

# Northwest Review.



"AD MAJOREM DEI GLORIAM."

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## THE CATHOLIC STUDENT.

**CERTAIN QUALITIES WHICH SHOULD DISTINGUISH HIM.**

**Modesty and Honesty—Scholarly Lectures by Father Tennant at Pawtucket.**

From the American Catholic News.

The Rev. J. C. Tennant delivered recently before the Young Men's Association of St. Mary's Church, Pawtucket, R. I., a lecture in which he told his hearers in what spirit their studies should be pursued.

It appears to me, said he, that there are two qualities which should distinguish all real students, and certainly and very specially all Catholic students; they are modesty and honesty. Modesty is indispensable to real progress. Self-sufficiency is a full cup which lets additions run over. One of the disadvantages to which students are nowadays exposed is the great existing temptations to be superficial; a modest estimate of the extent of our knowledge is the great remedy for this evil.

The elements of knowledge on so many subjects are brought now within the reach of every one;—there are so many books and magazines and newspaper articles which will enable a quick youth with a ready tongue to talk glibly about the topics of the hour, the latest discoveries of science, or the newest historical theory, that it is not difficult—before persons more ignorant than ourselves—to make parade of a learning to which we have not the shadow of a claim. But this sort of thing is not merely a wretched vanity—it is the very temper of mind most adverse, I will venture to say, to all real study—most sure to lead us to take up with every crude theory and passing fancy of the day—most certain to turn what ought to be the wholesome food of the mind into a destructive poison.

You, then, who wish to be real students, be first modest. Be ashamed of a moral fault—for such surely it is—to pretend to know more of any subject than you really do; be distrustful of yourselves, chary of displaying what you know—loving learning for its own sake, or for the good it may enable you to do; never using it to gratify your own vanity or to win applause for yourselves.

And, secondly, be honest in your study. Reject no proved facts, but keep ever before your minds the immeasurable distance between fact and theory. Hold hard to facts. Nothing justifies you tampering with them. You may test them as much as you will; you may often doubt—it may be your duty to doubt—what their real meaning is. They may sometimes seem to contradict each other, whether they are facts of the outer world, or of history; or facts of faith and reason. In all such cases be patient. The explanation may come quickly, or it may be delayed. It matters not. Be sure, any way, that there can be real contradiction—that God in His own good time will reconcile all seeming contradictions, and solve all perplexing enigmas. It is that impatient spirit which is so characteristic of the times in which we live, which makes difficulties of this kind so distasteful to most men that, instead of waiting for the knot to be untied, they cut it at whatever cost, and rejoice to have freed themselves from its pressure, even if it be at the price of honesty and truth.

But there are one or two branches of study in which the quality of honesty is especially required, and on which I am glad to have an opportunity of saying a few words to you. Our popular literature is a great field of study for Catholics. Almost the whole of it has a certain vein of sceptical thought running through it. At any rate its general tone seems but little to correspond with Christian ethics. For, example, it is generally assumed—one would say almost as a first principle—that worldly grandeur and material successes are the great and paramount ends of life, as being the sole matters about which we can have any reasonable certitude, and, further, that riches and prosperity and the practical achievements of science constitute, in some measure, an evidence that countries which can permanently show them are specially favored by Heaven in the matter of their religious convictions.

Of course, it is impossible to think that notions of this kind, if honestly and straightforwardly presented as formal propositions, would impose upon any person of the most ordinary discrimination and intelligence. It is more cleverly done by a process of insinuation and subtle suggestion. Newspaper articles, magazine essays, travellers' books and popular lectures, have a habit of defaming those countries which are regarded as Catholic, by representing that they are behind the age in everything that constitutes progress and modern civilization; similar statements are made concerning sections of a country and local communities, if they have any sort of a Catholic reputation; and when at length a due degree of contempt may be supposed to have been raised with regards to our religion, it is very commonly argued that a system which arrests progress, blights civilization and degrades nations, cannot reasonably be looked upon as the work of God.

All who are moderately familiar with our current literature will know that these statements are substantially accordant with the fact. Is it not familiar experience that persons, when contending that Protestantism is true and the Catholic religion false, think they strengthen their position by contrasting Spain and Portugal with England, South America and Mexico with the United States, the Protestant with the Catholic cantons of Switzerland, and Ulster with the more Catholic parts of Ireland?

Of course honest Catholics know very well—nothing being more easy of demonstration—that the facts are very seldom as they are said to be; and that, whatever may be the evils or shortcomings, actually to be found in particular countries, called Catholic, they are not to be ascribed to the religion (very often but nominally professed); but, as it would not be difficult to show, to political causes in some instances, and to direct anti-Catholic agency in others. Nevertheless, this cannot be expected to be apparent to everyone. In fact, I know that some of our young Catholics who have gone through Brown University and have followed a dishonest anti-Catholic course of study there, have imbibed this subtle form of calumny. And in more than one instance it has been seriously prejudicial to the bold Catholic faith here on them, operating in its habitual utterances like the drop of water hollowing a stone—NON VI, SED SÆPE CADENDO.

How can the evil consequences of this and other dangers of our current literature be best abated?

By cultivating the society of Catholics; by Catholics obtaining the habit of reading, with an honest, healthful taste for such publications as combat modern forms of error and unbelief, and by a charitableness on the part of the more experienced to aid those among the less so who may be troubled by intellectual difficulties that have arisen in the course of their reading.

History is another great field of study for Catholics. In this country, and indeed abroad also, the principal historical works of modern times have, generally speaking, been written in an un-Catholic, very often in an anti-Catholic spirit. A great part at least of the historical literature of the eighteenth century is instinct with this animus against everything Catholic, and it was sufficient for an historical personage to have been a bishop, monk, or pope, to make it almost a matter of course that his motive should be assumed to have been always the most unworthy, and his conduct judged in the harshest spirit.

It is happily a fact that at the beginning of the present century a fairer spirit sprang up, and a juster mode of dealing with historical facts prevailed, and it is pleasant to be able to point out that eminent among those who inaugurated this better and juster school we may place the names of the great Protestant writers, Guizot and Roscoe. But I very much fear that of late years we have been returning again to something of the less impartial and fair-minded spirit which animated, as I have said, a great portion of the writings of the eighteenth century. Old calumnies are raked up; old misrepresentations refurbished—whether it be in the furious onslaughts of Germany, or in the ribaldry of infidel Frenchmen; or, on the other hand, in those distorted pictures which mar the

beauty and detract from the historic value of Froude's and Bancroft's artistic pages.

If this be so, how is it to be met by Catholics?

By an earnest devotion to the study of history, and to a study of it in the very opposite spirit to that of which I have been complaining—in a spirit of honest fairness, and with a simple desire to be impartial. We must rejoice to think that this is already being done in these days, and that works are coming forth from time to time which tend to correct misrepresentations, and to put the facts of history, as they relate to Catholics, in their real light. But if you address yourselves as students of history, to this work, if you wish to make an impression upon those around you who are not Catholics, if you mean faithfully to fulfil the duty which lies upon you in this respect, the first quality which you must cultivate in your historical studies is an accurate and honest spirit.

Doubtless when all is done, when misrepresentations and misunderstandings have been cleared away, the pages of real history will still contain many a record which Catholics will blush to read; records of weakness and wickedness in those who ought to have been the light of the world, or who were in their day the champions of the Catholic cause. But what is this but to say that the Church on earth is made up of men full of human passions; of men with all their imperfections upon them; of men often exposed to temptations strong just in proportion to the greatness of the positions which they fill? The cause which they defend, the Church to which they belong, are not touched or tainted by their shortcomings. The virtues of the saints are the harvest of the Church—the vices of her servants are of their own sowing.

If you will devote yourselves to these studies, you will doubtless scrutinize very closely every story which tells against any one who has occupied a high place in Catholic history; and if you do so you will find many a rumor, and many a calumny, fade away like the morning mist. But you will admit what is proved to you upon good evidence—sorrowfully indeed and reverently—but honestly and in good faith.

And now a few words more and I have done. We often hear men speak as if they thought that cultivation of the intellectual powers alone would, of itself, make men virtuous. I do not think that any of you will suspect me of undervaluing intellectual cultivation, or of being blind to the importance of education in the times in which we live; but if I urge their necessity upon you, it is not that I believe that intellectual studies, however ardently pursued, will keep you from sin. The sins of cultivated men are, doubtless, different from those of the rough and the ignorant; temptations will not present themselves in the same forms to the two classes; but the knowledge of one class will give them no more power than the ignorance of the other to resist what are real temptations to either.

If I urge you, then to study, it is first because in these days of widespread mental cultivation, if you fail to keep yourselves up to the standard of knowledge around you, you will fall behind in the race of life, and be overthrown and trodden down by your eager competitors; and while you suffer yourselves the Catholic name will suffer through your neglect, and men will point to you as the living proofs of the current calumny that the Catholic Church is the enemy of human knowledge.

But I have another motive to put before you. Look round on the vast field of knowledge which God has laid, as it were, at your feet, and from which you can in these days reap the fruits with a facility unknown to former generations; look at it as it lies before you, illuminated by the light of the Catholic faith, which makes clear so many of its obscurities, and reads for you so many of its riddles—and then say whether you of all men are not called, each according to his opportunities, to make its harvest your own, that you may offer them all to Him from Whom they spring, and may be enabled to employ the intellectual powers, which He has given you, enriched by your industry and strengthened by your toil, for his service among men.

## TO MY DEAR CHILDREN AND FRIENDS

**The Half-Breeds of Manitoba and the Northwest.**

**ST. ALBERT, ALBERTA.**

MY DEAR CHILDREN:—

I write you this to-day in order to make you acquainted with this plan of a common colony in favor of all the Half-Breeds of this country.

You have already heard, for some time past, of the scheme. So far, in every place, amongst the white people as well as the Half-Breeds, this scheme has met with general satisfaction.

You all know what interest and affection have always moved me in favor of your nation. It is again thorough fatherly love for you, that I undertake to help you once more, in a new way, at this critical period of your existence. I still remember with pleasure the happy days when, under the guidance, and the safekeeping of your missionaries, you were living contented under your tents or your roofs in the midst of an abundance acquired by hunting and tilling small parcels of land.

Everything is changed to-day. Misery and poverty, among many of you have replaced that easy life of old. Far from bettering your condition, the new civilization has done nothing but render it worse. As well as I do, you see the change of life has been fatal to you in every respect. Scattered in every direction to-day; having no longer steady abodes and lands to till; living a wandering life around the new cities and towns, a very large number of you are in a more miserable condition than the Indians who have their reservations and their missionaries. Under such circumstances, in the absence of the priest's control and vigilance, children in too many instances are brought up in complete ignorance and oblivion of their religious duties.

In the course of my travels in this part of the country how often has my heart bled with sorrow and regret, at the sight of our poor Half-Breeds' decline! I said to myself "with the consent of our Bishops I will make a supreme effort to save them whose fathers were our first children in Faith." In consequence, with the divine protection, I set to work. To-day, my scheme of redemption has advanced so far:

1° On my request, earnestly recommended by the Bishops of St. Boniface, St. Albert and Prince Albert, the Ottawa Government is willing to lend to us, for ever, that is to say, as long as the end for which the demand was made, is attained, a territory containing four townships, near Egg Lake, east of Lake LaSalle.

2° This land will be entirely under the direction of the Bishops and missionaries, who alone shall have the right to distribute and turn it to use, at their own will for the greatest good of the new colony.

3° All Half-Breeds are invited to take their share of the advantage proffered by this establishment. However, we do not wish that the Half-Breeds who have still lands and houses in their respective parishes should dispose of them in order to respond to the call. Let such as those continue to dwell near their churches and their missionaries. The establishment of our new colony is for those who have no longer any home and who do not know how to earn a living.

4° The Half-Breeds who will come and settle among us, while being usufructaries of the portion of land which will be allotted to every one of them, will never be able, nor will their offspring, to sell, alienate or mortgage that property. If any of them leave the colony it will be their own business, but they will carry off nothing but their furniture and cattle. This must be well understood before effecting this change of life.

5° It is well understood that nothing is promised either in provisions or pecuniary aid, clothing, etc., but we may say that our corporation will do all in their power to aid as effectually as their means will allow those who will be determined to work and live in good accord with the missionaries.

6° If we can succeed, we propose to go on the spot, next spring, with a few families who will follow us, in order to make the first breaking of land, to erect the first houses and to sow all the grain at our disposal. We shall be compelled to go very slow, at the beginning, owing to the small resources of the directors of the colony.

7° Besides the portion of land allotted to each family, there shall be commons for hay, grazing and wool cutting, the use of which shall be regulated by the missionaries.

8° In the most suitable places of said townships, the directors will set apart two sections for the site of a church, a school, a priest's residence, etc., etc. These shall be reserved as well, on other sections other pieces of ground where other chapels, schools etc., will have to be erected by and by.

9° It shall be forbidden for white people or Indians to settle in our colony, with the exception of those who will have received from the missionaries permission to do so. It shall not be allowed to any strangers to hunt, cut hay or wool on our reservation. For the enforcement of this prohibition we shall be protected by the Government.

10° Of course, all kinds of intoxicating liquor are strictly prohibited on our territory. Any Half-Breed who will bring some for traffic or to give his fellow-citizens some to drink, shall be expelled. Any white person who shall try to do likewise, shall be prosecuted according to the law.

11° As soon as possible, we shall establish industrial schools for boys and girls who shall be instructed in schooling and the various trades, chiefly in agriculture and cattle breeding.

We do not wish that a large number of families should come at once, for we shall not be ready to receive them. We want to begin with a few families of good will with whom we wish to obtain success and to sow others that we have every reason to hope for the future.

That is, my dear children, what I had to tell you on this scheme, which is of interest to you. If, once more, you listen to the priest who is your true friend, I promise you in advance that you will again live happy and that you shall not be exposed to be at the mercy of the white people. Be confident, come and work with us on our reservation. In a short time, you will have made an establishment which will afford you an easy living and you will have the consolation to be at home, near your church, your school and your pastors.

It will be one of the greatest consolations for me, in my old age, to have done you, before my death, this good office which I beg God to bless.

Your very devoted father in Our Lord,  
A. LACOMBE,  
O. M. I.

**Infidels Reap Where Christians Sow.**

Christian denominations quarrel about the kind of religious seed to be sown in the fertile fields of public education. The infidel obtrudes his services as umpire and decides that fairness requires that denominational seed should be excluded from a field equally belonging to all. Practically the exclusion of denominationalism is the exclusion of all religion, for a denomination is but a definite form of religion, and an indefinite thing can have no existence. So the umpire makes education infidel, thus cunningly reaping a harvest of infidelity which benighted Christians, too antagonistic and bigoted to be fair to one another, fail to see is not a neutral, but a most uncompromising anti-religious denomination. — Sts. Peter and Paul's Church Calendar (Detroit).

**A Fundamental Objection to Secret Societies.**

They require an oath or promise of absolute secrecy and obedience. Such an oath, taken before knowing the nature of the secret or command, and without reservation as to their morality, implies a disposition to comply whether they be good or evil. This disposition is intrinsically wicked; so is the oath that implies it, so are the societies that require this oath. Such an oath is not binding before God or upright men; nay, if the secret or command be evil, its fulfilment is a crime, its violation a conscientious duty. — Sts. Peter and Paul's Church Calendar (Detroit).

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**The Northwest Review**

WEDNESDAY, FEBRUARY 12.

**"PLAIN FACTS FOR FAIR MINDS."**  
IMPORTANT ANNOUNCEMENT.

As an inducement to prompt payment of subscriptions, we hereby engage, from this date out, to furnish, to each subscriber who pays his arrears or pays in advance, a copy of "Plain Facts for Fair Minds" by Rev. George M. Searle, the distinguished Paulist and Professor of Mathematics and Astronomy in the Catholic University of America and Director of said University's Observatory. This book of 360 pages, which appeared only last Easter, has already reached its FIFTIETH THOUSAND. It is a lucid statement and defence of Catholic belief. Financially as well as controversially, it is the greatest success in the annals of English Catholic literature. It is as full of wisdom and wit and practical knowledge as an egg is of meat. The author, while wonderfully correct in doctrine, button-holes his reader in a way that is simply irresistible. His knack of apt illustration shows that the book is no mere result of wide reading, but the outcome of a series of personal experiences. Pay your subscription and get a copy of this admirable book as a gift from us.

**EDITORIAL COMMENT.**

**Hon. T. M. Daly's Speech.** The Hon. T. M. Daly's speech on the School Question is a masterpiece of clear and forceful statement. The Northwest deserves great credit for giving it in full last Saturday, and its own editorial, showing a practised hand that has lost none of its cunning, is fully worthy of so noble a theme.

**Father Guillet and the Tribune.** Reverend Father Guillet's categorical denial, which we reprint elsewhere from the Tribune, called for a straightforward apology. But, straightforwardness being an unknown quantity in the Tribune's stock of replies, the editor thereof appeals to an authority that lies so low as not to be discoverable, and then wriggles out of the scrape by saying that Father Guillet's statement does not "figure seriously, as the admission is made that the pamphlets were distributed." Yes, dear innocent Rich, you, who mourn over "even a misleading statement"; but your chief point was that they were distributed on the Sunday before the elections, whereas you now accept the assertion that the distribution took place the Sunday after. So, if you could succeed in being honest for once, you would admit that Father Guillet's explanation figures most seriously. However we must not ask too much; it takes a gentleman to make a frank confession of error.

**Mr. Walter W. Walsh.** "Political Economy and its Mission," the leading article in a particularly good number of the Owl (January 1896) is from the gifted pen of Mr. Walter W. Walsh, the well-known Winnipeg undergraduate of Ottawa

University. This article, which reviews the history and scope of the "Dismal Science," reveals in this young philosopher a rare power in analyzing complicated social problems, compressing much valuable matter into a small compass and balancing with judicial acumen conflicting arguments. With his painstaking habits and precocious maturity of judgment, Mr. Walsh bids fair to make his mark in the world.

**A Polished Production.** We publish in another column a lecture by the Rev. J. C. Tennian on the spirit in which the studies of a Catholic student should be pursued. Pawtucket, R. I., where this lecture was delivered, may not be a very large city; but Father Tennian would do honor to the largest and most cultured audience in the world. His essay is a practical example of that modesty and honesty which he recommends in a style that is as faultless as it is attractive. We have seldom, if ever, read so refined and scholarly a discourse.

**Father Yorke.** In our issue of Jan. 29th, a correspondent signing "Disgusted Protestant" informed us that the Rev. Father Yorke of San Francisco was carrying on a newspaper controversy with the Rev. D. M. Ross of that city. The Ave Maria of the 8th inst. now says that Father Yorke "undertook a single-handed war against the press of San Francisco, which deserves to be historical. He wields a remarkably vigorous pen, and he crushed his antagonists. At last accounts, the cowardly Chronicle was detailing reporters to gather influential opinion against 'the stirring up of religious strife.' There is use for a priest like Father Yorke—zealous, learned, literary and gentlemanly—in every large city of the Union. More power to him, and may his kind increase!"

**Sir Charles Tupper.** Sir Charles Tupper returns to the capital, crowned with the laurels of victory, in spite of an infamous roorbach circulated against him on the eve of his election. His opponents asserted that Bishop Cameron had, in a pastoral charge, dubbed them "hell-inspired." But the Casket, which ought to know, affirms that he issued no pastoral letter at all. It is now in order for the Winnipeg Tribune to squirm out of this fresh flat denial by suggesting that what Bishop Cameron may have written in a private letter has all the weight of an official pronouncement. Sir Charles, by the glamour of his very name, has already stiffened the backbone of the Administration. Had he been in power five years ago the country would have been saved much needless wrangling and consequent commercial loss. Though this is not an age of irresponsible one-man power, it emphatically worships the man of strong mind and energetic will and readily submits to his imperial sway.

**Dr. Thos. O'Hagan.** Mr. Thos. O'Hagan, M. A., Ph. D., whose career we lately sketched, contributes a pithy article on "Schools in Manitoba" to Donahoe's Magazine for February. In the short space of nine pages, our accomplished friend gives a perfectly accurate account of the past and present status of our school difficulty. The article is illustrated with excellent portraits of Archbishops Tache and Langevin, Mr. Greenway, Mr. Ewart, Mr. Joseph Martin, Dr. J. K. Barrett and Mr. Clifford Sifton. Dr. O'Hagan concludes thus: "The settlement of the question will undoubtedly tax the judgment of the Canadian people and the wisdom of the Canadian constitution, but all good citizens who cherish our laws and institutions need have no fear for the result."

**"Le Grand Coup."** Having sent for and read "Le Grand Coup," a pamphlet of some 80 pages, attempting to prove that Almighty God will strike a great blow annihilating his enemies on the 19th or 20th September 1896, we have this to say. Traversing directly the hysterical ravings of hysterical ravings of Frechette, in

La Patrie, we cannot for the life of us see that this book is calculated to do much harm. It may, of course unhinge some overwrought brains; but one cannot legislate for a bundle of nerves. On the contrary we think it may be the instrument of much good, by familiarizing Catholics with the awful justice of God. After all, the end of the world, "le grand coup," will undoubtedly come to some thirty millions of people—the average number of yearly deaths—in 1896. On the other hand, the work proves nothing. It is more ingeniously reasoned out than most explanations of private prophecies; that is all. The very title-page has a suspicious look; it bears no imprint, as if the Canadian publishers (for the type and the misprints are certainly Canadian; no printer in France would be such a bungler) were ashamed of their piracy. The date of the preface, July 2nd 1894, shows that the book had been out almost a year and a half in France before it began to spread in the province of Quebec; and yet the author himself realizes how hard it will be to crowd all the coming events into 25 months; now the events are still coming; how then can they be crowded into seven months? Again, who is Abbe Combe? Is that a nom de guerre? "Cure of Diou"? Is there such a parish as Diou, or is this only a joke: dis ou, say where? Then, the book has no imprimatur of any bishop, a very suspicious circumstance when the author interprets Holy Scripture. The only recommendation is an unsigned and undated letter from a supposedly sceptical friend, and this looks very much like a trick. No doubt this booklet is vastly superior to all the non-Catholic modern prophecies of the approaching end of the world; but, taken all in all, it is not worth making a fuss about. The prediction does not refer principally, as some have thought, to the second coming of Christ; this is merely mentioned by the way as something perhaps a hundred years ahead; the great blow—Le Grand Coup—is to be some terrible visitation of God, unlike anything that has ever yet come to pass, which will wipe out in a moment the majority of the human race, apparently all those who shall then be found in the state of mortal sin. But, we repeat, the book proves neither the reality of the dread visitation nor the probability of the alleged date.

**A PARALLEL.**

QUEBEC PROTESTANTS	ONTARIO CATHOLICS
1. They have a committee of Public Instruction, composed solely of Protestants, having separate meetings, and regulating all that concerns the school affairs of its religious denomination.	1. Nothing.
2. They have a General Secretary paid by the Government and who is in fact a real superintendent.	2. Nothing.
3. They have a Board of Protestant Examiners.	3. Nothing.
4. They have eight Protestant inspectors.	4. Two.
5. They receive a share of the school taxes levied on commercial companies and corporations.	5. Nothing.
6. Their universities, colleges, high schools, academies and model schools receive annual government grants to the amount of \$20,540.	6. Nothing.

This parallel shows what pretty fellows the Carmars and McVicars are to go blattering about in Ontario against the way their co-religionists are treated in the Province of Quebec.

[This striking tabular contrast is taken from the latest issue of La Semaine Religieuse de Quebec. To understand its full force, it will be well to remember that Catholics form a little more than ONE SIXTH of the population of Ontario, whereas Protestants are considerably less than ONE SEVENTH of Quebec's population. Another fact, too little known and appreciated is this: though the Protestants are not quite as 1 to 7 of the entire population of Quebec, they receive ONE THIRD of all government school grants. —Ed. N. W. R.]

**"HONEST BOB ON THE STUMP."**

No one who knows "honest Bob Watson" will accuse him of being an intellectual giant; but it would not be too much to expect of a man of the most

misrepresentation when treating a subject so well discussed as the Manitoba School question. Bob was educated in a backwood's township of Ontario, and, therefore, cannot be expected to be very well qualified to make nice distinctions with any degree of accuracy. This is not so much Bob's fault as it is the "system of education" in which he was developed. In his speech before the electors of Portage la Prairie he is reported by his organ as saying:

"In speaking of the school question he referred to the British North America Act, designed to assure each province and to the people of each province their just and equal rights. That act also provided that in case the minority in any province had any grievance it had the right to appeal. The minority of Manitoba thought it had a grievance and appealed. But it does not necessarily follow that because you have the right to appeal that you are right in your appeal."

The British North America Act, which is the Constitution of the country, does not only assure to each province its just rights, but, in the matter of education, it fixes the limit beyond which the province cannot go without creating a grievance, which may be brought before the Governor-General-in-Council. "The minority of Manitoba thought it had a grievance and appealed." Would it not be more accurate for Mr. Watson to say that the Imperial Privy Council, the highest court in the Empire, had decided that the Catholic minority of Manitoba had a grievance. Bob says "it does not necessarily follow, because you have a right to appeal, that you are right in your appeal." What wisdom for such a small head! The Catholic minority appealed and the highest court in the Empire decided that their appeal was right; can Bob's wise head follow the conclusion we come to that, therefore, they were right in their appeal?

What a blundering fellow Bob is, to be sure! He says: "It is claimed by some of the gentlemen opposite that if we do not give the minority of Manitoba some redress the Catholic majority of Quebec will trample upon the rights of the Protestant minority of that province. I need not stop to refute that. The fact that there are three Catholics in the province of Ontario for every Protestant in the province of Quebec is a sufficient guarantee of the right of Quebec Protestants."

After saying that we had nothing to appeal against and that we only thought we had a grievance, he tells us that certain gentlemen opposite say "that if we (Bob and company) do not give the minority of Manitoba some redress the Catholic majority of Quebec will trample upon the rights of the Protestant minority of that province." Then, the Catholic minority of Manitoba have something to redress, although they had no right to appeal for redress!

Mr. James Fisher, in one of his very able letters, recently published, shows clearly that Ontario is the only province in the Dominion whose separate schools are absolutely placed beyond the power of the Legislature to interfere with; while in Quebec and Manitoba the aggrieved Protestant or Catholic minorities have the right of appeal to the Federal Government against any interference in their educational rights. But how can "Quebec trample upon the rights of the Protestant minority" by passing a bill similar to that passed in Manitoba? The constitutional provisions regarding the rights of minorities in the two provinces are identical. In both provinces denominational schools were created after they entered Confederation, and, therefore, the only redress the minority in either province has is in an appeal to the Federal authorities. According to Mr. Watson, the Manitoba Legislature may destroy Catholic schools without creating a grievance; but should Quebec do the same, "it would be trampling upon the rights of the Protestant minority." That is, when the minority is Catholic, the constitution does not protect; but when the minority is Protestant the constitution does protect. What is sauce for the Protestant goose is not sauce for the Catholic gander. What a lofty and moral stand from which to view constitutional guarantees! Evidently the moral and religious principles in which Mr. Watson was educated must have been as faulty as his knowledge of logic and grammar.

The Catholics in Ontario could not be affected in the least by Quebec retaliating on the Manitoba majority and destroying Protestant schools there. Ontario separate schools cannot be legislated out of existence, like those of Quebec and Manitoba, because they were created before the passage of the British North America Act. Therefore, the miserable and immoral reasons given by Mr. Watson as likely to restrain Quebec, while exactly what might be expected of a member of the Greenway Government, are not such as could in any sense affect the province of Quebec. That province is governed on lines entirely different from those in Manitoba. The statesmen of Quebec were educated to think, act and speak correctly. Their sense of justice and right, aside from the guarantees afforded to the minority by the constitution, would prevent them from trampling upon the rights of that minority. None but a prejudiced and ignorant multitude like the majority in this province could be persuaded by its conscienceless leaders to exercise "rank tyranny" upon a weak majority.

**WHY IS HE SILENT?**

The Winnipeg Tribune of the 24th of January published an "item of news" in which its readers were told that the Rev. Father Guillet, O. M. I., pastor of St. Mary's Church, "distributed copies of Mr. Ewart's pamphlet to the congregation. In the course of a rather fiery sermon he contrasted the pamphlet in question with that of Mr. Wade. As to the relative merits of each, Father Guillet is said to have declared that Mr. Wade's work was unworthy of credence, because he was an unbeliever in everything, while in the other hand, Mr. Ewart was a devout Christian gentleman."

In another column we give the Rev. Father Guillet's reply, which, of course, shows that the Tribune's report was a falsehood pure and simple. No one who is at all acquainted with that paper will be surprised to find out that there was not one word of truth in its report. Its statements about Catholics and their doings are about as reliable as the telegrams which it manufactures about various other "matters of news." Let us see how many false statements are contained in that short news item.

- (1) Father Guillet did not distribute any pamphlets whatever to any one.
- (2) He, therefore, did not distribute them on "the Sunday before the elections."
- (3) He made no personal remarks about either Mr. Wade or Mr. Ewart.
- (4) Therefore, "the over-zealousness of the Rev. Father, which carried him to such lengths, making statements which everybody is aware are incorrect," has not the slightest foundation whatever; it is an unmitigated lie, for which the Tribune is responsible.

But the Tribune, like all mean and lying slanderers, is not above escaping from a compromising and dishonorable position by pleading "good faith in the matter and no wrong intended." Its informant is simply a liar. That is the explanation. But the Tribune meant no wrong. "Doubtless the GENTLEMAN (?) who supplied the information will have something to say." This is the gentlemanly (?) way the Tribune editor has of telling its readers that Father Guillet was not stating the truth in his letter. We have waited two weeks to hear what the Tribune's informant had to say. "The member of St. Mary's Congregation who was present" and furnished the innocent and confiding Tribune with this "item of news," is discreetly silent. Will the Tribune explain why he is so silent? Is it because the informant is a myth, or is it because he is a lying coward, who dare not reveal himself? If he really exists in human form, it would be interesting to know what the Tribune thinks of him anyway. But then it might be expecting too much of the Tribune to ask it to be frank and honest in dealing with shortcomings so common among its own staff. A newspaper can never hope to be considered respectable and reliable that will publish news received from questionable sources and the Tribune

would do well to note carefully what the Rev. Father Guillet says in the closing paragraph of his letter: "Kindly oblige the public by taking a little into consideration THE CHARACTER AND INTEGRITY of the informants from whom you receive such reports, even though they may come from some presuming to call themselves Catholics."

If the Tribune will accept this friendly advice and honestly take it to heart, its vast imaginary army of "staunch, intelligent and prominent Roman Catholics" will dissolve into their air and its reports about Catholics and thin sayings and doings will be much more trustworthy than they are at present.

LETTER FROM FR. GUILLET

To the Editor of the Tribune. SIR,—My attention is called to a paragraph concerning me which appeared in your issue of Friday last. While adhering to every word I made use of on the occasion referred to, I feel it my duty to say that there is not one word of truth in your report.

First—No books or pamphlets were distributed in or about St. Mary's church or Presbytery on the Sunday preceding the election. It was only on the following Sunday that the members of the Catholic Truth society handed out a large number of Mr. Ewart's pamphlets to persons applying for them.

Secondly—The words, "An unbeliever in everything," I applied to Victor Hugo, from whose writings Mr. Wade quotes a passage on the title page of his book; and the words, "a great statesman and a good Christian" (not "a devout Christian gentleman," as appeared in your report) I applied to Lord Salisbury, from whom Mr. Ewart has also quoted another passage.

The Tribune of the 24th inst. very erroneously represented me as having applied the above words to Mr. Wade and Mr. Ewart respectively.

Kindly oblige the public by taking a little into consideration the character and integrity of the informants from whom you receive such reports even though they may come from some presuming to call themselves Catholics.

D. GUILLET, O. M. I. Pastor of St. Mary's Church. Winnipeg, Jan. 27.

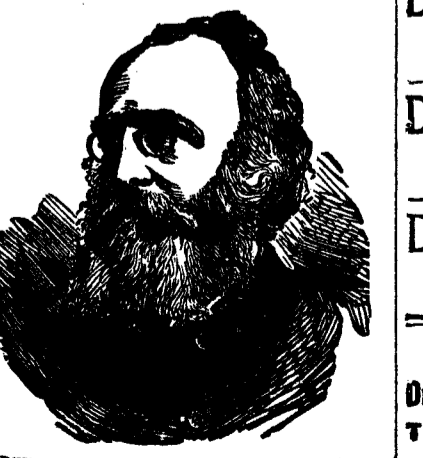
TRIBUNE ED. NOTE—The Tribune did not have a reporter present to take down the words of Father Guillet, but the paragraph was published in good faith, as the statements therein contained were furnished by a member of St. Mary's congregation who was present. The discrepancy about the distribution of Mr. Ewart's pamphlets, accepting Father Guillet's statement, does not figure seriously, as the admission is made that the pamphlets were distributed. While the Tribune always regrets being the vehicle through which even a misleading statement is made, it is conscious of having acted in good faith in this matter and intended no wrong. Doubtless the gentleman who supplied the information will have something to say.

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A Scholarly Christian and a Beloved Pastor Who Believes in Training the Body as Well as the Mind.

The twenty-ninth day of April is a notable day in the history of the May Memorial church in Syracuse, as it is the anniversary of the installation of the Rev. Samuel K. Calthrop, D. D., the eminent divine who has so long ministered to them spiritually as pastor of the church. Dr. Calthrop was born in England and received his preparatory scholastic training at St. Paul's School, London. Entering Trinity College, Cambridge, he soon became a bright figure in that brilliant coterie of scholars, literary men and wits that followed in the traditions of Macaulay and his associates at the university. In the middle of the century he visited Syracuse and received his first impressions of the young city that nearly a score of years later he was to choose as his home and in which his labors have been so long and effective. The masterly pulpit addresses of Dr. Calthrop have had their fundamentals drawn from the deepest research. His people have been instructed by him, not only in things spiritual, but in the elements of the broadest culture, in literature, in art and in science. His young men have been taught a muscular system of morality. In these and in many other ways he has endeared himself to his congregation, which is one of the most highly cultured and wealthy in the city.



REV. DR. CALTHROP, SYRACUSE, N. Y.

Dr. Calthrop has a striking personality. To the eye he is a most picturesque figure. His head and face, framed in luxuriant masses of silky, snow white hair and beard, are of the type of Bryant and Longfellow. Although over seventy years of age his rather spare figure is firm and erect and every movement is active and graceful. His whole life long he has been an ardent admirer and promoter of athletic sports, and even at his advanced age, plays tennis with all the vigor and skill of a young man. To Syracuseans, perhaps, this remarkably versatile man is most widely known, apart from his profession, as a scientist. On a bright April morning a reporter followed the winding driveway that curving round the hill leads to Calthrop Lodge, an old fashioned, red brick mansion, surrounded by a grove of oak and chestnuts. Wearing a black skull cap and a black coat of semi-clerical cut, the master of Calthrop Lodge graciously received the reporter who called to enquire about his health, for, though manfully repressing all possible evidence of his suffering, Dr. Calthrop had for many years been the victim of a distressing affliction, until by fortunate chance he was led to take the remedy which has effectually cured him.

During more than half of his pastorate in Syracuse, Dr. Calthrop has been troubled with rheumatism, and at intervals he suffered excruciating agony from it. At times the pain was so great as to prevent him from walking. Many remedies were tried without success and he and his friends had given up hope of a permanent cure or of more than temporary relief when he took the preparation that drove the disease completely from his system. In a letter written to the editor of the Evening News, of Syracuse, last year Dr. Calthrop told of his affliction and its cure. This is Dr. Calthrop's letter:

DEAR SIR,—More than 35 years ago I wrenched my left knee, throwing it almost from its left socket. Great swelling followed, and the synovial juice kept leaking from the joint.

This made me lame for years, and from time to time the weak knee would give out entirely and the swelling would commence. This was always occasioned by some strain like a sudden stop. The knee gradually recovered, but always was weaker than the other.

About 15 years ago the swelling recommenced, this time without any wrenched at all, and before long I realized that this was rheumatism settling in the weakest part of the body. The trouble came so often that I was obliged to carry an opiate in my pocket everywhere I went. I had generally a pocket in my waistcoat pocket, but in going to a conference at Buffalo, I forgot it, and as the car was damp and cold, before I got to

Buffalo, my knee was swollen to twice its natural size.

I had seen the good effects that Pink Pills were having in such cases, and I have tried them with the result that I have never had a twinge or a swelling since. This was effected by taking seven or eight boxes.

I need not say that I am thankful for my recovered independence, but I will add that my knee is far stronger than it has been for 35 years. I took one pill at my meals three times a day. I gladly give you this statement.

Yours, S. R. CALTHROP.

Since writing this letter Dr. Calthrop has not had any visits from his old enemy and is even more cordial now in his recommendation of Dr. Williams' Pink Pills than he was then. To the reporter he said: "I am continually recommending Dr. Williams' Pink Pills to acquaintances and those whom I chance to meet who are troubled with rheumatism or locomotor ataxia.

"Pink Pills," continued Dr. Calthrop, "are the best thing of the kind, I know of. They are infinitely superior to most medicines that are put up for sale. I know pretty well what the pills contain and I consider it an excellent prescription. It is such a one as I might get from my doctor, but he would not give it in such a compact form and so convenient to take.

"I recommend the pills highly to all who are troubled with rheumatism, locomotor ataxia or any impoverishment of the blood."

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W. H. COMSTOCK, Brockville, Ont. DEAR SIR,—For many years, I have been a firm believer in your "Dr. Morse's Indian Root Pills." Not with a blind faith, but a confidence wrought by an actual personal experience of their value and merit. My business is such that I spend much of my time away from home, and I would not consider my travelling outfit complete without a box of Morse's Pills. Yours, etc., M. R. McLEWIS. A valuable Article sells well. BORACHOUS HARBOR, N.S., Jan. 13, '94. W. H. COMSTOCK, Brockville, Ont. DEAR SIR,—This is to certify that I deal in Patent Medicines, including various kinds of Pills. I sell Dr. Morse's Indian Root Pills to those of all the others combined. Their sales I find are still increasing. Yours, etc., N. L. NICHOLES.

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