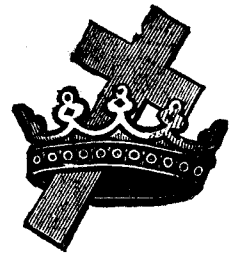


# Northwest Review



"AD MAJOREM DEI GLORIAM."

THE ONLY JOURNAL DEVOTED TO THE INTEREST OF ENGLISH SPEAKING CATHOLICS WEST OF TORONTO.

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## HONORABLE JOHN COSTIGAN.

It has often been our pleasure and privilege to point out to our readers the individual worth and public integrity of our Irish Roman Catholic representative in the Dominion Government. Many of the utterances of the REVIEW may have been considered not wholly impartial, because of our being an organ representing, more or less, the views of our fellow countrymen. We are pleased, therefore, to produce the opinion of a public Protestant newspaper, the St. John N. B. Gazette. As Mr. Costigan is a New-Brunswick representative in Parliament for thirty years and a Cabinet minister for more than thirteen years, the Gazette knows him well and is therefore highly qualified to give an opinion. These circumstances add particular weight to the following deserved tribute to the personal integrity and public services of the Hon. John Costigan:

"Hon. John Costigan, Minister of Marine in the Dominion Government has now entered upon his fourteenth year, as a minister of the crown. Entering the Privy Council, as Minister of Inland Revenue, Mr. Costigan performed some excellent public service, and left that department thoroughly organized in every particular for the work it has to perform. From the Inland Revenue Department, he went to the office of Secretary of State, but he was only a few months in that department, when, by the vacancy in the cabinet caused by the death of Sir John S. D. Thompson, through which Sir Herbert Tupper was transferred to the Department of Justice, Mr. Costigan became Minister of Marine and Fisheries, one of the most important in the cabinet, and a position which has been filled by such men as Hon. Peter Mitchell, Sir Albert J. Smith, Hon. George E. Foster, and other notable names among the statesmen of Canada.

"Mr. Costigan entered the cabinet as the representative of the Irish Catholics of the Dominion, but he is, as well, one of the representatives of the province. Up to the advent of Mr. Costigan in the ministry, the Irish Catholics of Canada had received but scant justice at the hands of either party, or conservative. They held but few important offices in the whole Dominion and practically none in the province of New Brunswick. In 14 years, Mr. Costigan has appointed no less than 150 Roman Catholics to offices. The aggregate salary annually of his appointments is \$110,225. In addition to appointments, Mr. Costigan has been successful in promoting 45 of his own creed in the civil service, the increase in salaries amounting to \$61,165. The total number of employees affected through the direct influence of Mr. Costigan is therefore 245. But while taking care that his co-religionists should receive justice at the hands of the ministry, Mr. Costigan has not been unmindful of others. He has appointed 76 persons to office who were not of his own faith, and whose aggregate salaries were \$88,508, and promoted 78 whose incomes amounted to \$76,720. The total number of employees who were affected outside of the Catholic faith is 276.

"Mr. Costigan is one of the most approachable of the ministers at Ottawa, and always prepared to give a hearing to any of the civil service who have complaints to make concerning his office. The charwoman of his department can approach Mr. Costigan with as much certainty of being heard as the deputy minister, provided there is any cause for the interference of the minister. In this way, Mr. Costigan has made himself hosts of friends amongst the civil service staff, and no one has more admirers than he among the government employees. He has never been known to have dealt unfairly with the well-deserving civil servant, no matter of what creed or nationality he might be, and promotion by seniority, if the applicant was otherwise qualified, has always been his guiding principle as minister. Mr. Costigan lays no particular claim to statesmanship but it is a well known fact that no man in parliament or out of it is better acquainted with the resources of the Dominion than he, and even in Newfoundland, he has travelled through the wilds, and over rivers and lakes that are known to but a very few.

"The recent attempt to besmirch his character by a few contemptible grit politicians, has thoroughly and completely failed. Mr. Costigan is a man of sterling honesty and integrity, and these characteristics have ever been notable since his entry into the service of the people. Long before Mr. Costigan was appointed a minister he had served his party well and faithfully in Parliament, and had done whatever he could for his own constituency and the province, which for a period of 30 years have recognized him as one of their leaders in politics."

## AN OUTSIDE OPINION.

Montreal Star, Aug. 14.

When the crows begin to gather, it is time for the wounded horse to take grave heed of his condition. The New York "Sun," a tireless enemy of British institutions on this continent, is interesting its readers in the question, "Will there be Civil War in Canada?" The Manitoba situation is the ground of its hope. After picturing the Federal authorities and the Manitoba Government as standing front to front with loaded "remedial orders," and such like weapons in hand, it concludes that "it is nothing short, then, of civil war, which seems to be the outcome of the education crisis in Canada." Proceeding, it draws a parallel between the present difficulty and the Riel rebellion, and gravely assures its constituency that "one of the most embarrassing questions which will confront Mr. Chamberlain, in his post as secretary for the Colonies, will be whether, seeing that the Protestants of Manitoba refuse to obey the mandate of the Imperial Privy Council, he will authorize the Dominion Government to resort to military force for the purpose of executing measures designed to reinstate the Catholics of Manitoba in their legal rights with regard to school scenery."

That this is chattering nonsense does not dispel the ugly fact that hostile eyes are watching to see us stumble. The collapse of Confederation might mean Annexation; it must mean the permanent weakening of the nation that is growing up north of the St. Lawrence and the 49th parallel to be the most serious rival of the United States. And it is by no means wholly nonsense to consider the possibility that a feud might arise over this Manitoba matter, bitter and blind enough to tear the Dominion to pieces. It is absurd to imagine that armed forces should ever be called in, but harmony and the national feeling can be slain without so much as the appearance of pipe-clay. That the "Sun" calculates upon this battering to fragments of Confederation is shown by its closing paragraph:

The dilemma, then, in which the Canadian Tories find themselves is this: If they make up their minds to enforce the Constitution of the Dominion they will provoke civil war in Manitoba, and will cause the Protestants who constitute a great majority in Ontario, to regard with detestation the scheme of the Federal union contrived by Sir John Macdonald. If, on the other hand, the Dominion Government shall decline or delay to employ force for the coercion of Manitoba, the Catholic masters of the Province of Quebec will have a strong motive for seceding from a confederation in which their co-religionists are deprived of their legal rights.

When the enemies of British connection and Canadian autonomy write in this strain, is it not time for our people to call a halt? Are we not nearing the danger line? Is it not possible that our leaders may awake a spirit in the bosom of the masses that will carry us, pell-mell, to national wreck? And, before we take this risk, should we not carefully enquire what lies beyond? Let those who say, "We must have our way in this Manitoba affair, no matter what may become of Confederation," tell us why they believe we would be better off if every British treaty were torn up, if every distinctive Canadian institution were flung overboard and we were to trust our future to the great American experiment. Let us be frank about this thing and do nothing in haste. We can venture no leaps into the dark. The issues involved in the Manitoba matter are grave; but the United Empire Loyalists did not dare a pioneer's life on these shores for nothing. The Catholics of Quebec did not reject the overtures of 1776 for nothing. Protestant and Catholic, we did not repel invasion in 1812 for nothing. We have not laboriously built

a complete system of Canadian canals, constructed Canadian railways from Vancouver to Halifax, and equipped this country for an independent existence for nothing. Grave as the Manitoba question is, it is surely not impossible for us to find a common ground of settlement which will relieve us of the necessity of wiping our history for over a hundred years off the slate.

## NO PLAYING WITH FIRE.

From the Montreal Star.

Religious conviction is a dangerous force to play with. When once in full cry, it knows not the meaning of moderation. History credits it with a longer list of superhuman achievements and debits it with a darker record of relentless conquest over obstacles between it and its goal, than is written down against any other motive-power that moves humanity in masses. Nor is this religious conviction confined to this or that form of belief. It is common to all religions; and is by no means strong in proportion as the religion which inspires it is true. Hence it will not do for any one to scout the presence of religious conviction among men who do not believe as he does; for it was religious conviction that produced the mutiny in India as truly as it is religious conviction that sends the Christian missionary to that country to-day. If it were possible to mass together all that this force has driven man to, the result would be astounding. To-day we trace the wars of conquest in the ancient world largely by finding where and when this people imposed upon that the worship of their gods. The preservation of the Jewish nation, the Crusades, the Mohammedan conquest, half the wars of Europe, the abolition of chattel slavery, are all monuments showing the dynamic power of this force; and it is as easy to stir it into action now as ever.

So long have we been accustomed to regard our politics as essentially a medley of petty interests that people will be slow to believe this great map-making force is to-day in danger of entering our political orbit. Yet the premonitions of its coming are plain enough. The religious leaders of our people, who necessarily have this force more or less within their keeping, are with some approach to unanimity stirring it to life over the Manitoba school question. Very swiftly this issue is being taken from the domain of education and thrust into the domain of religion. Discussions are heard with increasing frequency in which it is not the constitutionality of the Greenway acts that is debated, nor the expediency of this or that system of school control, but the comparative merits of the two religions that are supposed to front each other over the matter. Religious leaders—some of them at least—are appealing to their people to stand by this or that side of the question, through loyalty to the Deity; and no stronger appeal can be made to any religious community. These facts are written down not in censure, but to call attention to the alarming state of affairs. In such a community as ours, religious leaders, who conscientiously believe what they preach, can hardly escape from the conviction that the cause of their church is the cause of God. Then all available censure is needed for such politicians as insist upon keeping this inflammable question alive for political purposes.

But it will be seen that the religious convictions of Canadians are being appealed to, not to unite to protect the nation as was the case with the Jews and all peoples to whom this force has been a strength, but to array themselves in two hostile camps under circumstances in which civil discord must mean national death. We have been near to suicide in this way before. We know the dangers of the path, and it is not easy to see how we can escape from it again, if again we rush into it. We have tried civil legislation as a means of escape from the gulf, and it has failed. We are now trying Confederation with special care for the rights of minorities; but two opposing columns moved by religious conviction to whom compromise is sin, can block this machine as well as the other. And then what? Annexation? Rebellion? Implacable hostility between the two halves of a community of less than five millions?

The absolute victory of one section over the other in this Manitoba matter can hardly fail to produce one of these results. For it is one of the distinguishing qualities of religious conviction when thoroughly aroused that it knows not defeat, and what is equally pertinent—it hates a compromise. Unless we have flung patriotism overboard, one section of this country simply cannot afford to conquer the other in this Manitoba dispute. It is "peace with honor" that should be given to both sides; and peace before the muzzin shall have touched the heart of the faithful with his mystic call. Once let a religious crusade begin, and a compromise will be fully as difficult as it was in the sixties—and what substitute have we for the Confederation scheme?

A speedy settlement on just lines in obedience to the judgment of the Privy Council, and with full respect for the convictions of Manitoba, majority and minority alike, is a duty incumbent upon every statesman concerned. If, unhappily, we find at this crisis that we have put ourselves in the power of men who are no more than politicians, we may deserve our fate, but it will be none the less bitter.

## Admirable Sermon by His Grace of St. Boniface.—Three Kinds of Schools.

From the Nor'-Wester.

It was announced at the High Mass in St. Mary's church on Sunday that His Grace Archbishop Langevin, would officiate at the evening devotions. This attracted to the Vespers an unusually large number, not alone of Catholics, but of believers in various other creeds. Needless to say, St. Mary's people proper turned out en masse, for their former pastor and present archbishop is dear to their hearts, even as they are to him. In the sanctuary were as many of the Oblate Fathers as could be accommodated. There are nearly thirty of them on retreat now at St. Mary's. After the Vespers and immediately before the Benediction, His Grace, standing on his throne, turned towards the congregation, and after a second or two of pause, said "Hast thou children? Instruct them!" Taking this for his text, he proceeded and said that whenever he comes to St. Mary's he is prompted to speak to his former parishioners. In the present instance the re-opening of the schools urged him to address them on a question of vital importance—the school question. This is a question which the people should study thoroughly in order to practice well the principle upon which it is grounded; it is the great, fundamental question of education. "To whom does the child belong?" asked the archbishop, "to the parent, or to the State? After God, whose is the child?" Here, he said, begins the conflict between two great powers, the power of the State and the power of the parent. "Whose is the child? It belongs to him who can say, even as the Father said, 'this is my beloved son.' This doctrine that to the State belongs the right to educate the child was not something new, it dated back to pagan times. He referred to it as Plato's doctrine. If this doctrine be the true doctrine, if the State has the right to educate the child, why then, he asked, has not the State the right, or rather the duty, to feed and clothe the child? The right to educate the child is a parental one, and no power on earth can destroy it, he said. The Christian parent should give a Christian education. This is so strict that the parent who willfully neglects to give a Christian education to his child, when it is in his power to do so, sins mortally. Continuing, His Grace said that there were three kinds of schools. First, the State schools, or Godless schools. This word 'Godless' was highly applicable to them, for the State recognizing no religion, her schools cannot logically recognize it. The second class of schools were those where religion was allowed to be imparted, but was circumscribed by clearly defined limits, where a special hour was set apart for the teaching of religion, and where such teaching was prohibited during all other hours. The third class was the truly Christian school. As to the first system, or Godless schools, he repudiated them in their entirety. In the second system—here the Archbishop

spoke at his best, his words were full of sarcastic invective, and in no subdued tones did he express his views on the subject—God, he said, was recognized; religious teaching was allowed, but only after a certain stated hour. At half past three o'clock the children were allowed to be instructed in religion. What did all this mean? It meant simply this, he said: God is recognized, but only when it suits the school board. This was illogical in the extreme; it is impossible to go part way with the Creator. He cannot be recognized now and cast aside the very next moment. If the Creator has the right to enter the school at 3.30 o'clock, so, too, has He the right to enter them at any and every hour of the day. But those people would say, he continued, they would say to the Creator of all, the Redeemer of mankind—"Your hour has not yet come, stand aside the doors cannot yet be opened to you. It is not half past three o'clock. Come around then and you will be allowed to enter." While delivering this, the Archbishop threw all the sarcasm he was possessed of into his words, and pointed to the door of the church as if he himself were in reality addressing the Creator. Such schools are not Christian schools, he said; they are but a makeshift. They are destructive to religion. Of course, he added, they are preferable to Godless schools; they are better than nothing. The third system was the one which Catholics wanted, and not only Catholics, but non-Catholics as well. Thanks be to God, he said, all agree that there should be religion in the schools. The few who stood out for Godless schools were not heeded. To-day, he continued, the majority of Manitobans want religion taught in the schools, and he also believed the majority wanted freedom of conscience extended to all. If this be true, if religion must be taught in schools, he would ask what religion? Was there in all Manitoba a single non-Catholic who would deliberately impose the teaching of the Protestant religion upon a Catholic child? He did not believe it. But then, what is the real state of affairs to-day? Archbishop Langevin asked. The schools, the public schools of Manitoba, he continued, were Protestant schools pure and simple, "We are told" he said, "that we have the privilege of using the present Protestant schools. Allowed the privilege of doing that which is against our conscience! We Catholics do not reproach Protestants for being Protestants; all we do say is that we must be left free in the matter of our religious convictions." His words, he said, were not for politicians, who were making political capital out of this much vexed question of schools. They were for honest fair-minded men. He regretted that certain newspapers should deem it their bounden duty to every day devote their columns to heaping insults upon Catholics, as if the people of Manitoba came to them and demanded that such abuse be published. He was sorry that the school question should be allowed to become the shuttlecock of politics. Concluding his remarks, he said that he trusted in God, in the good Christian sense of the community. In the meantime, Catholics must wait for the solemn hour when it will be decided that the rights guaranteed by the Constitution must be held inviolate, when by an act of supreme justice the minority will be restored to the place which is theirs by constitution and law. When that hour does come harmony and peace will be once again the characteristic of this great Dominion.

During the Benediction Miss Barrett sang a beautiful Ave Maria by Ganja.

## ANOTHER JESUIT INVENTOR.

One of the great French historians has said that almost all the leading inventions of this century were foreshadowed or actually foretold by the Jesuits of the 17th and 18th centuries. Father Devine is keeping up the tradition. The Winnipeg daily papers of last week praised his wonderful invention, the automatic electric signal for freight trains, which the Rev. Father himself was here to explain. He is now gone west.

## The Pill for the People.

Murilla, Sta., Ont., Jan. 13, 1890.  
W. H. COMSTOCK, Brockville, Ont.

DEAR SIR,—Have been selling your Dr. Morse's Indian Root Pills for the past eight years; they are the only Pills for the People. After having used them once, they always come back for more.

Yours truly,  
JNO. McLEAN.

**The Northwest Review**

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**The Northwest Review**

WEDNESDAY, AUGUST 28.

**EDITORIAL COMMENT.**

The manager of the Free Press writes to us a letter of apology, of which, though not intended for publication, we must in all fairness give the gist. Mr. St. John, it appears on inquiry, was quite innocent of any intention to insult the late Archbishop by that vile cartoon inserted in the centre of His Grace's contribution. So was every one connected with the Free Press at the time quite innocent. They didn't mean anything by that daub of slime. We accept this apology at its exact face valuation.

The Tribune and its sympathizers, not having succeeded in eliciting from Dr. Bryce any reply to Mr. Ewart's letter, are trying to get a back slap at the Catholics by attacking their position in the University. One of the clique has written to point out the enormity of a possible student going through an English University without knowing a word of English. In point of fact every St. Boniface candidate knows far more of English than the average student of other colleges knows of Latin, though the latter is an obligatory subject. But the most amusing phase of this objection is that the elimination of English from the course for French students was effected by those very reformers who now deplore this elimination. For the first thirteen years of the University's life English was obligatory for French students, just as French was obligatory for English students. But the haters of everything French, who are also adorers of everything Torontonion, suppressed French for the English students, and were of course obliged to suppress English for the French students.

The position of these grumblers is exactly like that of the Fox whose tail was cut off, and who—this is an improvement on the original fable—having persuaded another fox to let his tail be cut off too, turns around upon his victim and upbraids him for the loss of his graceful brush.

Tails remind us of monkeys and monkeys of that ingenious impostor, Professor Garner, who pretended to have phonographed the language of our anthropoid cousins. He made gullible Americans believe that, sitting in a stout iron cage in the thickets of an African forest, he had recorded on the phonograph and analyzed the cries of the monkeys that chattered about him. Unfortunately, a Catholic missionary, whose guest the Professor was, testified that Garner had never used his cage, but had preferred to invent his theory out of whole cloth. The only thing he did in Africa was to write out the cleverly imagined lectures which he afterwards

turned into American dollars. Notwithstanding this exposure, or probably because the exposure of his fraud was not made sufficiently public, Prof. Garner is now announced as starting anew for his cage in the African forest with the hope of adding new elements to the monkey language. Verily the common herd likes to be and deserves to be deceived.

Nor is Prof. Garner's imposture a rare case. Many of the supposed fact-stories about animals, discoveries of skulls like the Calaveras skull, prehistoric finds and fossil remains—which have shaken the religious beliefs of unthinking and misguided millions, have no better foundation than this African phonograph tale. Accepted, without examination, as true, though the evidence may be very flimsy or absolutely insignificant, they become the germs of scientific dogmas before which the ordinary literary ignoramus bows down with abject adoration. Most of the so-called proofs of the theory of evolution rest on worthless and unsupported testimonies of this kind. Not only has the inventor of such fiction no motive for telling the truth—conscience being an unknown factor to him—but he has every incentive of popular stupidity and current sensationalism to impel him to lie cleverly.

**A SLANDER ON THE HALFBREEDS.**

We had much pleasure in reproducing last week, from the columns of the Alberta Tribune of the 30th July, a letter from that great and indefatigable Indian Missionary, the Rev. Father Lacombe, O.M.I., in reply to a most uncalled for and gratuitous slander on the Half-breeds of Lac la Biche, uttered by the Calgary Herald. Here is what the Herald said: "A more poverty-stricken, ignorant, shiftless, superstitious and cheerfully immoral community it would be difficult to imagine. In spite of the fact that they are dependent on the lake for a living, they are neither good boatmen nor good fishers. The smallest approach to rough weather will keep them hungry and starving at home, and they neither have the craft or the nets requisite to pursue the fish into the deep waters even if their superstitious dread of a vast water snake, which they assert lives in the middle of the lake, did not deter them from venturing out there."

It continues: "This community is fairly representative of those half-breed settlements in Northern Alberta whose population Father Lacombe is urging the government to place on reserves and treat in the same way as they do the Indians." No wonder this cruel and unjust language of the Herald should call forth a vigorous and stinging rejoinder from one who has devoted and consecrated a life of toil and self-sacrifice to the evangelization of the Indians of this country. It is very easy for late importations, like the Editor of the Herald, who never made an actual sacrifice for the advancement of this country, and who certainly never came here for the purpose of advancing the interests, or ameliorating the condition of the original settlers, to sit down in a cushioned chair and vilify the poor Half-breeds. Long before the Herald Editor was born, the Half-breeds of this country were the pioneers of civilization, and were it not for their friendly offices as guides and interpreters for the missionary and the government officials, it would have been an impossibility for these men to have gained the confidence of the Indian.

With regard to the charge of immorality, the Rev. Father Lacombe, no doubt, speaks truly when he says that the Half-breed has been taught many immoralities by the whites. It, therefore, ill becomes, the whites to charge him with crimes which were the result of immediate contact with their own race.

We are much pleased with the able and generous defence of the Half-breeds by the Alberta Tribune and the Edmonton Bulletin. There is no newspaper Editor in the Northwest Territories better qualified than Mr. Oliver to speak on this question and we are pleased to notice that he has both the honesty and the manliness to repudiate and condemn the language of the Herald. With two

such able and out-spoken journals as the Alberta Tribune and the Edmonton Bulletin, defending them from the vile aspersions of the Herald, the Half-breeds of the Northwest Territories can afford to treat their enemy with contempt.

We know the Rev. Father Lacombe well and we are somewhat acquainted with his scheme for the betterment of the Half-breeds' sad condition. We can, therefore, appreciate the generous indignation which he naturally feels at the cruel language of the Herald. When he first arrived in this country, the Half-breeds were the link which united him with the Indians, and were it not for them, the success which attended his evangelization of these poor savages would have been much impaired.

They were the guides, philosophers and friends of the Missionaries. They acquainted the Missionaries with the habits and peculiarities of the Indians. They introduced them, as it were, to the Indians, and acted as their guides and interpreters. This may not be known to the Herald, or if known, contemptuously disregarded by it; but it is well known to the Rev. Father Lacombe and kindly and generously remembered. We wish the Rev. Father every success in his new scheme for the betterment of those good and generous pioneers of our western civilization. That race has many claims on the country and the government of the Dominion; claims which cannot, in justice, be ignored, and the government will do well, both as a matter of justice and policy, if they listen to the representations of the Rev. Father Lacombe on behalf of a race whose natural simplicity of manner and goodness of heart are the chief causes of much of the poverty and humiliation they have now to endure.

**WE HAVE APPEALED IN VAIN.**

The Toronto Globe, which sees nothing but coercion and wickedness in the interference of the Dominion Government with the educational affairs of Manitoba, notwithstanding the fact that the Imperial Privy Council, the highest court in the Empire, has decided that the Catholic minority have grievances which must be remedied, advises the Catholic minority to appeal to the generosity and sense of justice of the local government, who will, according to the Globe, immediately grant us the relief which we have been contending for during the last five years. There is no body of people in the Dominion of Canada who more sincerely regret the unfortunate agitation—an agitation breeding sentiments that are a disgrace to our common humanity—than do the Catholic minority of this province, and we would be quite willing to do anything in reason to end this vexed question, even to the extent of appealing once more to the "generosity and sense of justice of the local government," as the Globe would have us do. But to what purpose? Surely the Globe cannot have forgotten that just one year ago the Catholic minority of Manitoba met and passed resolutions calling the attention of the local government to the injustice under which they were suffering, and appointed delegates from every constituency in the province to meet the government and appeal to the "generosity and sense of justice of the local government." These delegates, representing, as they did, the Catholic minority of the whole province, met in St. Mary's Church, (because there was no other available place large enough to hold them), elected a chairman and proceeded in a body to the provincial legislature chamber, where they were met by Mr. Greenway and his cabinet. After presenting their memorial and exposing all their grievances, and "appealing to the generosity and sense of justice of the local government," they withdrew, being promised a reply at a later date. The Premier, Mr. Thomas Greenway, some time afterward, in a letter to the chairman of that large and most representative delegation of the minority, expressed his regrets that the government could not see their way to granting any relief to the Catholic minority. Surely the Globe cannot have forgotten this little, though most important episode, in

the Manitoba school difficulty. As we said before the Catholic minority, although on every occasion treated in the most heartless and cruel manner by the local government; although every promise ever made to them has been ruthlessly and shamelessly broken; although every right and liberty guaranteed to them, not only on the pledged word of the government, but by the constitution, has been treated as though it had no force in honor, in law or in justice, are sincerely regretful of all this agitation, all these painful and unjust suspicions heaped upon them, and are willing, nay anxious, to do anything that honest and manly men may do to bring around a friendly and just settlement of this vexed question. As Christians and as Catholics we are bound in conscience not only to forgive our enemies, but also to pray for them. As good Catholic citizens, loyal to the highest interests of our common country, we cannot ignore the fact that this agitation is detrimental to the best interests of peace and harmony among brethren and fellow citizens, and, if we had the least assurance, or discovered the remotest desire, on the part of the local government to treat with us fairly and justly, we would pocket our pride, in the higher interests of the state, and once more "appeal to the generosity and sense of justice of the local government."

But the Globe was not honest in this appeal to the minority in Manitoba to seek redress from the local government. Its great object in making this statement was not to assist in the settlement of this vexed question, but to make it appear to its Ontario readers that all that was necessary for a speedy settlement of this question was for the minority to "appeal to the generosity and sense of justice of the local government." By misleading its readers and making them believe that such an "appeal to the generosity and sense of justice of the local government" would have the effect of a speedy settlement, it cunningly seeks to imply that the Dominion Government is coercing Manitoba at the dictation of the minority.

We have shown that such appeals have been made unsuccessfully by the minority, to the generosity and sense of justice of the local government; we have stated that we are willing to make another appeal if we had the remotest indication that it would be met in a spirit of fair play and justice, we have stated that we would do this, not out of any moral obligation, but for the purpose of aiding in an amicable and peaceful settlement of a vexed question and in the higher interests of the state, among whose loyal citizens we take a foremost place; but we do not see the good to be accomplished by making another appeal to men who are so blind to right and justice as to deny them to us after the decision of the highest court in the Realm. Men who decline to obey the constitution and defy the decisions of the highest court in the Empire, rather than restore to a weak and betrayed minority their first rights, lack all sense of generosity or justice, and another appeal to such men, without some indication of a change of heart, would be uselessly exposing ourselves to a further insulting refusal. The Globe was dishonest in asking us to make this appeal. Like the men who constitute the local government of Manitoba, the Globe is more anxious to embarrass the Dominion Government, and thus prevent a settlement of the question, than it is to aid in re-establishing peace and harmony by helping to restore to the minority their rights and privileges under the constitution.

**FOR WHAT PURPOSE?**

The Toronto Globe is, perhaps, the very foremost organ of the Liberal party, and, of course, is most anxious to serve that party. The Manitoba School Question has become the most important question of the day, and the Toronto Globe imagines that it sees in this question one that will not only embarrass the Dominion Government, but will, if judiciously manipulated, bring Mr. Laurier and his party into power. But we would advise our big contemporary

to exercise great caution in the political game it is playing, because much danger lurks behind its present tactics and may bring upon itself and its party the deepest kind of humiliation. We would remind the Globe that the one successful politician in the Liberal party in Canada is the Hon. Sir Oliver Mowat, and it is his broad and liberal policy towards the Catholic minority in Ontario that has made him the phenomenal Liberal success he has become. He took a broad and statesmanlike view of the situation and decided to live up to the Constitution, no matter whither it might lead. The result of that policy has been the triumph of his party and the deep and continued humiliation of his opponents, who clamored for office and sought to get there on race and religious cries.

Is history going to repeat itself? A little less than half a century ago, the Toronto Globe was the rampant champion of Protestant aggression. It became the organ of the Protestant bigots in Ontario, and made the most violent and malicious attacks on the Catholic church, her convents, nuns and priests. The Catholic Province of Quebec was the special object of its abuse and the Conservative leader was branded as a renegade Protestant and a poor, weak tool in the hands of the Quebec hierarchy. For years the Globe pursued that policy, and with what results? As we said before, that is nearly half a century ago, and although the man who was responsible for such a suicidal policy repented of his folly, the result upon his party was disastrous in the extreme, for, during that half century of our political history, the Liberal party has held office only five years in our Federal Parliament. And why? the memory of 1857 and subsequent years was fresh in the minds of the Catholics of both Quebec and Ontario. They did not soon forget the chains which the Globe of that day and its powerful leader and editor sought to rivet on their religious liberties; nor did they easily forget the gross insults and indignities and coarse abuse heaped with a lavish and malicious hand on their religion, its priesthood, and above all, its devoted and holy sisterhoods. If the conduct of the Globe in those days brought only deep and lasting humiliation on the Liberal party, what can it expect to accomplish by its present attempt to excite a Protestant cry in Ontario against the Province of Quebec? The Manitoba School Question is not one involving the rights and liberties of the people of Ontario or of Quebec. It is a question involving only the rights and liberties of the Catholic minority of Manitoba. For five years that minority have been struggling to maintain their constitutional rights and liberties. The highest court in the Empire has unanimously decided that these rights, and liberties have been invaded and must be restored. The Constitution points out the way this redress must come, and the minority have followed the Constitutional method throughout. Their only course under the Constitution was an appeal to the Governor-General-in-Council. They have made that appeal, not because Quebec is Catholic and Ontario is Protestant; not to create sympathy for themselves in Quebec, or excite animosity against them in Ontario; but because it is the only method by which their grievances can be constitutionally, and, therefore, lawfully remedied.

The fact that Quebec is said to be in sympathy with us, and Ontario antagonistic to us, is merely an accident over which we have no control. The minority here have followed the Constitution and look to the Constitution for relief. If politicians wish, for dishonest party purposes, to make our sacred rights and liberties the foot-ball of race and religious bigotry, that is no fault of ours. It may be, and undoubtedly is, unfortunate. No one deplures such tactics more than we do, who are directly interested in the issue. The Globe may think that it is good politics to say that the Dominion Government is acting more under the lash of the Quebec hierarchy than under the judgment of

the Privy Council, in the hope of exciting the bigotry of Protestant Ontario against the minority here.

The Government of Canada stands pledged, not only as a party, but also as the sworn guardians of the constitutional liberties of minorities, whether Protestant or Catholic, to follow the judgment of the Privy Council, and they will do it.

IS PARALYSIS CURABLE?

MR. GEORGE LITTLE, OF ESSEX COUNTY, SAYS IT IS.

He Gives His Own Terrible Experience to Prove the Truth of His Assertion—Suffered for Over Two Years—Both Himself and Family Thought That Only Death Could End His Sufferings—Again Enjoying the Blessing of Sound Health.

From the Essex Free Press.

Life is truly a burden to those not blessed with a full measure of health and strength, but when a strong man is brought to the verge of almost utter helplessness, when doctors fail, and there is apparently nothing left to do but wait the dread summons that comes but once to all, the case assumes an aspect of extreme sadness.



"Had to sit with feet in a hot oven."

Some four years ago Mr. Little suffered from a severe attack of la grippe which left his lower limbs partially paralyzed. He called in one of the best known physicians of Essex county, who appeared to do all that lay in his power for the relief of Mr. Little, but to no avail.

use of the Pink Pills for several months and was able to get out and do light work about his farm, which he had not been able to do for over two years.

Mr. Little feels deeply grateful to Dr. William's Pink Pills and claims that his recovery is entirely due to the use of the pills. He gives his testimony for the benefit of others who may be similarly afflicted.

On inquiring among Mr. Little's neighbors, we find that he is a man of undoubted veracity. He has lived in Essex county all his life time, and on his present farm in Colchester North, about four years. He is a superintendent of the Edgar Mills Sunday school, and his case is too well known in that district to be disputed.

C. M. B. A. Winnipeg logo and branch information.

Meets at Unity Hall, McIntyre Block every 1st and 3rd Wednesday.

Branch 163, C.M.B.A. Winnipeg. Meets at the Immaculate Conception School Room on first and third Tuesday in each month.

Meets every Monday at 8 p. m., at 123 Water Street.

Catholic Order of Foresters. Meets 2nd and 4th Friday in every month, in McIntyre Block.

St. Joseph and Catholic Truth Society OF NORTHWESTERN CANADA.

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

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Returning prosperity will make many rich, but nowhere can they make so much within a short time as by successful speculation in Grain, Provisions and Stock.

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ROYAL SCALP FOOD advertisement with image of a man and product details.

Dr. Morse's Indian Root Pills advertisement with multiple product listings.

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Table with columns for North Bound, South Bound, Stations, and Read up/down.

Table for MORRIS-BRANDON BRANCH with columns for East Bound, West Bound, Stations, and Read up/down.

Table for PORTAGE LA PRAIRIE BRANCH with columns for West Bound, East Bound, Stations, and Read up/down.

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LAKE STEAMERS From Fort William To Owen Sound. Athabasca, Sunday; Manitoba, Thursday.

Sailing from Vancouver, FOR AUSTRALIA. Miowera, Sept 16. FOR CHINA AND JAPAN.

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