitoba act. It was intended by this act to provide for Separate Schools in Manitoba in such a way mittee certainly rest on grounds quite that Manitoba would have no power to inconsistent with the opinion that the enact otherwise (Sir John A. Macact of 1871 was morally binding for all donald's testimony ought to be sufficient time or for any definite period, for the for this). A slip was made in the drattfirst decision held that the act of 1890 ing and Manitoba, taking advantage of was intra vires, and the last decision it, did otherwise enact. This, to my does not say that the legislation of 1871 mind, is immoral, and these facts form

> With reference to the fallacy in your the repeal of the act of 1871 was morally | former letter you object to my "regarding the Province as a majority and a this but the substantial restoration of minority." Permit me to say that I do not so regard the Province, but that When, in my first note, I say that when you used the word "Manitoba" I suggested that you must have meant to from conditions sanctioned entirely in say, "in the interests of the minority." the interest of Manitoba I do not use the If you will look at the statute you will see that I was justified in so assuming, for the right of appeal is not given to Manitoba, but to the "minority" alone. Without this the point would be clear, whole. No doubt both the acts referred for what reason could be given for the imposing a constitutional limitation in favor of a majority?

> Perhaps an example will help. By the Confederation act the Province of Quebec is prohibited from changing twelve English constituencies for the Local Legislature. The Confederation Act was an agreement or treaty made that I had said anything which either by "parties within a State" in the same sense as were Canada and Rupert's Land-that is, they were both within to think that I had injured those who the Empire. Now, if Quebec can find some loop-hole, do you think that she would be morally justified did she alter the boundaries of these constituencies and thus give the representation to the French? Could she fairly urge either (1) that there really was no treaty or astical distinctions, and to bestow public agreement, because "parties within a State cannot be contracting parties in a proper sense"; or (2) that a province cannot be divided into a majority and a minority," and therefore, that Quebec, as a whole (which would mean the come to be the prevalent sentimant of French), could properly vote itself clear its people upon that subject. It there of the limitation—that the provision, are legal obstacles to a Province regain- having been "sanctioned entirely in the interest of Quebec," there could be no reason why Quebec should not "be released from the agreement."

> With reference to publication, I do not publicity, but if you think that the in- think that the correspondence, so far has Continued on page 3.

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The Morthwest Review

WEDNESDAY, SEPTEMBER 4.

EDITORIAL COMMENT.

Mr. Ewart makes two very good points in the correspondence reproduced on our first page from the Globe. He proves that the agreement about separate schools was a real treaty, and exposes. with admirable lucidity, Dr. Caven's fallacious use of the word "Manitoba" in two opposite senses. Dr. Caven's contention, if reduced to a syllogism, would read somewhat in this way: A treaty ceases to bind when the party, in whose interest it was made, repudiates it. But Manitoba, in whose interest the school treaty was made, now repudiates it. Therefore the school treaty ceases to bind. Here the word "Manitoba" represents two different and opposite bodies the Manitoba, "in whose interest the treaty was made" is the minority of Manitobans, whereas the Manitoba that "now repudiates" the treaty in the majority of Manitobans. Thus the syllogism contains four terms: which is contrary to the most elementary canon of logical inference. The connecting link being split in two, the chain of reasoning falls to the ground.

Were it not mexpressibly sad, it would be amusing to witness the zeal our friends on the other side display about the educational interests of Catholics, while all the time they are so neglectful of their own children right here in Winnipeg. Not half the Protestant children of this city attend any school. Start a hurdy-gurdy anywhere in the crowded streets between 9 and 12 A.M.; keep a dozen of those delightful instruments going at the same time in twelve of the thickly built districts; then count the children who will gather around the organ-grinders. We venture to predict that you will find more urchins out of than in school.

Nor is this prediction mere guesswork. It is founded upon daily observation in many parts of the city during school hours. It is also suggested as probable by the statistics we gave some two months since about the number of pupils in the Catholic and Protestant schools of Winnipeg, statistics which show that the Catholics, in proportion to their numbers, send almost twice as many children to school as the non-Catholics do. Yet we are ignorant and benighted, and they are enlightened and progressive!

Then, think what their schools cost. Mr. George Johnson, Dominion statistician, has lately shown that Manitoba expends proportionately more for public schools than any other province of the Dominion. Between 1888 and 1893 the

capita cost has remained stationary at theory can have been received with any-\$1.87. So, in spite of the fact that all the thing but derision." Thomas O'Hagan, Catholics have done for Ottawa, and, al-dians of this money were legislated out. ince had been, for three out of the five years Mr. Johnson considers, enriched being crowded by Catholic schoolfellows conspicuous by their absence, the national school expanditure rose more than 8 per cent. above the highest expenditure in any other province. Instead of gaining by our ill-gotten taxes, the Educational Department has been impoverished by them, just as the present government of Italy is poorer than ever after having gorged itself with the spoils of religion. A French proverb says that Papist property is mortally indigestible: 'qui mange du Pape en meurt." However, our rulers don't even make a wry face over the poison. At any other time there would be a popular revolution against the exorbitant school taxes, especially in the face of inadequate school accommodation. But now the Protestant masses are too highly worked up against Catholics to admit the terrible drain upon their purses. Put on the screws, gentlemen, you may tax to death the unthinking mob whom you have stiffened into fanaticism by your slanders. They will pay anything rather than confess that they have been duped.

Those who maintain that religious instruction may safely be relegated to the Sunday school have another difficulty to face in the dearth of the room. The Protestant Sunday schools of this city cannot hold half the Protestant children. probably not even one-third. It is admitted on all hands that the Protestant churches cannot hold more than nine thousand people. Now, the rooms used for Sunday schools are certainly much smaller than the churches, affording on an average only from one-half to onethird of the space provided in the churches themselves. Moreover, the non-Catholic children of school age in Winnipeg are, at a very moderate estimate, between eight and nine thousand. Therefore, not one half of them can find room in the Sunday schools. What becomes of the other half? What religious provision is made for them?

We have just this to say about the Free Press and its defence of its late editor: After we had shown how, under the editorship of Mr. St. John, who was nothing if not a man of details, an offensive two-column cartoon had been inserted in the centre of a contribution by the late Archbishop Tache, the manager wrote to us protesting that he made "careful inquiry and found that Mr. St. John was quite innocent of any intention to insult His Grace. He absolutely gave no directions as to the placing of the cartoon with the letter and no one connected with the paper had the slightest idea of having any significance attached" to such a strange proceeding. If this is not an apology, what is it? And, if it is an apology-which word Stormonth explains as "excuse, defence"—were we not bound in justice to publish, not the letter itself since it was "not for publication," but its purport? We had unwittingly wronged the innocent Mr. St. John in public; we were bound in conscience publicly to right that right. But, neither in our first attack nor in our subsequent explanation can an honest, fair-minded man detect what the Free Press, in its hot temper, accuses us of, viz., coarseness. We were even very particular to say that we accepted the apology at its exact face valuation. Is it our fault if the Free Press now equivalently says that valuation is zero, since it says that it sent no apology?

The September number of the Catholic World has unusual weight and power. By far the weightiest and most momentous article that has appeared for many a month is Father Hewit's essay on the great work published last year, "Lex Mosaica; or The Law of Moses and Higher Criticism," by Lord Arthur cost per head of population has increased how the bubble of Higher Criticism has ing and sensitive of their honor, will government, when asked for its return,

Ontario, the great exemplar, the per monument of human folly that such a asting pride. non-Catholic school children of this prov- M. A., Ph. D., contributes a splendid re- though we could scarcely expect our co- of existence. Thus, by a low contemptview, profusely illustrated with portraits, religionists of the Capital, than lible piece of business duplicity, which of Canadian poets. The impression it whom it would be difficult to find more the sharpest Jew peddler, on lower Main by the taxes of Catholic parents without left upon us was that Mr. O'Hagan's worthy representatives of our creed, prose is far more suggestive and elevat- to stand forth of their own accord and ing than most of the verse he quotes. It acknowledge the elevating influence Catholics out of a reserve fund which is a pity that, writing for a Catholic magazine, he did not quote something has had upon them; yet, now that Unit-Christian or even Catholic. His nearest ed Canada has feigned to sneer at us, approach thereto is a gentle rebuke to we trust they will graciously acknowthat materialistic, and therefore, con- ledge the debt they owe us. temptible versifier, William Wilfrid Campbell.

UNITED CANADA VS, WINNIPEG

Although "United Canada" is a pretentious name, it really represents all that is mean and contemptible in journalism. It is a jackal that feeds on the meanest carrion going, and when the putrid supply, for which it exists, is withdrawn, it skulks about and utters a howl of pain. In a recent issue, under the heading, "As others see us," that disgraceful sheet talks of Catholic journalism, as though it were something to buy and sell in the markets of commerce. The only part of the article that expresses a sentiment above the carrion standard has been stolen from another journal.

The Tories and Grits are an important factor in the existence of this "Catholic" journal. They are an autocratic crowd that are hard to please, and although United Canada has done its level best to please both, like the man and the ass, it has pleased neither of them enough to enable it to obtain enough of carrion to satisfy its nungry maw.

But bad as are the politicians, national, local or domestic, and much as they worry the soul-we beg pardon-the spleen of this "Catholic" (?) paper, they are by no means as troublesome as "the element which is so much more Catholic than the Pope. Winnipeg, for instance, has a fine crop of the class referred to."

Politicians are, no doubt a bad lot, and are sometimes most ungrateful, but they are generally pretty astute. Although not over particular about the company they keep, yet there is a limit to all things, and for the honor of Canadian politicians, we are glad that they draw

the line at "United Canada." "United Canada" could stand that and be fairly happy in the thought that from all we hear, are not thinking seriously of raising their business standards, might come down to recognize it in a business sense, of course; but the one bar to United Canada's happiness and prosperity is those Winnipeg Catholics, who are more Catholic than the Pope. For years United Canada was a disgrace to the very name of Catholic Ottawa were deeply humiliated at the very sight of it. If it ever had a decent editorial, it was stolen from some other journal and palmed off as original. Its orthography, etymology and syntax were as bad as its theology, and its principles never got higher than "pap." At last its insanity reached a climax when it took the "corporal" of the Greenway government under its wing and published an interview which was both infamously false and coarsely insulting to the Catholics of Winnipeg. These Winthat unspeakable rag.

ing the deeply humiliated Irish Catholics of Ottawa into starting a newspaper which can fittingly represent their views, and which, instead of being a

in Manitoba from \$1.57 to \$2.02, while in effectually been pricked, so that "it is a prove a source of just and, we trust, as promised, made plausible excuses for

which Catholic sentiment in Winnipeg

Of course, Winnipeg Catholics could not bestow such a great favor on their co-religionists of the Federal Capital without earning the emnity of United Canada. But we can easily rest under its displeasure; we rather deem it an

MR. SIFTON'S LETTER.

The Greenway Government have done so many shady and dishonest things in their treatment of the Catholic minority, that, when any explanations are asked of them, they are forced to lie outright, or to tell half the truth, which is equivalent to lying. A Mr. Macdonald, of Mount Dennis, we are told by the Toronto despatches, wrote to our pious and godfearing Attorney General, asking if the government of Manitoba had "seized \$15,000, the money set apart for (Catholic) school purposes, and applied such moneys for Protestant school maintenance, etc." Here is Mr. Sifton's reply:

"The sum of money mentioned has been accumulated by the late Roman Catholic section of the board of education by retaining a certain amount out of the annual grants, and when or soon af ter the change of government took place. both the moneys of the Protestant section and Roman Catholic section of the board of education were taken into the direct control of the treasury department of the government the sum above mentioned was paid over and dealt with as other well to point out that the transaction referred to occurred before the school act of 1890 was passed, and had nothing to do with the change in the school system of this province, which subsequently took place. There is no connection between the two subjects, and the charge has been made by our opponents, simply to prejudice the discussion of the school question.

This is Mr. Clifford Sifton's way of lying about as shameless and disreputable a transaction as was ever perpetrated on the minority in this province. Mr. Sifton told half the truth and shielded some day or other the politicians, who, the local government, but at a sacrifice which no honest man would be guilty of, the sacrifice of truth, honor and honesty. Let us tell the whole truth for the benefit of Mr Macdonald and all others whom it may interest. For purposes of convenience and economy in the management of the affairs of the two sections of the Board of Education a clause was introduced, by the legislature of the provand the English speaking Catholics of ince, into the school act, allowing both the Protestant and Catholic sections to reserve a portion of the government grant each year, to form a reserve fund, in order to meet certain legitimate expenses. Such reservation was to be confined within a certain percentage of the government grant. Both sections of the Board availed themselves of this privilege, and at one time the Protestant section had thousands of dollars in this fund. At the time the Greenway government came into power, the amount which the Catholic section had placed in nipeg Catholics, who declined to be lied reserve amounted to something under about and insulted in the columns of \$14,000, while the Protestants had none, United Canada, made their protest having expended theirs some time preheard all over the country, and the ex- viously. The local government asked posure brought well merited infamy on that the Catholic section transfer this amount over to them, and when they The Catholics of Winnipeg made their demurred, the government assured them protest so effective that United Canada | that they only asked it to be paid over is still reeling under the blow it then re- as a matter of form, as they were adoptceived. More than that, the Winnipeg ing some new method of dealing with Catholics were the direct cause of goad- school funds, and promised the Catholic section, who alone had a right to the administration of these moneys, that they would return it again to them. The Catholic section of the Board of Educatsource of deep humiliation and disgrace ion, believing that they were dealing Hervey and fourteen other men learned to a refined and sensitive people, who, with honest, honorable, truthful and rein Holy Scripture. Father Hewit shows by nature and grace, are refined in feel- liable men, handed over the money. The

retaining it until they passed the school This is something which Winnipeg act of 1890, by which the Catholic custostreet, would scorn to work off on a poor gentile, these "gentlemen" defrauded the the school laws of the province gave them full power to accumulate and administer. These are the facts, Mr. Macdonald; this the whole truth, the slick pious gentleman who wrote this letter to the contrary notwithstanding. When he says that the government, soon after it came into power, took over the moneys of the Protestant and Catholic sections, he stated a half-truth again. The Protestant section had no reserve fund to hand over, and by wording his letter in such phaseology, Mr. Sifton seeks to mislead his correspondent by implying that what was done to the Catholics was also done to the Protestants. This is both mean and misleading, as well as unfair, but is only what might be expected from a government capable of such an act of spoliation.

The very tricky attorney general says: "the sum above mentioned was paid over and dealt with as other school moneys." It was paid over on the distinct promise that it would be returned to its custodians. The government violated their promise and never paid it back. Although the Catholic Board was not abolished for a considerable time after they paid this money over to the government, and although they asked it to be returned to them as promised, the government never returned it. If, therefore, it was dealt with as other school moneys, if it was ever expended for educational purposes, it must have been in the interests of the Protestant schools. Why, then, did not the attorney general honestly answer Mr. Macdonald's questschool moneys. Perhaps it would be ion, and say "The government obtained this money from the Catholic section of the Board of Education under false promises, and then refused to return it. We dealt with it as we did with all other moneys of the Catholics, we paid it over to the Protestant schools which for appearance sake we call public schools. We did not seize it. They gave it to us and we kept it, and appropriated it to our own purposes." That would have been honest and truthful, and Mr. Macdonald would not have been left to believe that the Catholics were not robbed and deluded by his friends, the Manitoba government.

> Mr. Sifton says this charge has been made by the opponents of the government simply to prejudice the discussion of the school question. Indeed! This charge, standing alone, should be sufficient to brand the government as a pack of imprincipled rascals, without any reference whatever to the school question itself. But poor honest and religious Mr. Sifton blaudly informs his friend, Mr. Macdonald, that that little harmless transaction was aside altogether from the school question "and the charge has been made by our opponents, simply to prejudice the discussion of the school question." What terrible fellows, these opponents of the government are! The school question, with all its details of basest treachery, violated promises, broken pledges and deepest duplicity. this innocent and harmless school question is sought to be prejudiced, by the opponents of the government by charging it with another equally treacherous act of spoliation! Was there ever a more wicked combination in this world of wickednes than these opponents of the good, the truthful, the honorable and the great Mr. Sifton. For shame! For

Dr. Morse's Indian Root Pills remove all obstructions, purify and give to the skin that beautiful clear and healthful look so truly admired in a beautiful woman. At certain periods these Pills are an indispensable companion. From one to four should be taken each day, until relief is restored. A few doses occasionally will keep the system so healthy, and the blood so pure, that diseases cannot enter the body. Dr. Morse's Indian Root Pills are sold by all medicine dealers.

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Continued from page 1.

led to anything which would be of much service to any one, but yet I hope that it will arrive somewhere. I spoke of publication in my first letter, instead of of discontinuing the medicine when a (as usual) in the last of the series, be-(as usual) in the last of the series, because not long ago I got into trouble for adopting the other course. Perhaps we may drop the subject at present. Meanwhile believe me, yours very truly,

JOHN S. EWART.

Dr. Caven, having understood by the last sentence that Mr. Ewart desired to drop the correspondence, the debate ceased. The subsequent letters containing explanations are not of general interest.

CAPITAL AND LABOR.

The Church the Only True Arbiter,

Speaking at high mass at the Church of the Immaculate Conception yesterday, the pastor, the Rev. Father Cherrier, said Monday being Labor day he was glad to be able to tell the laboring class. which he was proud to say, composed the very great part of that parish, that they should celebrate the day in a fitting manner by showing boldly what an important factor they were in the social edifice. Capital, it was true, was a great power, but what would its power amount to without hands to move it. On the other band labor would prove a very weak element in society without capital atits back, wherefore capital and labor should respect and love each other as two brothers or sisters of the same household. Should the one ever become jealous of the other, or refuse to treat the other with a true spirit of justice and liberality, the social edifice must soon be brought to ruin. There should therefore of health to the cheeks. These pills are a positive cure for all troubles arising exist an independent power to always maintain a proper equilibrium between maintain a proper equilibrium between a shattered nervous system. They are these important factors, and the church, a specific for troubles peculiar to females, the church alone, was endowed with that divine charity which could do justice to all. So long as this wise and loving mother, the Church, was dispised, so long would society be threatened with disturbance, and even ruinous war. Let them pray tnen that the arbitration of the Pope, which in the ages of faith prevailed throughout the whole of Christendom, and which had been repeatedly resorted to even of late years for the settlement of most difficult questions arising between temporal powers, might also be resorted to whenever difficulties might have to be settled between capital and labor. Where was Peter there was also light and justice and charity dispensed and exercised equally in favor of all.

NEAR THE DARK VALLEY.

A Young Girl Rescued From an Early Grave.

Pale, Listless and Weak, the Victim of a Hacking Cough, She Was Apparently Going Into a Rapid Decline-A Case of Deep Interest to Every Mother in the

From the Cornwall Standard.

It is now a common thing in this locality to hear people acknowledge the won-derful benefit they have derived from the use of Dr. Williams' Pink Pills, and it is not to be wondered at that the drug-gists find the sale of this remarkable medicine so large and yet constantly increasing. We could give any number of instances of splendid results following the use of Pink Pills, but so many of these are well known to many of our readers as to not need recapitulation. However, now and again a case of more than usual interest arises, and we will give the particulars of one of these for the benefit of the public at large. Some years ago a young girl of 14, a daughter of Mr. Leon Dore, a well known and respected resident of Cornwall, began to show serious symptoms, and caused her mother great anxiety. She was just at the critical period of her life, and medical aid was called in and everything done



"Was Merely a Shadow of Her Former Self."

to help her. But it appeared to be useless, and week after week she continued to grow worse, until it was evident she was fast going into a decline. A hacking cough set in, and the poor girl who was formerly plump and healthy looking, with bright, rosy cheeks, began to waste away and in a few months was merely a shadow of her former self. Her mother had about lost all hope of saving the young girl's life, the doctors being apparently unable to do anything to check the ravages of the mysterious disease. At length the mother's atten-

tion was directed to Dr. William's Pink Pills, and she decided to give them trial. A box was taken, and, as the girl did not show any visible signs of improvement, her mother was on the point box was not a fair trial, and induced her to continue the Pills. By the time a second box was completed there was some improvement noticeable and there was joy in that small household, and no more persuasion was needed to continue the treatment. The use of the Pink Pills was then continued for some months, by which time the young girl had completely recovered her health and strength. To-day she is the very picture of health, and the color in her heeks is as bright as it was before her illness commenced. To those who saw her during the days of her illness and suffering, her recovery is little short of a miracle. Mrs. Dore freely gave the Standard reporter permission to publish an account of her daughter's illness and recovery. She said she could not find words strong enough to express the gratitude for the miraculous cure this great life-saving medicine had effected in her daughter's case, and she hoped her testimony might be the means of leading others similarly afflicted to give them a trial.

After writing the above, the reporter again called on Mrs. Dore and read it to her, asking her if it was entirely correct. She replied that she would like to give even stronger expression to her appreciation of this wonderful medicine. She further said that Pink Pills had greatly helped herself. She had been suffering from the effects of an attack of la grippe, and the Pink Pills had restored her to health. Her daughter also expressed her gratitude for the extraordinary change this medicine had wrought in her health.

In the case of young girls who are pale or sallow, listless, troubled with a fluttering or palpitation of the heart, weak and easily tired, no time should be lost in taking a course of Dr. William's Pink Pills, which will speedily from a vitiated condition of the blood or correcting suppressions, irregularities, and all forms of weakness.

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

ST. MARY'S COURT No. 276.

Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month,; in unity Hall, McIntyre Block.
Chaplain, Rev. Father Guillet, O. M. L; Chief Ran., D. F. Allman; Rec. Sec., T. Jobin; Fin. Sec., H. A. Russell; Treas., G. Germain.

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Honorary President and Patron, His Grace the Archbishop of St. Boniface.

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1	Kea	na, d up	Miles from Winnipeg		South Bound. Read dow	
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PORTAGE LA PRAIRIE BRANCH.

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5.45 p.m. 5.58 p.m. 6.14 n.m. 6.19 p.m. 6.42 p.m. 7.06 p.m. 7.25 p.m. 7.47 p.m. 8.00 p.m. 8.80 p.m.	32.2 39.1 48.2	*.White Plains *Gravel Pit Spur *.La Salle Tank *Eustache *Oakville	11.00 a. m. 10.35 a. m. 10.28 a. m. 10.05 a. m. 9.42 a. m. 9.84 a. m. 9.22 a. m. 9.00 a. m.

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CALENDAR FOR NEXT WEEK.

SEPTEMBER.

6, Fourteenth Sunday after Pentecost— Feast of the Nativity of the Blessed Virgin. 9, Monday in the octave of the Nativity.

10, Tuesday-St. Nicholas Tolentine, Confess 11, Wednesday in the Octave.

12, Thursday in the Octave.
13, Friday in the Octave.

14. Saturday-Feast of the Exaltation of the Holy Cross.

CITY AND ELSEWHERE.

His Grace the archbishop intends to visit Fort Francis on the 18th inst.

Rev. Father St. Germain returned to his mission at Fort Ellice on Thursday.

Branch No. 52 of the C. M. B. A. hold a regular meeting at Trinity Hall this

THE number of patients treated at the St. Boniface Hospital last week was 53, of whom 35 were males and 18 females.

His Grace the Archbishop left on the west train on Thursday with the inten-tion of visiting Oak Lake and Deloraine will make a model pastor. From Kemwhere he is to administer the sacrament of confirmation.

Rev. Father Lacombe who has been east presenting the claims of his Half-breed settlers regarding lands and patents, passed through the city on his way west last week, spending one day as the guest of His Grace the archbishop.

Rev. Father Cherrier announced at High Mass at the Church of the Immaculate Conception on Sunday that until further notice a sermon will be given every Sunday evening between Vespers and Benediction. The Vesper service will be considerably shortened so that the congregation will not be kept much, if any, longer than heretofore.

On Sunday evening last Rev. Father Cherrier continued the series of instructions he has been for some time giving on the Apostles' Creed. He spoke on "the Communion of Saints" and delivered a most instructive discourse which was listened to with the greatest attention by a large congregation amongst whom were noticed several strangers.

On Monday evening next the members of the Catholic Truth society re-open their fall and winter series of meetings. It is hoped by the officers that there will be a large attendance of members.

Addresses will be delivered by several of the brothers, and the programme for future meetings decided upon. The improvements made in the hall on Water street in the spring, and which we described at the time, will tend to make the headquarters of the society a pleasant members during the coming months.

The annual retreat of the Oblate Fathers of the Archdiocese closed on Wednesday last, His Grace the archbishop presiding at the concluding func-tion. The following day most of the Fathers left the city for the scene of their missionary labors. Rev. Father Bois-rame, of Ottawa, who preached the ser-mons during the retreat returned to his home the same day. Rev. Father Blais went to Rat Portage as Superior at that point, where he will be assisted by Rev. Fathers Fox and George. Father Baudin will assist Father Cahill at the Fort which bind all the members together, Francis mission.

On Friday last the inmates of the St. Boniface orphanage had a most enjoyable days outing at Elm Park. They were taken to the Park on the electric cars free and were given free rides on the merry-go-round by the proprietor, Mr. Young. The outing was arranged and superintended by the following ladies of St. Mary's Parish: Mrs. Cass, Mrs. Cass, Mary's Parish: Mrs. Cass, Mr Mrs. Monchamp, Mrs. Marrin, and Mrs. Jobin, who, we are sure, were amply repaid for the trouble they took by the unbounded enjoyment of the little ones.

The open air concert in the grounds at the Archbishop's Palace, St. Boniface, on Wednesday last was a great success and health and spirits. At the time of her the promoters are not only to be congradeath she was just ten years and one tulated, but to be thanked for providing so enjoyable an entertainment. The scene in the grounds was a very fairy raid and the vocal selections given by Miss Barrett and Mr. Crick, as well as the pieces rendered by the St. Boniface band were all excellent. During the evening His Grace the archbishop held a reception at which many hundreds of people attended, and he was presented by St. Mary's Ladies' Aid society with a valuable breviary for which he returned his most sincere thanks.

That indefatigable worker in the cause of Catholic immigration, the Rev. Father Morin, was in town last week en route to his settlement proth of Edmonton. We were glad to hear that his people there have met with great success this year, and have just harvested the best crop they have taken off since they have been there. Father Morin intends to make a collection of grains, grasses and

roots which will first be exhibited at Montreal and afterwards be retained as a permanent exhibition at the emigration office which is being opened by the Rev. Father Corbeil. Father Clout-ier is busy making a similar collection in Manitoba so that all sections of the country will be thoroughly advertised in the Province of Quebec during the coming winter, and the prospects are a good number of new settlers will be the result.

The Catholic Schools of the city all re opened after the long summer holion Tuesday, and at each institution the attendance of pupils was larger than ever before. This continued increase in the number of scholars, and the regularity and promptness which mark their attendance, shows how thoroughly the schools are appreciated by Catholic parents, and the immense sacrifices the parents make to maintain them prove how deep rooted is their desire that their children shall not only have the best chance possible to obtain a sound secular education, but shall also be trained in the knowledge of divine religion and in the practice of virtue.

CATHOLIC ORDER OF FORESTERS.

Sick Benefits Discontinued by the Winn ipeg Court, No. 276.

We are requested by the recording secretary of St. Mary's court No. 276 of the Catholic Order of Foresters to announce that the by-law under which sick bene-fits have heretofore been paid has been rescinded. All members are requested to bear in mind therefore that for the fu-ture and until further notice no such benefits will be paid.

Kemnay Notes.

Rev. Father Jubenville the new parish priest of Brandon, visited the Catholic families of Kemnay on Tuesday. The reverend gentleman, though very will make a model pastor. From Kemnay he proceeded to Oak Lake to meet His Grace the archbishop, who arrived there on Thursday night and administered the sacrament of confirmation on Friday morning to some twenty-five candidates amongst whom was an elderly convert who was received into the church about two months ago.

A preliminary meeting of young men interested in the organization of a Court of Catholic Foresters was held in Brandon on Friday evening.

A large number of clergymen went west on Thursday night's express. Amongst them was the veteran missionary, Rev. Father Lacombe.

A young man named Rowe, 20 years of age, who came to Kemnay from Chicago last spring, met with a painful, if not fatal accident, on his grandfather's farm, four miles south of here on Thursday morning last. He was bringing home a wagon loaded with grain when he was thrown from the load by the breaking of the front of the rack and the wheels passed over his head crushing in both jaw bones. He was picked up insensible. Two doctors were soon in attendance and rendered all the relief possible; but little hope is entertained for saving his life.

A SECOND BEREAVEMENT.

Dr. and Mrs. J. K. Barrett Lose Another Daughter.

God has once more visited the summer home of Dr. and Mrs. J. K. Barrett at Lake of the Woods and in His infinite wisdom and goodness has seen fit to take another of their little ones to himself. This time it is Eva (Mary Eva Benedicta) whom they mourn, and only those will be able to realize the full extent of the bereavement which those remaining have suffered in the removal from their midst of one they so dearly loved for her sweet manners, her bright and lovely last about 7 o'clock after what must have been a very short illness, for although we have received no particulars on this point, we know that as late as the previous Wednesday she was in the best of month old having been born at St. Catherines, Ont., on the 1st August 1085; and she had the great happiness of making her first communion on the day she died, Father Cahill being present and administering all the last rites of the church. which is, we are sure, a source of great consolation to her parents. The funeral took place on Tuesday at the Catholic cemetery, Rat Portage, the remains be-ing laid to rest side by side with those of her sister Monica who preceded her by only a few short weeks. There is no need for us to say that the sorrowing family will have the heartfelt sympathy of everyone who hears of this their sec ond bereavement within such a brief period, and many prayers will be offered in their behalf to the Heavenly Father of all mercies, who alone is able to comfort and console them at such a time. R. I. P.

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