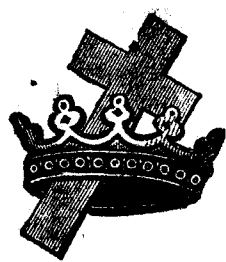


Northwest Review



"AD MAJOREM DEI GLORIAM."

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

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IN MEMORIAM.

Mary Monica Barrett, who died on the feast of St. Anne, July 26th 1895, aged 7 years and 9 months: was buried at Rat Portage, Ont.

There was joy as the Angels in Heaven beheld
By another glad advent their cohorts were swelled.
They knew well who she is, they have watch'd o'er her long,
And have waited to teach her their heavenly song.
They all knew that on earth she could hear not, was dumb,
But with signs would express the bright thoughts that would come.
They have gaz'd on that smile, that celestial smile.
When a loved one her loneliness fain would beguile:
They have watch'd the glad sheen in her glistening eyes,
When her mother would point to celestial skies.
Or enfold her pure hands in the form of a prayer,
And point upward to Him who supremely reigns there;
Or would press to her lips our Religion's great sign,
In which Faith's glorious mysteries seek to combine;
Or would lead her to kneel before Mary's sweet shrine,
And there gaze on the face of that Mother Divine.
They have bless'd her, and smil'd, as some instinct would tell,
Though she heard not his footsteps, a species of spell
Would reveal that her father was present, and near
To enclasp to his bosom his Monica dear.
Yes, they smil'd as they saw her, the gayest of gay,
With sweet children around, who, none better than they
Knew full well she was speechless, but reverence pay
With a love almost sacred, increasing each day.
Yes, there's joy as the Angels in Heaven beheld
By another glad advent their cohorts are now swelled.
But there's sorrow on earth to those lov'd ones whose loss
Hath led them to kneel at the foot of the cross.
Be consol'd, happy mourners, your loss is her gain;
Nay, your own gain it is, since in Heaven's domain
She will love you the more, and unfailingly pray
That one day you will join her for ever and aye.
In this world she pray'd WITH you, but there with pure hands
E'en uplifted as 'fore the White Throne she now stands.
She will ever pray FOR you, that perfect and pure
All the trials of life you may learn to endure.
And with her, in God's time, endless bliss may secure.
On this earth she could speak not, but now with the lays
Of the Angels she chanteth her unending praise.
On this earth she could hear not, but now with the throng
Of beatified Saints their all-glorified song
To the Godhead thrice Holy she fain would prolong.
On this earth still a babe, to the most Sacred Heart
She was given, that Jesus His Grace might impart.
But in Heaven she rests on that Heart most Divine,
Here on earth her lov'd treasure, in Heaven her shrine.
In this world, though a child, she had made her Communion
As a foretaste, a pledge, of perpetual union:
Wherefore, now, Mary Monica, basking in Love,
Do thou pray we may meet in that Kingdom above.
With respectful sympathy to Dr. and Mrs. Barrett and their family, from (REV.) L. C. P. FOX, O. M. I.

Paternal Prudence.

PATERFAMILIAS—Jane, my dear. I intend sending Jack to a college in Toronto.

MATER—Why in the world will you do that, James? Do you expect the change of climate will give him brains? You know the proverb: "Send a goose to Dover and he'll come goose over."

PATERFAMILIAS—No; I don't expect him to do any better than here; but I'll send him where there are no Winnipeg boys to blab about his being the dunce of the class.

Evangelist Leyden.

The Vancouver World does not take kindly to Evangelist Leyden. Here is the World's report of a lecture at Vancouver on Thursday night last: "Evangelist Leyden discoursed last evening to a slim audience. There was nothing original in his lecture, nor was it interesting. The main feature was the allegation that the Roman Catholic church is opposed to education. Shades of Newman, Manning and Faber! He graphically described attempts on his life and spoke of laying out five men with a chair at Rat Portage. After hearing him the general impression was that he was in it for quarters. Jackson Hanby sang after the lecture. He has a strong, clear tenor voice."—"Free" Press.

BISHOP GRAVEL AND DR. BRYCE.

To the Editor of the Free Press.

SIR,
Before replying to Dr. Bryce's letter, I thought it would be advisable to obtain from Toronto his letter to the World. My patience has been rewarded, for in that letter I find the key necessary for the explanation of the doctor's extraordinary attempt to retract that which he said in the synod (Nov. 22, 1892) about sending resolutions to the Privy Council. I find in his letter this most remarkable acknowledgement: That if he ever should send documents to the council "I trust I shall have the good sense not to tell!"
That is exactly what I thought; but when Dr. Bryce is offering a far-fetched explanation of an ugly looking transaction, it does not help one to accept it, to be told that if it was done the doctor would "have the good sense not to tell it."

Bishop Gravel frankly published to the world all that he had suggested (some pledge of the innocence of his motives, one might, but will not, think); Dr. Bryce, on the other hand, bluntly says that, if he sent documents, he "would have the good sense not to tell it;" which cases seem to me a capital illustration of that despicable insidiousness of the Catholic, and that most admirable prudence of the Protestant, of which Cardinal Newman wrote.

But the trouble with Dr. Bryce this time, is that he did tell it; told it out in open synod; being moved thereto by a desire to claim some credit for the Privy Council's decision. And now what is to be done? Vanity let the cat out of the bag, but it must in some way, be got back again, for people are comparing that pussy with the bishops, and are saying that it has very much the nastier looking face of the two.

To get it back is, no doubt, an undertaking of much difficulty, but the man who in one sermon on the school question, made twelve misrepresentations—most of them wilful—and who in endeavoring to explain one of them—only one of them—made six more, will attempt almost anything in the way of controversial dexterity.

The doctor does not deny that one of the resolutions was sent to the Privy Council. We may start then with that fact. He says, however, that it was included in his affidavit. I say it was not. That is a point very easily settled. Anyone may see the affidavit, and he will find that the only reference to the resolution is the bald statement that one was passed heartily approving of the school act. The question then remains, who sent the resolution to the Privy Council? The affidavit went regularly enough, but did not contain the resolution. How did the resolution go? Perhaps the doctor will "have the good sense not to tell!" And who was it sent the other resolution of 1891? There is not even a reference to that one in the affidavit. Does "good sense" obstruct an answer to this question? And how did the doctor acquire information to qualify him to say that "he knew . . . that the resolution had an important effect upon the decision which was given;" or, as he now puts it, that he "had reason to believe" that it had "been of service in the case." The general public know nothing of this, and have no reason whatever to believe that the Presbyterian resolutions had any effect whatever upon the decision. Where did the doctor get this information? Surely there could not be much reflection on his "good sense" did he answer us this little question?

The reasons then for refusing to accept Dr. Bryce's explanation are, first, that it is not true; and second, that it does not pretend to be complete. And the reasons for disregarding his denial are, first, that he put forward an untrue explanation, and, second, that he never deems it at all necessary to adhere to the truth when referring to the school question; his great "good sense" saving him from any such absurd foolishness.

His last letter is no exception to the rule. It contains a plain and wilful misstatement which everyone can test for himself. He says that my accusation of him "will now be consigned to the same limbo" as the 79 pages of my book,

which are "based on the false Bill of Rights." In the book to which he refers there are but seven pages devoted to an analysis of the evidence as to the different bills of rights (of which four and a half are taken up in copying out two of the bills); and there are then added these words: "Enough has been said of these different lists of rights. The importance of the controversy, to the mind of the present writer, is not very great. . . . Whether, therefore, the settlers asked for separate schools, or the idea came from Canada, makes no difference as to the result. In either case the Manitoba act was a treaty." It is quite plain, therefore, that no part of my book is based upon any bill of rights. To state that it is, is the merest fabrication—capable of being justified by great "good sense," but by no ordinary ethical standard.

It is almost a pity that Dr. Bryce cannot discover some one truthful charge to make against the Catholics, or their solicitor. The spectacle of a minister of the gospel constantly misrepresenting facts is, in my judgment, not merely deplorable; it is baneful to the very interests of the community, in the best highest degree.

JOHN S. EWART.

STARTLING TESTIMONIES SUPPLIED BY MR. A. F. MARTIN.

To the editor of the NORTHWEST REVIEW.

SIR,
Some newspapers published in Boston, and likely inspired by the A. P. A.'s, have seen fit to attack me *furiosae*, and some go so far as to insinuate that the statements I made on the floor of the House, concerning some public schools in the United States, were nothing else than slanders.

I hope the quotations that I published in your last issue will convince these gentlemen that I had ample authorities for my utterances; if, however, they are not satisfied, I will furnish them, at any time they desire to have it, some more facts revealed by newspapers—of the Protestant faith—that would astound them.

The next slander I am charged with is the statement that public schools in the United States have been originated in order to sap christianity; and that their tendency has been to foster infidelity.

The following is from Mr. O. A. Brownson in his book "The Convert."

"Fanny Wright was born in Scotland and inherited considerable property. She had been highly educated, and was a woman of original powers and extensive and varied information. She was brought up in the Utilitarian principles of Jeremy Bentham. She visited the United States in 1824, and returned to England in 1825. She came back the next year to try an experiment for the emancipation of the negro slave.

"Fanny Wright, however, failed in her negro experiment, but decided on a radical reform of the American people themselves.

"The first step to be taken for this purpose was to rouse the American mind to a sense of its rights and dignity, to emancipate it from superstition, from its subjection to the clergy, and its fear of unseen powers; to withdraw it from the contemplation of the stars or imaginary heaven after death, and fit it for the great and glorious work of promoting man's earthly well-being.

"The great measure, however, on which Fanny and her friends relied for ultimate success, was the system of Public Schools. These schools were intended to deprive, as well as to relieve, parents of all care and responsibility of their children after a year or two years of age. It was assumed that parents were, in general, incompetent to train up their children, provide for proper establishment, teachers and governors for them, till they should reach the age of a maturity.

"The aim was, on the one hand to relieve marriage of its burdens, and to remove the principal reasons for making it indissoluble; and on the other hand, to provide for bringing up all children, in a national manner, to be reasonable men or women, that is free from superstition, free from all belief in God and immortality; free from all regard for the invisible, and make them to look upon this life as

their only life, this earth as their only home, and the promotion of their earthly interests and enjoyments as their only end.

"The three great enemies to earthly happiness were held to be religion, marriage, or family and private property. Once get rid of these three institutions, and we hope soon to realize our earthly paradise. For religion, is to be substituted science, that is, science of the world, of the five senses only; for private property, a community of goods, and for private families a community of wives.

"Fanny Wright and her school saw clearly that their principles could not be carried into practice in the present state of society. So they proposed them to be adopted only by a future generation, trained and prepared in a system of schools founded and prepared by the public. They placed their dependence on education in a system of Public Schools, managed after a plan of William Fiquet, a Frenchman, and subsequently the husband of Fanny Wright.

"In order to get their system of schools adopted, they proposed to organize the whole Union, secretly, very much on the plan of the Carbonari of Europe. The members of this secret society were to avail themselves of all means in their power, each in his own locality, to form public opinion in favor of education by the state at the public expense, and to get such men elected to the Legislature as would be likely to favor their purposes. This secret organization commenced in the State of New York, and was to extend over the whole Union. Mr. C. A. Brownson was one of the agents for organizing the State of New York. He however became tired of the work and abandoned it after a few months.

"In a convention of Baptists held in Marion, Alabama, on the 12th April 1871, the following opinion was expressed:

"The tendency of the common school question is to foster infidelity; the only hope is christian education in our own schools."

"The 'Church Journal,' some twenty years after the system of non-sectarian schools had been established, published the following (the article is headed 'The Common School System a Failure'):

"The Common School System is proving a disastrous failure. It has grown up on the pledges it has given of its ability to make crime less frequent, to confer greater security to life and property, and to give elevation to the tone of national morality. But it does not at all fulfil these promises. The whole system, we regret, is proving a lamentable failure. . . . The prevalent system is lamentably defective, etc., etc.

"The Richmond Examiner," another Protestant paper, published at the same time the following:—"The worst of all the abominations, because once installed, it becomes the hot-bed propagator of all—is the modern system of Free Schools."

We could not wish for better evidence as to the tendency of the Public Schools in the U. S., to foster infidelity, than the very utterances of our famous Leyden—a ceno emersus homo—at his first meeting held in Winnipeg. Those present at that meeting will corroborate me when I say that he made the following statement almost word for word:

"The Catholics are busy speaking disparagingly of our public schools in the States. I tell you what our schools have done for our Catholic people. Some twenty years ago, the Catholic population numbered twenty millions, we now only count eight millions of Catholics in the States. What have become of the other twelve millions? Some have become Protestants, the greatest portion of them HAVE BECOME INFIDELS, but at any rate our schools have separated them from the Pope."

That is to say, that this great christian would rather see the Catholics become infidels, than see them living as good christians under the title of Catholics, and I have no doubt that in making such a statement, he voiced the sentiments of the majority of his brethren, for he was loudly applauded by his audience, who seemed to take delight in his "contumeliarum aculei."

For the information of the A. P. A. and those that believe in the Free Common School system, I would like to append some quotations from prominent Protestant citizens of the United States

regarding their system of common schools.

Doctor Anderson, of the Baptist Church, U. S., says: "It is impossible for an earnest teacher to avoid giving out constantly religious and moral impulses in thought. He must of necessity set forth his notions about God, the soul, the conscience, sin, the future life and Divine Revelation.

"If he promises not to do so, he will fail to keep his word or his teachings in science, or literature, or history will be miserably shallow and inadequate.

".....Incidental instruction in morality and religion ought to be the main reliance of the Christian teacher. The ends of a Christian school, while working by its own laws and limitations, ought not to be essentially different from a Christian Church.

".....If parents wish their children educated in Christian principles, they must seek out honest Christian men to be their teachers."

The Rev. A. A. Mayo, Unitarian minister, expresses himself thus: "It is easy to elaborate a secular theory of education in the closet, where an ideal boy can be placed in a spiritual vacuum, and developed according to an exclusive mental system. Now, the effort to control and educate such a miniature republic on secular or purely intellectual principles, is a job compared with which harnessing Niagara to turn the spindles of a cotton mill would be a cheerful enterprise. To say that the teacher does not need every resource of religious and moral power to govern and educate children is to mock at all educational experience and declare ourselves utterly ignorant of human life."

Rev Mr. Young, pastor of the Presbyterian congregation in Warsaw, New York, in writing to Mr. Morgan, superintendent of common schools, gives his opinion: "That the Presbyterian congregation in this town, regarding the State plan of common school education as incompetent to secure that moral training of their children, which is indispensable to a proper direction and use of intellectual faculties—established some eighteen months since, within the bounds of School District No. 10 a parochial school, to be instructed by such teachers only, as profess religion.....

"In the progress of our schools we find that evangelical religious truth sanctifies education as well as other things with which it is connected; and that our children have made more rapid and effective progress in intellectual attainments than formerly;—but the 'Free School Law' passed by our last Legislature has invaded our sanctuary, and we FEAR IS ABOUT TO TRWART OUR PURPOSES.

"We might have supposed that these principles of toleration would secure to the religious denominations respectively the privilege of WORSHIPPING GOD ACCORDING TO THEIR RESPECTIVE VIEWS, AND WOULD EXCUSE THEM FROM SUPPORTING THOSE OF A CONTRARY BELIEF; that these principles would at least allow them the same toleration in the education of our children. But such toleration is now by legislative enactment denied us; while we are subjected to such onerous taxes for the support of common schools as are equivalent to an actual prohibition from carrying out our views conscientiously entertained."

In a report of the Superintendent of Public Instruction to a general assembly in Iowa, the Hon. A. S. Kissell discoursed as follows: "The painful fact is, that the great mass of instruction now provided for our youth—except perhaps the rambling and imperfect methods adopted in our Sabbath schools—is a practical denial of our national religion.....

"Somehow here (at Boston) in this nursery of our nation, in the public schools, a perpetual libel is filed against the religion we adopt. MUST THESE SCHOOLS HAVE NO HIGHER STANDARD THAN REFINED HEATHENISM COULD FURNISH?.....

Governor Seward, New York, in his message to the Legislature in 1840, speaks as follows of the children excluded from Public Schools, by the new system: ".....I do not hesitate, therefore to recommend the establishment of schools in which they be instructed by teachers speaking the same language with themselves and professing the same faith."

The following year the Secretary of

(Continued on page 4.)

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NOTICE.

The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of a PARTY character. (2) LETTERS on similar subjects, whether conveying or asking information or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic Society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

The Northwest Review

WEDNESDAY, AUGUST 14.

EDITORIAL COMMENT.

A kind subscriber from North Dakota, while paying his subscription, on the 9th inst. adds: "I wish all our good Catholics appreciated the value of your paper. One thing pleases me greatly, and that is the energy with which your great Archbishop keeps up the struggle for your rights, for your schools. I trust you will continue as in the past to help him faithfully."

Language should be used to represent not to distort facts. Call our system of tax-supported schools "national," "public," "Protestant" or "Catholic," but never call them "free." That cannot be free for which a tax is paid. A truism this, no doubt; but one on which the current frauds of the circumambient Protestant atmosphere make it necessary to insist. The only really free schools in the world have been and still are endowed and managed by Catholics. The Eternal City before 1870 was full of them, primary schools, academies, colleges, universities, where the tuition was entirely gratuitous and no tax was levied for them. There is at least one such Catholic college in America, Creighton College, Omaha, founded and endowed by the Creighton family. Should some generous millionaire take it into his head to subscribe twenty thousand dollars (\$20,000) a year for the Catholic Schools of Manitoba, they might then be made absolutely and really free.

The "Free" Press is mistaken when it insinuates that our remarks on its late editor were inspired by the Roman Catholic authorities of St. Boniface. No doubt our general policy is subject to their approval; but we alone are responsible for such personal observations as we choose to make. And, since Archbishop Tache's name is lugged in by our morning contemporary as presumably averse to our affixing any stigma, it may be as well to remind the present editor that his predecessor was the only journalist that censured the late Archbishop while his remains were yet unburied. Even the Tribune respected the illustrious dead; the "Free" Press alone sneered at his whole policy as a failure.

Shortly after Mr. Molyneux St. John took charge of what had been till then a great newspaper, Archbishop Tache was allowed to publish in its columns an historical review of education in Manitoba.

The editor could not well refuse so valuable a document; but he defiled it in his own mean way. Let any one consult the Manitoba Morning Free Press of November 10th, 1893, and he will find Monseigneur Tache's four columns of most interesting matter polluted in the very centre by a vile caricature, the only purpose of which is to make the Archbishop ridiculous. Two drunken fellows, one a ragged tramp, the other somewhat more stylish in dress, are being taken to the lock-up, handcuffed together. The ragged one says to the other: "We may be disgraced, but any one can see we're well connected, eh?" This was evidently intended as a fling at Archbishop Tache, who, in those very columns surrounding the ignoble caricature, spoke of the first two governors of Manitoba and of Mr. Molyneux St. John's appointment in 1870 as clerk of the legislative assembly. No other motive can explain the intrusion of so large an engraving—4 inches by 4½ inches—into a contribution which the editor complained of as being already too long. There was certainly nothing artistic in the picture, and nothing particularly clever in the joke. It was just a sample of the editor's favorite form of gibe, a cowardly insult sufficiently obvious to well-informed persons and yet obscure enough to admit of plausible obscuration by the insulter. An honest workingman said to us on seeing this daub of slime on the Archbishop's noble work: "It makes me sick at the stomach. What a blackguard that new editor must be!"

MR. EWART AND HIS CRITICS.

When the Winnipeg Tribune undertakes to belittle or abuse any man, as it did John S. Ewart, Esq., the able and learned Queen's Counsel, who has made himself famous as a defender of the Catholic minority in the Manitoba School Case, every honest and intelligent man, who knows the critic and the man criticised, will be provoked to laughter. Mr. Ewart has been a sore thorn in the sides of the brawling broods of bigots, whose chief arguments against the cause he champions are appeals to fanaticism, religions and racial hatreds and the most transparent sophistries. The whole motley crew, those of them at least, who have a shred of shame and modesty in their composition fear Mr. Ewart more than they do sin; while that section of them represented by the Tribune, the writer of the Tribune article, the erratic Bryce, et al, positively hate and fear his scathing and powerful pen more than anything else in life. The snickering, sneaking coward, whose heart is full of malice, but whose fear of ridicule is as great as his malice, hates anything or any one who acts as a curb to his favorite, though un-Christian pastime. Such cowards fear, hate and abuse the authors of their humiliation. They never argue. That is not a part of their programme. Argument requires intelligence, knowledge and a fairly good cause. But when the cause, the motives, and the facts are all bad, what is left to the critic but abuse? Mr. Ewart has brought more humiliation on these poor aspiring nobodies than any other man in Manitoba. They have wriggled like a wounded serpent under the lash of his stinging satire, his incontrovertible facts and his trenchant, clear-cut arguments. That dealer in borrowed phrases, bad facts, and therefore, bad arguments, the breezy Bryce, could and no doubt would oftener parade his cheap wares before an ordinary and applauding public, were his soul not filled with a proper fear of Mr. Ewart. The whole Tribune article, which is full of abuse and a sickly attempt at satire, does not attack one of Mr. Ewart's arguments. It dismisses the letter with the remark that it is beneath notice. The Tribune says:

"As a 'controversialist,' however, Mr. Ewart is somewhat of a joke. As an example of his 'controversial' style, here are the concluding paragraphs of his last communication:

If, because of 'this latest revelation' I am to wash my hands of the whole business without any unnecessary delay, and leave the Jesuitical work . . . to be done by the Jesuits, shall I not, if I take up the other side, have to furnish myself with potsberds instead of soap?

A short answer in a steady, bass voice, will much oblige." Instead of "a short answer in a steady, bass voice," as Mr. Ewart requests, the Tribune article heaps upon his devoted head a column of abuse. Abuse is not argument, dear Trib, and we would not advise you to publish Dr. Bryce's contributions as editorials. Bad as the reputation of the Tribune is, in that line, we infinitely prefer its own views to these of the erratic doctor.

THAT PARALLEL.

In commenting on Mr. Ewart's recent able and crushing reply to Mr. Pringle, the "independent Free Press" acknowledges that "it is a severe arraignment of the arguments used from the Protestant standpoint," and admits that "many of these arguments, more zealously than wisely put forward, can be severely handled by an acute controversialist like Mr. Ewart." But with a strange perversity of argument, it asserts that Mr. Ewart's reply is beside the mark. Why? Because it does not "allay the growing feeling of irritation that is clouding a calm consideration of the question!" It would require more than human effort to allay the feelings of irritation which have been aroused, not by Mr. Ewart's crushing reply, but by the inflammatory utterances of those zealous, but unwise advocates of a narrow and bigoted policy in educational affairs. Mr. Ewart is in no way responsible for this irritation. Let the "Free" Press place the blame where it rightfully belongs. It will have to bear its share of censure.

The "Free" Press says that Mr. Ewart's parallel between Mgr. Gravel and the Presbyterian Synod is defective. Why? Because "Mr. Pringle says the Imperial Privy Council was corruptly approached"! Most intelligent people will doubt this, and all unprejudiced men, who have examined the letter of His Lordship Bishop Gravel, know that the thought of approaching the Imperial Privy Council corruptly was never entertained for a moment. But the reason given by our contemporary for the absence of a parallel between the two cases is strangely at variance with the actual facts. The "Free" Press says that Mgr. Gravel's "representations to the colonial minister were made secretly—at least we first heard of them from Bishop Gravel—but the representations of the Presbyterian Assembly were made by resolution, published at the time." Now, what are the facts? Bishop Gravel never suggested to any one to approach the Privy Council, either corruptly or otherwise. All his suggestion amounted to was that, inasmuch as the honor of the Crown was involved in the promises made by Earl Carnarvon to the Catholic settlers of the Red River, these pledges could not now be violated without reflecting on the Royal word. Surely there was nothing corrupt in reminding Her Majesty's minister that the honor and integrity of the Crown were pledged to the Catholics of the Red River, that they were to be allowed the peaceful enjoyment of their schools! This was not done secretly by the Bishop. It was done in reply to the wish of his ecclesiastical superiors.

But in the case of the Presbyterian Synod, while it is true that the resolutions, as passed, were made public at the time, it is false to say that the resolutions contained any intimation that they were to be sent to the Privy Council. These resolutions were SECRETLY sent to the Lords of the Privy Council, for the direct and admitted purpose of corruptly biasing their judgment in the case then pending before the court. No one outside of the Synod knew that these resolutions were secretly sent to the judges until sometime after the judgment was given. Had not Dr. Bryce, in a moment of weakness, and for the purpose of indulging in a little vain boasting, let the cat out of the bag, the public would now be in ignorance of the fact that a large religious denomination, or a few canny members of it, had the indecency and brazen effrontery to send to all the judges of the highest court in the Empire copies of certain resolutions

for the avowedly corrupt intention of prejudicing the case of the minority then *sub judice*, and afterwards to boast that their corrupt and imprudent action had had the effect on their lordships which was contemplated by the Synod. The suggestion of Bishop Gravel pales into insignificance before the impudent and audacious action of the Presbyterian Synod, in secretly and with corrupt intent approaching a bench of judges who had pending before them a case involving the constitutional liberties of the minority in Manitoba.

The cases were not paralleled in any way. That is strictly true. The Bishop was asked to give his views to the Propaganda on the question. It was quite natural that the church authorities at Rome should like to know the real inward facts of the case, because it was one affecting the religious liberties of the Catholics. It was also proper that that information should be sought from a Canadian Bishop. Idle curiosity never has a place in the government of the Church; therefore, this information was sought merely for the purpose of ameliorating, if possible, the condition of her persecuted children in Manitoba. There is nothing unusual in this. It is done every year by the Common Father of the Faithful. Our glorious Pontiff, Leo XIII, has raised his voice in the courts of Russia, Germany, Austria and even among the heathen notions of the East in behalf of his persecuted children. Why should he not do so for his faithful children in Manitoba? And how could he do it without first ascertaining the real facts? These were asked of Mgr. Gravel, and that prelate gave a fairly accurate account of the whole affair, and in doing so, he called the attention of the Cardinal Prefect to the fact that the colonial secretary of the British Government had pledged the Royal word, that all the rights of the Red River settlers to their property and schools would be scrupulously preserved, provided they came into the confederation compact; his lordship stated that, in confiscating our schools, the local government had disregarded the sacredness of the Royal pledges, and he suggested to the Cardinal Prefect the propriety of reminding the present colonial minister of the pledges given by his predecessor to the Red River settlers in the name of the Sovereign, and added that this might have a beneficial effect on the judgment of the Privy Council. What was there wrong in this? Where was the attempt to corruptly approach the judges of the Privy Council? Surely it was only right that the judges of the Privy Council should know that the action of the local government in confiscating our schools was a violation of the Royal promises made to us at the time of the Red River troubles. Were the judges of the Privy Council as indifferent to the honor of the Crown as the local government of Manitoba, such representations to the British Colonial Minister would be fruitless. But there is nothing to show that the suggestion of the bishop was acted upon. It was merely a suggestion embodied in the report. That is all. It did not attempt to interfere with, or curtail any right or privilege of any class of persons in Manitoba.

The action of the Presbyterian Synod was entirely different. No rights of the Presbyterian body were assailed, nor in any way threatened. The passing of these resolutions was an act of hostility from a religious denomination, which the boastful Dr. Bryce claims to be the largest in the Northwest, against another religious denomination, numerically weaker, who were contending for their rights; but the sending of these resolutions in a secret, underhand manner, to the very judges who were sitting in judgment on the rights of the minority was the most dastardly and villainously cowardly act that marks the whole long list of villainies perpetrated on the Catholic minority of this province in the name of religion and liberty. It is not to be wondered at that among a denomination of professing Christians, capable of such an act of gross and indecent corruption, one should be found capable

not only of giving away the secret of their shame, but actually of coarsely boasting that their dastardly action was successful in corrupting the highest court in the Empire. The Chief Justice of Manitoba was a member of that Synod. He was present when Dr. Bryce made the shameless boast that the resolutions of a former synod were sent to the judges of the Privy Council with corrupt intent and that the judges were influenced by them. We never heard that the Chief Justice said one word of reproof to the erratic and boastful doctor, or attempted to defend the honor of his imperial brothers from the slur cast upon them, although he was reported as actually speaking in defence of the resolutions then before the synod. Since the Chief Justice of Manitoba could see nothing amiss in the conduct of the Presbyterian Synod, nor anything derogatory to the honor or dignity of the court of last appeal in that boast, it would be interesting to know what he thinks of the tempest in a teapot over the suggestion of Bishop Gravel. The "Free" Press is quite right in saying that between the action of the Presbyterian Synod and the innocent suggestion of Mgr. Gravel there is no parallel. Only, the "Free" Press means that the latter was wrong and the former right, whereas the truth is that Bishop Gravel did an honest, straightforward deed and Dr. Bryce a mean underhand one, of which he afterwards boasted.

REJOICING REGINA.

The two weeks just passed in Regina have been daily and hourly filled with moments replete with events interesting from many standpoints, and, of course, the great "Fair" was at once the attraction and mainspring around which both people and things revolved. The well informed Winnipeg dailies, as of course, our local papers, have kept the reading public so well posted upon all that happened during those days, that little can now be said in the way of news.

It may not be out of place, however, to say that in every department where Catholics and Catholic institutions were represented, the red tickets, diplomas, etc., were awarded in their direction rather more numerous than may be comforting for disciples of the P. P. A. The industrial schools of Fort Qu' Appelle, St. Albert and High River, sent each a brass band, composed almost entirely of Indian boys, and their playing, while furnishing a very pleasing feature of the Fair, won them prizes in the order named.

In several items of school work the Qu' Appelle Indian school pupils won prizes in open competition with the public schools, which facts speak well for their teachers, Messrs. Dennehy, Brangan and Stack, and of course the good Sisters. The schools and convents of St. Albert, Prince Albert, Calgary, St. Boniface and Winnipeg all had their eloquent work on exhibition and material reward in every case crowned their efforts. Among the many Winnipeggers actively engaged in work and play about the fair grounds none worked harder or more effectually with the pencil than did Mr. O'Connell Powell, of the Nor'-Wester.

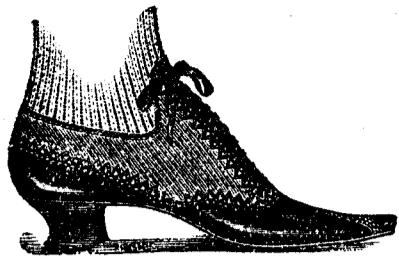
Amidst the bustle incident to the fair week Catholics looked anxiously forward to the visit of His Grace Archbishop Langevin, and though it is to be regretted His Grace's stay extended only over a few hours, on Sunday very much of spiritual consolation and instruction was crowded into that short space of time. Following is the Nor'-Wester's report of His Grace's visit:

From the Nor'-Wester, Aug. 5th.

Early on Sunday morning quite a number of Winnipeggers accompanied their friends of Regina to the railway station to bid welcome to His Grace Archbishop Langevin, of St. Boniface. His Grace was to have arrived the day before, but for some unforeseen circumstance failed to put in an appearance. Better late than never, however, and all were glad to welcome him. Unfortunately his visit was cut short, for he took the east bound express the same day.

At 10.30 o'clock an Indian boys' band serenaded the Archbishop in front of the presbytery. Then all entered St. Mary's church where a solemn High Mass was sung. By the bye, the choir acquitted themselves very creditably. The pastor, Rev. Father Sinnett, preached a brief, but appropriate sermon.

At 3 o'clock in the afternoon confirmation services were held. The children and others who were to receive the sacrament were seated in the front pews



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CALENDAR FOR NEXT WEEK.

AUGUST.

18, Eleventh Sunday after Pentecost. Solemnity of the Feast of the Assumption. St. Joachim, father of the Blessed Virgin. Commemoration of St. Hyacinth.
19, Monday—In the Octave of St. Lawrence.
20, Tuesday—St. Bernard, Abbot and Doctor.
21, Wednesday—St. Jane Frances de Chantal, Widow, Foundress of the Visitation Nuns.
22, Thursday—Octave of the Assumption.
23, Friday—Vigil of St. Bartholomew.
24, Saturday—Feast of St. Bartholomew, Apostle.

CITY AND ELSEWHERE.

Mrs. A. PICARD leaves to-morrow for a lengthy holiday at Montreal and other points in the east.

Mrs. J. BERNHART and family left last week for Quebec, where they will remain for a few months.

The east train to-morrow will arrive in three sections. On board will be about 2,000 farm laborers.

The Rev. Father Lajeunesse has been appointed assistant to the parish priest of the Immaculate Conception.

To-morrow the fourth annual picnic of St. Boniface Independent Band will be held near the St. Boniface hospital.

The number of patients treated at the St. Boniface Hospital last week was 76, of whom 39 were males and 37 females.

It is said that Mr. Fitzsimmons, late deputy warden of New Westminster Penitentiary, will succeed Mr. Burke at Stony Mountain.

A LARGE number of our city readers are at present camping at Rat Portage and River Park, and all report having a most pleasant time.

AMONGST the prize winners at the Regina exhibition was Miss Winnie Cummings, of St. Mary's Academy, this city, who secured first prize for map of the Dominion of Canada, and also first prize for map of the province of Manitoba.

THE Oblate Fathers of the Archdiocese will begin their annual retreat at St. Mary's Presbytery on the 21st inst., under the direction of His Grace the Archbishop. Father Boisrime, O. M. I., who lately gave the Secular Clergy retreat, will also give this one.

MR. D. D. BURKE, who for some years past has been deputy warden of Stony Mountain Penitentiary, left for New Westminster, B. C., on Friday last, he having been transferred to the penitentiary at that place. Mr. Burke has a host of friends in this neighborhood, who, while they regret he is removing to such a distance, will be glad to know that the change will bring with it many substantial advantages, and they will all wish for him every success in his new home.

THE Rev. Father Zerbach, who for some months past has been stationed at the Church of the Immaculate Conception in this city, as assistant to the parish priest, leaves to-day for Balgonie, where for the future he will minister to the spiritual wants of the large number of German Catholics settled in that vicinity. We are in a position to say that the members of the north end congregation heard on Sunday of his intended departure with great regret, for during the short time he has been amongst them, his fine attainments and genial nature have endeared him to one and all. He will carry with him the heartfelt good wishes of every parishioner, and will be followed with their prayers for his success in his new field of labor.

St. Vincent de Paul Picnic Next Week.

The annual picnic in aid of the funds of St. Mary's conference, of St. Vincent de Paul, will take place at Elm Park on Thursday the 22nd inst., and we strongly advise all our city readers to bear the date in mind, and to make it known to their neighbors. It will be one of the last outings of the kind this season, and it will be one of the best, besides which, those who patronize it, will have the satisfaction of knowing that they are assisting in a good work. We understand the picnic is held under the patronage of the Archbishop and that His Grace will be present on the grounds.

Subscribe for THE REVIEW.

(Continued from page 1)

State, Spencer, reported as follows: "No officer, among the thousands having charge of our common schools, thinks of opposing by an authoritative direction, respecting the nature or extent of moral or religious instruction to be given in our schools. The whole control is left to the free and unrestricted action of the people themselves, in their several districts. The practical consequence is, that each district suits itself, by having such religious instruction in its schools as is congenial to the opinions of its inhabitants."

Thirty presidents of American Colleges at Oberlin, Ohio, passed the following resolutions:

"Resolved that we note with pleasure the evidences of increasing interest in the literary, scientific, and especially the religious education of the youth of our land; believing as we do that education not based upon Christian truth is of questionable value.

"Resolved, that we commend these interests to the sympathies, prayers, and liberality of Christian people and congregations, that our schools may be increasingly useful as fountains, not only of sound instruction, but also of earnest elevated piety."

Rev. Doctor Clark: "If we are to have a Christian nation, it must be by force of Christian ideas instilled into the hearts of the young....."

The Presbyterians of America in their general assembly in 1848, passed the following:

"Resolved, that this general assembly, believing that the children of the Church are a trust committed to the Church by the Lord Jesus Christ, and having confidence in the power of Christian education to train them, with the divine blessing, in the way they should go, do cordially recommend their congregations to establish primary and other schools, as far as may be practicable, on the plan sanctioned by the last assembly of teaching the truths and duties of our holy religion in connection with the usual branches of secular learning."

I could go on to quote the Right Rev. Doctor Cox, Bishop of the Protestant Episcopal Church in New York; the Rev. Doctor Beck, President of the Board of Trustees of the Syracuse University; also the Superintendent of Education in Buffalo, in his report of 1870; the "Missouri Republican" of St. Louis 22nd February 1872; Governor Brown, in his address to the seventh national Teachers' convention in St. Louis; Muller, in his book on Public School education (page 171) and many others; But I think that enough has been said to show that, if any slanders have been published on the Free Schools of the United States, the blame cannot be attached to me; and to convince the firmest believers in the system of purely secular schools that they are in the wrong.

It remains for me now to ask the newspapers that unwarrantably attacked me, to withdraw their remarks; and I thank you for the space you have given me in your columns.

A. F. MARTIN.

Winnipeg, August 5th 1895.

The Terrors of Dyspepsia.

A Disease That Makes the Life of Its Victims Almost Unbearable.

A Sufferer for Years Tells How She Obtained Relief—A Bright Ray of Hope for Those Similarly Affected.

From the Bowmanville News.

The editor of the News, in company with Mr. Jury, of the well known firm of Scott & Jury, visited the home of Samuel Wood, in the township of Darlington, for the purpose of ascertaining the particulars of another of those remarkable cures happily brought about by the use of Dr. Williams' Pink Pills for Pale People. It was Mrs. Wood who had thus been released from suffering, and when the newspaper man made known his mission she said, "Yes I can give you a bright testimony in favor of Dr. Williams' Pink Pills, for I believe that if they did not save my life, they at all events released me from untold misery. Some three years ago dyspepsia came upon me in a severe form. I doctored with one of the local doctors for more than a year, but all the time was growing steadily worse. The medicine I took cost me a dollar a bottle, and the expenditure was worse than useless for it did me no good. Then my husband thought, as I was growing worse, it would be better to try something else, as they felt that unless a change soon came I was doomed to live through the terrors of a dyspeptic's life. Sometimes I would be fairly doubled up with the pain, and it seemed as if a knife was cutting into me. I then tried a number of medicines recommended for dyspepsia, but none of them brought the hope for relief. We had so often read of the remarkable cures achieved by Dr. Williams' Pink Pills that I determined to give them a trial. I got a supply and before the second box was gone I found myself getting better. I continued the use of the pills until I had taken eleven boxes when I was fully recovered. This

was a couple of years ago and I have now not the least sign of dyspepsia." Mrs. Wood further said that her husband had been a victim of kidney trouble for a long time, and had taken a great deal of medicine for its cure but to no avail. When it was seen that Pink Pills were doing his wife so much good, Mr. Wood determined to try them, and they acted like a charm as he is now entirely free from his complaint, and he attributed all to the use of Pink Pills and would not be without them in the house.

Messrs. Scott & Jury informed the News that Pink Pills have an enormous sale. They have handled Pink Pills for years and say that they cannot recall a single instance in which a customer came back and said they were not perfectly satisfied with the results. This is certainly a remarkable record, but then Dr. Williams' Pink Pills is a remarkable medicine, and cures when other medicines fail.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink), and may be had of all druggists or direct by mail by Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or six boxes for \$2.50.

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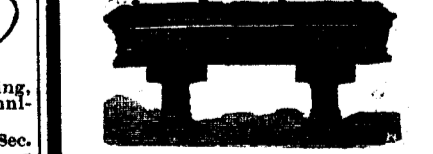
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