

"AD MAJOREM DEI GLORIAM."

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

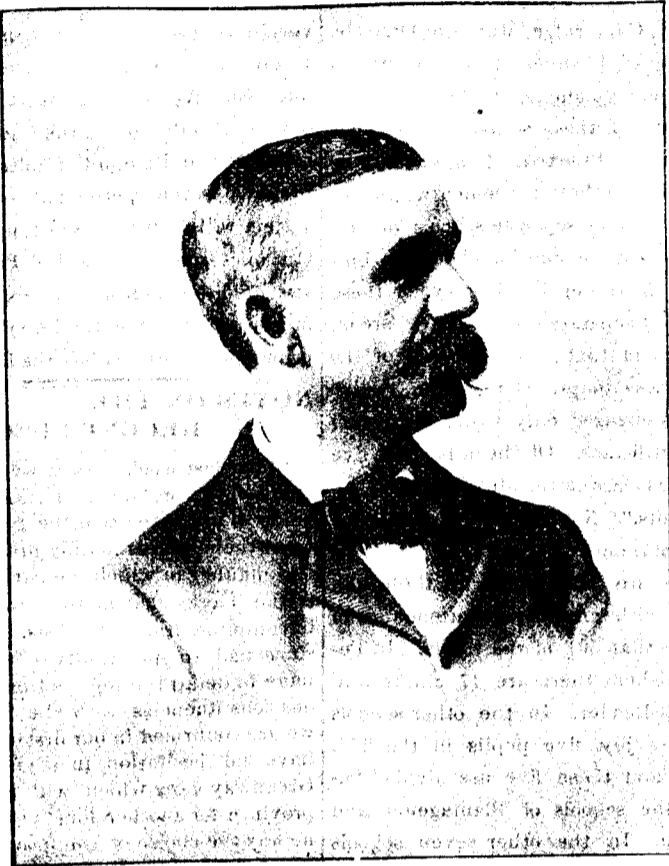
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A CANADIAN POET AND LITTERATEUR.

SKETCH OF HIS LIFE AND CAREER.



THOMAS O'HAGAN, M. A., Ph. D.

When reading an article of high literary merit, in a recent number of the *Catholic World Magazine*, on "Canadian Poets and Poetry," by Dr. O'Hagan, we felt that that article was incomplete owing to the omission of the author's own name from among that goodly company. Having had a somewhat extended acquaintance with the learned Doctor, in years gone by, and a consequent admiration for the indomitable pluck and rare skill which have marked all his literary achievements, we are happy to give our readers what must, of necessity, be a short review of his life and labors. We do this with the more delight because Dr. O'Hagan is not only a Canadian, but a Catholic, who has devoted much time and energy to developing and defending Catholic education in the province of Ontario. We will remember the inestimable services which he rendered to the cause of Catholic education during an agitation for a reform in the Separate School laws and regulations in the years 1878-79-80. Dr. O'Hagan, in conjunction with the late lamented Cornelius Donovan, M. A., and a few other distinguished Catholic educationists, sacrificed much of his time and ability to better the Separate Schools of Ontario, and, even to this day, there is no truer friend and champion of Catholic Schools among the laymen of the Province of Ontario than the subject of this sketch. Ever since the Greenway Government abolished the Catholic Schools in this province, Dr. O'Hagan has evinced a most lively interest in our struggles and, on every possible occasion, has, both by voice and pen, defended our cause and demanded justice from our persecutors. As far back as 1889, King's College Record says of him: "Thomas O'Hagan, M. A., is one of the rising LITTERATEURS of Canada, and bids fair to take high rank amongst those who have reflected credit by their intellectual achievements on their Irish extraction." That prediction of six years ago has been amply verified by the success since achieved by Dr. O'Hagan in the world of letters. He was born in 1855, near Toronto. In his childhood his parents removed to the County of Bruce, which was then newly settled and was still for the most part a wilderness. His early education was obtained in the public school at a time when schools of its class, in a new settlement, were far from efficient. He made there such rapid progress that, at the age of fifteen, he was able to qualify as a second class teacher. From 1870 to 1874 he attended St. Michael's College, in Toronto, a Catholic college in affiliation with Toronto University, many of whose pupils have filled and are, to-day, filling, high and respon-

sible positions in Church and state and all the learned professions in the province of Ontario. In this college Mr. O'Hagan was noted for his devotion to study, and especially for his fondness for languages and literature. Latin, French and German were his favorites among foreign languages, but he never neglected that most potent of all instruments of culture, the English tongue and its noble literature. During his academic course he was a frequent prize winner in Latin and English, and even at that time he displayed a fondness for and a proficiency in composition which augured well for future literary fame. In 1874 Dr. O'Hagan entered the teaching profession, and during the succeeding nine years he held the Principalship of some of the leading Roman Catholic separate schools of his native Province. During a considerable part of that time there was carried on an agitation for certain amendments to the Act which authorized the establishment and maintenance of separate schools, the object being to enable the supporters of these schools to avail themselves more fully of the advantages the law was intended to confer upon them. In this agitation Dr. O'Hagan took an active part, and he acted in 1878 as President of the first Convention ever held by the separate school teachers of Ontario. The desired amendments to the Act were conceded by the Legislature a few years later, and the successful issue of the agitation was largely due to the work done in its earlier stages by Dr. O'Hagan. From 1883 to 1888 Dr. O'Hagan held Classical and Modern Language Master-ships in several of the leading High Schools of Ontario, and the students of his classes, many of whom are now attending Toronto University, will long remember his clear, bright and happy methods of instruction. While engaged in teaching he read the work prescribed for the Arts course in Ottawa University, which conferred on him, in 1882 and 1885, the degrees of B. A. and M. A. respectively. On the former of these occasions he took honors in English, Latin, French and German, and was selected to write the Graduation Poem. His "Profecturi Salutamus," which was composed for this occasion, was afterwards warmly praised by the poet Whittier. His Master's thesis had for subject the poet Longfellow, and it merited and received high praise alike for literary excellence and sound criticism. Dr. O'Hagan's literary activity has been incessant. His volume of poems, entitled "A Gate of Flowers," has won for him an honored place among Canadian poets on the universal testimony

of veterans of the literary art like J. G. Whittier, Charles Dudley Warner, Oliver Wendell Holmes, J. M. LeMoine, Sir Daniel Wilson, J. G. Bourinot, G. M. Grant, Lord Dufferin, C. G. D. Roberts, Louis Frechette, W. Kirby, Charles Mair, George Stewart and Alexander MacLachlan. He has been a voluminous contributor to the periodical press, the following Journals, with others, being included in the list of those for which he has written:—The Canadian Illustrated News, Canadian Monthly, Educational Monthly, Educational weekly, Ave Maria, Catholic Reading Circle Review, Catholic World, Boston Pilot, Catholic Record, Toronto Globe, and Donohoe's Magazine. His first volume of Poems, "A Gate of Flowers," has been translated into French in Paris. During the years 1888 and 1889, Dr. O'Hagan read the Post Graduate work in the English department of Syracuse University and obtained the degree of Doctor in Philosophy. In 1893-94, he attended Post-Graduate lectures at Cornell University in the departments of history, the Romance languages and English literature under the eminent Shakespeare and Browning scholar, Dr. Corson. He is recognized as an authority in Canadian literary matters, and his article of a few months ago, to which we alluded in the opening sentences of this sketch, on "Canadian Poets and Poetry," contributed to the *Catholic World*, the foremost Catholic magazine of the United States, was conceded by the Canadian press to be one of the ablest studies of Canadian Poetry that has yet appeared from a Canadian pen.

While teaching, Dr. O'Hagan was instrumental in founding many literary societies in towns in different parts of the Province and always infused some of his own literary enthusiasm into the young people whom he gathered around him. To his other accomplishments he adds that of being a graceful elocutionist. He was trained in the Philadelphia and Chautauqua schools and his services as an exponent of the humorous and pathetic in literature are in wide demand. He is also much sought as a lecturer on literary subjects.

Personally Dr. O'Hagan is a true genial and warm-hearted friend, whose urbanity and rare gifts of conversation make him a favorite in social circles. Despite his poetic fervor, that celestial rapture, which Emerson says falleth down from heaven, has not led him to wander from the paths of single blessedness. Needless to say, especially to readers of his poems, that while the learned Doctor is thoroughly Canadian, he dearly loves the land of his fathers. Few are better acquainted with her blood-and-tear-stained history, and fewer still have for the Irish cause that profound sympathy of which only the poetical temperament is capable. One who has achieved so much in the world of letters at the age of forty, and whose works have reached such a well-merited place in the literature of his country, has before him a wider and yet more distinguished career, in which his progress will be watched with kindly interest by his fellow countrymen. We regret that space does not allow us, in this sketch, to give our readers a review of his poems; but we hope, on some other occasion, to do so.

SOME WORK FOR COMMISSIONS.

To the Editor of the Northwest Review. SIR.—It is the opinion of many men of sound judgment that the Dominion Government made a mistake in refusing to appoint a commission to settle the Manitoba School question. The Lords of the Privy Council, before giving their decision, were furnished with the facts bearing on the case, and it seems but fair that the Greenway Government, in order to reverse that decision, should be allowed to investigate or to manufacture facts which have no bearing on the case, and which, besides, would be interesting to the public. The most important of these "facts" is that the Catholic schools of Manitoba prior to 1890 and the schools of all Catholic countries in Europe and America are inefficient owing to the state's exercising too little control over them, and the conclusion to be drawn from this "fact" is that the cause of education is greatly advanced by the state's surrendering all control over Catholic

schools, as was done in Manitoba five years ago. All this would have been brought out by an investigation. Then, when investigating became a habit, and the foreign countries had been disposed of to the satisfaction of the fanatics of all the provinces, it might occur to some of them, that it is not fair to ignore the public schools of our own country. If these can be shown to work such wonders in the domain of secular instruction as the credulous are made to believe, it will be some consolation to Catholics who are deprived of religious liberty in order that their non-Catholic neighbors may enjoy the blessings resulting from "efficient" schools. As it is, there is some reason for doubts on this point. The Canadian Public school system is represented as a grand scheme for educating the masses; yet we find that its most enthusiastic admirers are perfectly satisfied with the results produced by it in countries in which, through inability to use it, a large percentage of the young population have to be educated in voluntary schools. Again, it is the constant boast of the champions of "national" schools that a state system of education is a failure when applied to schools in which a majority, or even a considerable number of the pupils are Catholics, unless the atmosphere is disinfected by Bible reading, or some religious reading sanctioned by Protestant usage. For, on no other theory could we explain the so-called fact that state schools attended exclusively by Catholics are every where utterly inefficient, while Protestant separate schools are a decided success.

The public school system having been imported from a country in which self-laudation is looked upon as the greatest of virtues, it was natural that Canadian imitators would shout themselves hoarse in praise of it. This they have done so persistently that a great many people have come to regard it as a divine institution. But apart from empty declamation there is not a particle of evidence before the public to show that it accomplishes the purpose for which it is said to have been invented. There is abundant proof that the cost of the system is enormous, and, as we are all taxed for it, we have a right to know what the country receives in return. For this purpose a commission might be appointed to examine some of the public schools in the different provinces and ascertain what percentage of the non-Catholic children attending them are educated, and whether the education they receive is a fair return for what it costs the country. Let the examiners begin with those schools in which the results, good or otherwise, can be credited to the system as such, and not to causes independent of the system. If they do so I venture to predict they will find much that will surprise them.

They will find many a school of which the following would be a true report: "Eighty per cent. of the pupils are unable to write, but each, guided by instinct, has invented for himself some hieroglyphic scrawl which only an expert can understand."

"In composition very few of the pupils could write correctly three consecutive sentences on a given subject, however easy, even if the rules of syntax were suspended."

"In arithmetic the great majority fail completely in the solution of problems that would be extremely easy for children of the same age who had been trained to think; some of them, however, can manipulate large numbers mechanically. Their training in this subject is evidently intended to develop the muscles and not the intellectual faculties."

"In the case of ninety per cent. of the pupils it would be almost correct to say that reading and spelling are the only subjects taught; yet the majority of these children are unable to spell some common monosyllables which they use a hundred times every day in speaking. In reading, too, there are children in the lower classes who cannot read one word out of three in a paragraph of a book they are supposed to have mastered."

"Most of the pupils in the grammar classes can parse quite fluently—as a parrot might be supposed to do. The first word in a passage is generally a noun, the second an adjective, the third a verb, the fourth again a noun and so on in rotation. To complete the parsing,

they sing after each word the following: "Singly number, nonity case, dikity mood, present tense."

"The pupils have devoured a great many text-books in studying other subjects such as history, geography, geometry etc., but their combined knowledge of all these subjects might be valued at zero, though they can repeat a good deal of verbiage, which at a public examination might be taken as evidence of great learning."

I know from personal observation that the above would be true of some public schools in different parts of Canada where average results might be expected and where Catholics can be no obstacle. I have no doubt that several such schools could be found wherever a commission might happen to investigate. Of course the commissioners would find in many public schools in which good work is being done and every child receiving his due share of attention. But they would also find that the greater efficiency of these schools is due to the voluntary efforts of individuals or to other circumstances entirely independent of the system, or at least of those features of it which are thought to constitute its chief merit.

I think it would be a good thing for all classes of the community if the true state of the public schools were more generally known. Catholics would not then be inclined to overestimate the educational advantages they forego when they establish Catholic schools. Honest Protestants too would find it more difficult to convince themselves that the want of public school enlightenment is a greater evil, when Catholics are concerned, than to be deprived of religious liberty, a blessing we all prize so highly. Even the enemies of religion, with whom secular education is the chief good, might be led to see that the education of the whole population is too great an undertaking for any corporation (even the state) that knows no form of government but despotism. Seeing what voluntary efforts and local enterprise are doing in many places to save the reputation of the public schools, they could not reasonably object to giving the voluntary principle wider scope. Scores of communities could be found quite capable of managing their own educational affairs, thus enabling the state to make more vigorous efforts to educate the thousands now doomed, through its fault, to intellectual starvation. The Catholics of North America, at least, have given ample proof of their ability to unite in so good a cause and to maintain schools at little more than half the cost of those nursed by the state. Through ignorance of the facts (let us hope) other denominations, instead of following so good an example unite to impose an additional tax on those who have relieved them of so much of the national burden.

Your obedient servant,
ESQUIRE.

Regina, Jan. 14, 1896.

THE CHURCH AND THE BIBLE.

From the N. Y. Freeman's Journal.

A correspondent sends us the following clipping from a lecture published in the *Cleveland Catholic Universe*, and asks if the statements contained in it are "true Catholic doctrine":

"Christianity rests on the New Testament; the New upon the Old. With the Bible Christianity stands or falls. Consequently the Scriptures have always been the chief object of attack by the enemies of revelation."

1. It is not true that Christianity rests on the New Testament, and therefore, the assertion that it does is not a Catholic doctrine. The very contrary is true; the New Testament rests for its validity, authority, and inspiration on Christianity. It is a historical fact that Christianity, or the Christian Church, was founded—built on a rock—by our Divine Lord, and existed in complete working order about three generations before the New Testament was completed, and some years before any part of it was written. Now, as the Church of Christ existed, teaching and administering means of grace and salvation long before the New Testament came into existence, it follows that it must have rested on something else than that book. That founda-

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The Northwest Review

WEDNESDAY, JANUARY 29.

EDITORIAL COMMENT.

Commenting on Mr. Greenway's election manifesto, the Catholic Review, of New York, very aptly says:

"This appeal to the Protestant majority of the electors in Manitoba against the decision of the highest court in the empire is as reasonable as if the Democrats in this country should make the next Presidential campaign on the issue of an income tax after the United States Supreme Court has pronounced that impost unconstitutional. Until the Constitution is altered in both cases, it should be obeyed. The electors of Manitoba are not a court of appeal to reverse the decisions of the Queen's Privy Council. If they are loyal subjects they will obey the law. If they are disloyal, they will be coerced into submission."

We translate from La Verite a tribute to our humble efforts which we value more highly than any other encouragement we have received from friendly contemporaries. The editor of La Verite is a knight of the pen as fearless as he is blameless—un chevalier sans peur et sans reproche. But he is also very hard to please. With him soft soap will not atone for doctrinal errors or even for a Liberal Catholic tendency. In fact, if Mr. Tardivel has any fault—for when we call him blameless, we remember he is human—it is that he does not make enough allowance for human frailty. Unstinted praise from the Bayard of the Catholic press is, therefore, almost priceless. We know of no journal in America whose opinion carries more weight with whole-hearted Catholics than La Verite, and certainly of all our exchanges it is the most uniformly interesting. Others may occasionally flash up into greater momentary interest; but La Verite, week in and week out, is always refreshingly new, albeit in no sense a vehicle of news. On trying to analyse the source of this interest evoked by a journal that is as orthodox as an ecumenical council and eschews all sensationalism, we think it due to the eternal freshness of unadulterated truth especially in these days of sickening half-truths and undigested theories.

Some friends of Dr. H. Aubrey Husband aver that either he or his double must have suggested to Beatrice Haraden the Disagreeable Man of "Ships that Pass in the Night." Like Robert Allitsen, he seems to think himself king of his intellectual world—which is even easier in Wawanesa than it was in Petershof—says sharp things in a telling way, and is, at bottom, a large-hearted fellow. This is how the Sage of Wawanesa begins a letter to the Free Press of last Friday: "The return of

Mr. Greenway to the head of an obsequious and subservient majority most forcibly emphasizes the necessity that in all states protection should be provided for the minorities. Sent to power some nine [seven] years ago on the wave of popular excitement against the monopoly clause of the C. P. R. contract and the gross dishonesty of the then Conservative party, Mr. Greenway without any intrinsic merit of his own has been able to maintain his position largely by the support of ignorance and superstition. This must be gall and wormwood to those Greenwayites who are capable of wincing under the Disagreeable Man's lash. Speaking of the conflict between Catholics and Protestants, he adds: "The fighting capacity of the combatants is scarcely equal, for on the one side we see a solid phalanx of unquestioned traditions, on the other side an authority which is daily being weakened by the assault of members of the party which asserts its paramount Dominion. The Bible, on which the Protestant sects take their stand—though not one of them can be said to be founded on the book as a whole, but rather on isolated texts—is being subjected to an amount of criticism which is daily becoming bolder." And further on, the Sage thus delivers himself: "Between the Rationalism, fostered and nourished by the advance of education among the people" [he means godless education], "and the Catholic church, the Protestant sects are being slowly crushed to death so that in no very long time the contending parties will be Rationalism with [unenlightened] reason as its authority on the one side and the Catholic church with its [reasonable] traditions and the fathers on the other. Torn by dissensions within their ranks how are the Protestant sects to withstand the solid phalanx presented by the Catholic church?" He supplies the answer in such a way as to leave the impression that education is sure to make a people godless. Yes; secular education, spread thin over the masses, will do that. "A little knowledge is a dangerous thing" was said long ago. But there are more deep reasonings in the Catholic Church than are dreamt of in the Disagreeable Man's philosophy. A religion which Huxley and Renan dreaded as their most dangerous foe in the field of pure thought, and which is daily winning its way among highly cultured minds can hardly be afraid of true education. The Catholic Church feels immeasurable pity for the aberrations of men who, like Dr. Husband, seem about to grasp the consequences of their own facts when they fly off at a tangent on the wings of the Protestant tradition woven out of anti-Catholic fables.

THE HISTORICAL VALUE OF THE BOOKS OF THE NEW TESTAMENT.

Elsewhere we reprint an excellent article on "The Church and the Bible" by the learned and able editor of the N. Y. Freeman's Journal. While heartily concurring in the main argument there so forcibly developed, we have taken the liberty to modify some of his statements as to the historical value of the books of the New Testament, viewed, for the sake of controversy, as an uninspired record. The editor of the Freeman says these books, thus viewed, are not more trustworthy than the histories of Livy, Tacitus and Josephus. For Lucian, who was not a historian at all, we have substituted Pliny the Younger, whose letters may be remotely compared to the Epistles of the New Testament. Of the three others, Tacitus is the only trustworthy historian; Josephus was a courtier, feathering his nest; Livy is absurdly uncritical, resting his fame chiefly on brilliant descriptions and fine speeches. But, really, none of the ancient heathen historians can compare, in accuracy and obvious sincerity, with Matthew, Mark, Luke, John, Paul, James, Peter and Jude. Hence, we insist, in our additions to the text of the Freeman, on the internal evidence of trustworthiness to be found in the New Testament writings. This internal evidence, though not sufficient to establish the fact of divine inspiration, is simply

without a parallel in any other historical writings outside of the Bible. What we may venture to call the face-value of one of these books, the Acts of the Apostles, has lately been set forth with singular cogency by Professor Ramsay in his "St. Paul the Traveller and the Roman Citizen." His thorough and complete vindication of the historical accuracy of St. Luke is all the more precious as coming from the pen of one who, as he himself tells us, approached the subject with a mind steeped in the hypercritical atmosphere of the Tubingen school. Professor Ramsay proves conclusively that the writer of Acts deserves a place "among the historians of the first rank;" so that, from a merely human point of view this work appears to him as an admirable piece of history. Nay, the very genuineness of the book leads him to accept in spite of his expressed repugnance, the miracles it relates. "The marvels," he says, "described in Acts concern my present purpose only in so far as they bear upon the historical effective of the narrative. In themselves" [from the view-point of contemporary non-religious criticism] "they do not add to, but detract from its verisimilitude as history. They are difficulties; but my hope is to show, first, that the narrative apart from them is stamped as authentic, second, that they are an integral part of it. . . . You must make up your mind to accept or reject it; but you cannot cut out the marvellous from the rest, nor can you believe that either Paul or the writer was a mere victim of hallucination. The marvellous is indissolubly involved with this narrative, and cannot be eliminated." Similar testimony can be borne to all the other historical books of the New Testament, provided one reads them with an unbiassed mind.

FACTS FOR REV. G. W. DEAN.

In our recent editorial in answer to the Rev. G. W. Dean's reply to Mgr. Langevin, we were forced to deal briefly with many of the statements of that gentleman. In paragraph 5 we said:

Mr. Dean coolly affirms that in Ontario "there are thousands of Catholic children who attend Public or Protestant schools in preference to the separate schools." We affirm with equal coolness and more knowledge that this is false. Let Mr. Dean mention places and exact figures, and then we will examine his proofs.

As the Rev. gentleman has hitherto ignored our invitation, and as we may charitably suppose he is on the hunt for statistics with which to support his wild assertion, we will help him out with a few facts. In the first place it is not true to say, as Mr. Dean does, that Catholic children in thousands, or even hundreds, "attend Public or Protestant schools in preference to separate schools." We defy Mr. Dean to mention one place in Ontario, where Catholics, being strong enough efficiently to support separate schools, neglect to do so. There are, it is true, some rural districts in Ontario, where the Catholics are so sparsely settled that it is impossible for them to have schools of their own, and therefore, they are compelled to attend the schools which Mr. Dean very honestly calls "Public or Protestant schools." It is scarcely fair for the Rev. Mr. Dean to say that Catholics so situated send their children to these schools "in preference to the separate schools."

There is much misunderstanding among many Protestants, even among those who are most friendly to us, on this separate school question in Ontario. Whenever the word "separate" occurs, they set it down as Catholic, whereas in many instances in Ontario the word means "Protestant." According to the reading of the Ontario act, the party in the majority in any school section establishes a Public school, and the minority, if sufficiently strong, may establish a separate school. In several school sections in Ontario the Catholics are in the majority and the school they establish is a Public (Catholic) school, in which the Catholic religion is taught by Catholic teachers, and, in every sense of the word, they are Catholic. Protestants may attend them if they choose, and to allow them to do so without violating

their consciences, they are usually permitted to enter the school after the religious exercises in the morning and depart before the religious exercises in the evening; but in many instances the Protestants have established "Protestant separate schools" rather than send their children to the Catholic Public schools. When, therefore, our public men say that large numbers of Catholics attend Public schools in Ontario, they are technically right; but practically they mislead the public by not stating that many of these schools are Catholic schools.

It may be interesting to these gentlemen, including Rev. Mr. Dean, to learn that the latest report of Hon. Mr. Ross, Minister of Education, mentions ten Protestant separate schools existing under authority of the Education act of Ontario. They are situated in Anderdon, Bramley, Cambridge, Marlboro, Osgoode, Plantagenet, Puslinch, Rama, L'Original and Penetanguishene. In 1892 they had one more of these schools, which has since ceased to exist. It might also be interesting for these gentlemen, who sneer at the Catholic separate schools of Ontario, to learn something about the efficiency, or rather inefficiency, of these Protestant separate schools. We are officially told that: "Only seven of the ten possess maps. Out of the twelve teachers engaged, only two hold second class certificates. Of the other ten, five hold third class certificates and five teach on permits." Not one first class teacher in any of them!

There are 548 pupils in these ten schools with an average attendance of 273; less than 50% of the whole. In Penetanguishene there are 17 children in the fifth Reader. In the other schools there are just five pupils in the fifth Reader, and these five are divided between the schools of Plantagenet and Puslinch. In the other seven schools there are no pupils so far advanced. This, we submit, is an object lesson to these learned and zealous gentlemen, who never tire of telling us that our schools are far inferior to the Protestant schools. Here are the only Protestant separate schools in Ontario, and here is the status of both teachers and pupils. They are in every respect far inferior to the efficiency attained by the Catholic Public schools of the province of Ontario. We trust that the Rev. Mr. Dean will have the manliness and honesty to correct his statement that "there are thousands of Catholic children who attend Public or Protestant schools in preference to the separate schools." No doubt the Rev. gentleman has read this oft-repeated slander uttered against the Catholics of Ontario; but in view of the actual facts now laid before him, he must, perforce, see the manifest dishonesty of the statement and take the earliest opportunity of correcting, in so far as he can, the false impression which he has created. The Catholics of Ontario, like the Catholics of every other province of the Dominion, excepting, of course, a few soreheads, always prefer Catholic schools for their children. They would be false to every principle of their Church, if they thought or acted otherwise.

"THE CHURCH TIMES" AND THE MANITOBA SCHOOL QUESTION.

The following paragraph from the Church Times, a leading organ of the established Church in England, is earnestly commended to the thoughtful consideration of sincere Anglicans in this country. Although the Church Times is somewhat at sea in regard to "the general practice of the Dominion," its remarks on the principle of undenominationalism should have great weight with honest adherents of the Church of England, did not the local fetish of "homogeneity" and show school buildings bar the way to dispassionate thinking.

"The school question in Manitoba" says the Church Times, "has reached a fresh stage, which promises to be interesting. As we have pointed out before, the Provincial Government has departed recently from the system under which Roman Catholics were allowed to have their own schools, and to receive State aid for them. When this State aid was withdrawn the Judicial Committee of the

Privy Council was appealed to, and the claim of the Roman Catholics was upheld. Next, the case was carried to the Dominion Legislature, which advised the Manitoba authorities to reconsider their judgment. The latter have now sent in their final reply, stating definitely that they will not recognize the Roman Catholic schools. It now remains to be seen what the Dominion Legislature will do; whether it will allow a Provincial Government to enforce a system opposed to the general practice of the Dominion. The position of the Manitoba Government exactly resembles that of the Universal School Board party at home. Piously assuming the principle of wide toleration, they are in effect the most intolerant bigots possible. For to force down the throats of people who do not believe in it the form of toleration known as Undenominationalism is to pass the very narrowest and most rigorous Act of Uniformity with all its offensive consequences. We hope that the Churchmen of Canada will do all they can for the relief of the Roman Catholics, and also break up the pernicious educational system which classifies all non-Roman Catholics under the head of Protestants. It should be their aim to establish the fullest recognition of the Denominational principle in the schools of the Dominion."

NOTES ON THE RECENT ELECTIONS.

In our last week's issue we gave the result of the provincial elections, and in doing so intimated that the government owed their success mainly to the shameless manner in which the partisan registration clerks had abused their power in compiling fraudulent lists. We have since had an opportunity of examining more in detail the reports from the various constituencies with the result that we are confirmed in our first opinion and have no hesitation in saying that the Greenway gang which will control the province for another four years are in no way the choice of the people of the country. From all parts comes indignant protests against the tactics pursued by the government to ensure a new lease of power, and the burden of the complaint in all parts of the province is that the voters' lists were compiled apparently for the express and only purpose of securing the result attained and without regard to the rights of the people. In the country districts not only were bona fide voters left off the lists by scores, but the names of dozens of parties who never resided in the various constituencies and who were absolutely unknown to the residents were put on. This was especially the case in the constituencies within easy reach of the city, and numbers of parties left Winnipeg on election day to vote in the districts where their names had thus been dishonestly put on the lists. As an instance of this we would refer to the constituency of Rockwood, where it is contended, and apparently not denied, that the opposition candidate had a majority of those really entitled to vote in the division but was, mainly owing to the cause we have stated, defeated by something like fifty. As another example of the way in which the election was won we would refer to Winnipeg North. According to the municipal list we understand there should be over three thousand voters in this constituency. As a matter of fact the list for the provincial election contained only twenty-one hundred names. The Nor'-Wester has published a list of many who should have been on but were not, including some of the best known property owners and oldest residents in the north end, and it has been proved that some who took the trouble to go to the registration clerk and give him their applications to be registered, were, notwithstanding, deliberately left off. Bearing this in mind it cannot be reasonably contended that Mr. McIntyre is the representative of the genuine residents in Winnipeg North, and in addition we would point out that despite the small list, some six hundred whose names appeared thereon did not vote, and therefore, only about one-half of those really entitled to vote in the election cast their ballots. What is here said of this constituency applies in a greater or less degree to all the ridings throughout the province, and proves that the present legislature is not a representative one. The corrupt methods which the present election act not only permits but encourages have been made use of to their fullest extent by the government, and should cause such a storm of indignation throughout the province as would compel a change in the act.

ALBERT EVANS
281 Main Street,
Agent for Steinway, Chickering and Nordheimer Pianos. Cheapest House in the trade for Sheet Music, Strings, etc. Pianos tuned.

A CHARGE OF FORGERY.

To the Editor of the Northwest Review.

Mr. Editor.—During the recent Provincial elections we have had a carnival of hatred and misrepresentation preached against Catholics throughout the province by the Greenway Government and its friends.

If his other "facts" are as utterly bad as this one, I am afraid he will come out of his struggle a thrice vanquished man. Why, Sir, the Provincial Constitution, which the rev. gentleman charges your church and archbishop with replacing by a forged one, is contained in a statute of the Canadian Parliament, confirmed by the Imperial Parliament of Great Britain.

Wonderful, indeed, are the tales we have heard of the dark deeds of the Roman Hierarchy, the Jesuits and the Papists generally; but I have never before heard them charged with, much less convicted of, substituting forged for genuine statutes of parliament "in order to put in a clause favoring parochial schools."

[NOTE—Ridiculous as Mr. Ross's blunder appears to our correspondent, foolhardy as the "political cleric's" taking up such a slander at a distance of three thousand miles without seeking to verify it certainly is, we think we can suggest a plausible explanation.

Therein Mr. Wade charges Father Ritchot with altering the date of a document, presumably because, if the document is authentic, it proves beyond question that the Bill of Rights which Father Ritchot defends really formed the basis of the 1870 negotiations.

The Church and the Bible.

Continued from page 1.

tion on which it rested before the New Testament existed, is the same that it has rested on ever since, and will continue to rest on until the angel of eternity calls the muster roll of time.

But some one will ask: "How can the historical origin of Christianity be established without the New Testament?" By "New Testament" we mean an inspired book.

And thus it is that the New Testament, as the Word of God, rests on the authority of the Church; and thus it is that Protestants get their Bible from the Church.

But some one will ask: "How can the historical origin of Christianity be established without the New Testament?" By "New Testament" we mean an inspired book.

To save Doctors' Bills use Dr. Morse's Indian Root Pills. THE BEST FAMILY MEDICINE IN USE.

be ascertained only from the Church of Christ. But though the histories of Matthew, Mark, Luke and John, whose inspiration is assumed not to be yet known, are better historical authorities than Livy, Pliny, Tacitus or Josephus.

By means of certain histories, we accept it, low to its authority, and profess a readiness to hear and obey.

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A STIMULANT. A TONIC. A FOOD.

FOR OLD PEOPLE. FOR YOUNG PEOPLE.

Should you find the cold, raw autumn winds chilling you to the bone and making you feel as though it would be almost impossible to stand the still cold weather yet to come.

Bottled in quarts, pints and half-pints, the latter one glass, no waste always fresh.

EDWARD L. DREWRY, WINNIPEG. Manufacturers of the celebrated Golden Key Brand Branded Waters, Extracts, etc.

AUSTEN'S Shorthand College. And Commercial Training School. Stovel Block, McDermott Avenue, Winnipeg, Manitoba.

Special Summer rates for Shorthand, Typewriting, Commercial Arithmetic, Penmanship, Single and Double Entry Bookkeeping, etc., etc.

NORTHERN PACIFIC R.R. Time Card taking effect on Sunday, Dec. 16, 1894.

Table with columns for North Bound, South Bound, Stations, and Time. Includes stations like Winnipeg, St. Paul, Duluth, etc.

Stations marked *—have no agent. Freight must be prepaid. Numbers 107 and 108 have through Pullman vestibuled Drawing Room Sleeping Cars between Winnipeg and St. Paul and Minneapolis.

Grand Deputies for Manitoba. Rev. A. A. Cherrier and Dr. J. K. Barrett. District Deputies for Manitoba.

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

St. Joseph and Catholic Truth Society. OF NORTHWESTERN CANADA. Meets every Thursday at 8 p. m., at 123 Water Street.

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

Branch I63, C.M.B.A. Winnipeg. Meets at the Immaculate Conception School Room on first and third Tuesday in each month.

St. Boniface Academy. CONDUCTED BY THE SISTERS OF CHARITY. Under the patronage of His Grace the Archbishop of St. Boniface.

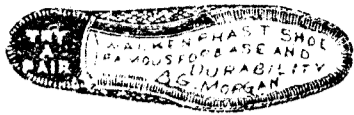
St. Boniface College. This College, situated in beautiful and extensive grounds, is a large and commodious four-storey building provided with electric light and an excellent heating apparatus.

Atlantic Steamship Lines. FROM HALIFAX. Mongolian-Allan Line. From St. John N. B. Lake Ontario-Beaver Line.

ROYAL SCALP FOOD. ONE HONEST MAN AND BUT ONE RELIABLE HAIR FOOD. NO DYE. We feed the Hair that which it lacks and nature restores the color.

WORTH THEIR WEIGHT IN GOLD. Dr. Morse's Indian Root Pills. To save Doctors' Bills use Dr. Morse's Indian Root Pills. THE BEST FAMILY MEDICINE IN USE.

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Our \$3.00 Calf-Skin Boots made on the Waukegan last are very easy and durable.

A. C. MORGAN, 412 Main St.

CALENDAR FOR NEXT WEEK.

FEBRUARY.

- 2 Septuagesima Sunday--solemnity of the Purification.
3 Monday--Transferred Feast of the Purification of Our Blessed Lady.
4 Tuesday--Prayer of Our Blessed Lord in the Garden.
5 Wednesday--St. Agatha, Virgin and Martyr.
6 Thursday--St. Titus, Bishop.
7 Friday--St. Romuald, Abbot, Founder of the Order of Camaldules.
8 Saturday--St. John of Matha, Founder of the Redemption of Captives.

CITY AND ELSEWHERE.

We regret to hear that Mr. E. Lloyd, lumber merchant, of St. Boniface, is seriously ill.

Mr. M. McMann has returned from his trip to Duluth, St. Paul and other United States cities.

His Honor Lieutenant-Governor Patterson will visit the Industrial School at St. Boniface to-morrow afternoon.

The address delivered by President A. H. Kennedy to the members of the Catholic Truth society has been printed in leaflet form.

A meeting of Branch No. 38 of the C. M. B. A. Relief association is called for Thursday evening at the hall over the Academy of the Immaculate Conception.

We were glad to meet Mr. Hugh Gillies on the street one day this week, and to learn that he is rapidly recovering from the effects of his recent accident.

Yesterday at St. Boniface, Mr. and Mrs. Victor Mager celebrated their silver wedding. Their many friends assembled and presented them with appropriate gifts.

The collection taken up at the Church of the Immaculate Conception on Sunday of last week in support of the Ladies' Aid society resulted in the addition of a considerable sum to the funds.

For fine tailoring go to Wm. Markinski, Rossin House Block, near C. P. R. He does ladies' and gentlemen's tailoring in first class style and at reasonable rates.

Solemn Requiem High Mass for the repose of the soul of the mother of our archbishop was celebrated at St. Mary's on Tuesday, Father Guillet being the celebrant. His Grace was present, and there was a large congregation.

We are glad to learn that Miss Killeen, whose serious illness was referred to in these columns last week, is convalescent and that in all probability she will soon be quite well again.

Active preparations are being made for the entertainment to be given by Prof. Walker for the benefit of St. Boniface hospital, commencing Monday evening, February 3rd.

On Sunday evening the Rev. Father Cherrier gave the second of the series of instructions on matrimony and we were glad to see a very large congregation present on the occasion.

THE IMMACULATE CONCEPTION CHURCH.

Blessing of the Organ by the Archbishop Next Sunday--Special Services.

The new organ at the Church of the Immaculate Conception will be heard for the first time on Sunday morning next. Precisely at half past ten the solemn blessing of the instrument by His Grace the Archbishop of St. Boniface will take place to be followed immediately by Grand High Mass.

past for the great event in order that so far as they are concerned the services will be worthy of the occasion. It is expected that at the evening service which will commence at 7.15 sharp, a special sermon will be preached but definite arrangements regarding this have yet to be completed and will be announced in the daily press before Sunday.

THE CATHOLIC TRUTH SOCIETY.

Important Meeting To-morrow Evening.

The Rev. Father LaRue, S. J., of St. Boniface College, will deliver an address to the members of the Catholic Truth Society at their meeting to be held at their hall on Water street on Thursday evening.

Claudeboye Bay.

On the 19th inst., a sort of pantomime was held in the school room to augment the funds in aid of the chapel. The entertainment was gotten up by a gentleman from St. Jean Baptiste, assisted by three Claudeboye young men.

Miss Agatha Tucker who has come to say good-bye to her sister before leaving St. Eustache for Lake Dauphin was present, also Mr. Letourneau from St. Eustache.

The weather at present is at least reasonable, if a low temperature be considered such for the month of January.

Fishing is still zealously carried on in the lake and fish are selling well, particularly perch.

IMMACULATE CONCEPTION ACADEMY.

An Entertainment Given by the Pupils.

On Thursday evening the pupils of the Academy of the Immaculate Conception treated their parents to a very pleasant evening's entertainment. The programme comprised vocal and instrumental musical selections, recitations and dialogues, and we can safely say that not one in the audience went home without feeling more than ever satisfied with the progress of their little ones under the direction of the devoted teachers.

Translation of an Article Entitled "Le Northwest Review" From La Verite.

Among our exchanges there is none that we read with more attention, profit and pleasure than the Northwest Review, published in Winnipeg. It is a weekly review of modest appearance, but of great merit.

care, in lucid and correct English, this journal must be doing, in the Canadian West, incalculable good. From a religious point of view its doctrine is always sound. Never does one find in it any of those risky theories, of those offensive, novelties that too often mar the columns of Catholic journals in our day.

Its sphere of action in the political and social world is very important. It is the only Catholic journal published in English west of Toronto on Canadian territory. It is the only organ of Catholic thought that speaks, in the vast Canadian West, the language of the majority; the only one that can make itself perfectly understood by that majority.

Our excellent Winnipeg contemporary, though catering more especially for the English-speaking Catholics, is always on the best of terms with the French-Canadians. It must powerfully contribute to keep up among the Manitoba Catholics of both tongues that harmony and union which are noticed among our co-religionists of the West.

The Northwest Review is now in its eleventh year, and we trust it may long continue its eminently useful career.

AN IMPORTANT CASE.

A VICTORIA COUNTY (ONT.), PEDDLER BEFORE THE COURTS.

Detected in Selling a Pink Colored Pill, Which he Represented to be Dr. Williams' Pink Pills--The Court Grants a Perpetual Injunction Restraining Him From Offering an Imitation of This Great Medicine--Some Facts the Public Will do Well to Bear in Mind.

In the High Court of Justice yesterday morning, before Mr. Justice Meredith, the case of Fulford vs. McGeahy was heard. It consisted of a motion for an injunction to restrain Fred. McGeahy from selling a pill which he claimed to be Dr. Williams' Pink Pills for Pale People.

The above paragraph, taken from the legal columns of the Toronto Globe of the 15th inst., contains a warning which every person in Canada in need of a medicine will do well to heed, and shows the care and pains the Dr. Williams' Medicine Company takes to protect the public from imposition.

It is only a medicine that possesses more than usual merit that is worth imitation. Ordinary medicines are not subject to that kind of treatment, as there is not sufficient demand for such medicine to make it worth while.

Dr. Williams' Pink Pills for Pale People have achieved a reputation for sterling merit unparalleled in the history of medical science. In every part of the Dominion the remarkable cures wrought by the use of this great medicine have given it a name and a fame which has made the sale of Pink Pills simply wonderful.

It is because of this great merit, and the consequent enormous demand for the medicine, that it is being imitated by unscrupulous persons in various parts of the country. The imitation is cheap, usually worthless, and is only pushed because the imitator can make more money by its sale than he can by the sale of the genuine Pink Pills.

The Dr. Williams' Medicine Company annually spends thousands of dollars endeavoring to impress upon the public that the genuine Pink Pills can only be purchased in one form--namely in packages enclosed in a wrapper (or label), which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People."

that do not bear the full trade mark, no matter if they are colored pink, and no matter what the dealer says.

Please bear in mind also that the formula from which Dr. Williams' Pink Pills is compounded is a great secret known only to the company, and any one who claims he can supply you with some other pill "just as good" is guilty of misrepresentation, for he does not know the ingredients of the genuine Pink Pills and is only trying to sell you some other pill, because he makes more money on its sale.

The Dr. Williams' Medicine Company is determined to spare no expense in protecting both the public and themselves, against these unscrupulous imitators, and will always be thankful to receive information concerning any one who offers to sell an imitation Pink Pill purporting to be Dr. Williams' Pink Pills, or "the same as" the genuine Pink Pills.

Ask for Dr. Williams' Pink Pills for Pale People and take nothing else. They cure when all other medicines fail.

ENGLISH ALE

Having purchased a stock of Lucas' Celebrated English Ale at a great reduction, we are willing, until New Year, to give our customers the benefit of our bargain.

Quarts, \$2 per doz. Pints, \$1 per doz. RICHARD & CO., WINE MERCHANTS, 365 Main Street.

For the Sick Room Toilet Nursery WE HAVE EVERY REQUISITE W. J. MITCHELL, CHEMIST AND DRUGGIST.

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Calder!

Prices tell and Everybody tells the Prices.

- Fine imported citron, orange and lemon peels, per lb., 20 cents.
Fine Cal. raisins, 3 lbs. for 25 cents.
Fine Vostezza currants, 3 lbs. for 25 cents.
Extract Lemon and Vanilla from 10 cents up.
Preserve Ginger in 1, 2, and 5 lb jars 25 cents, 60 cents and \$1.00.
C. and B. Marmalade in 1 lb. jars 20 cents.
Self-rising Buckwheat, in 2 1/2 lb. packages, 15 cents.
Try a pound of our 35c Teas, they will please you.
Finest Finnan Haddies, per pound, 10 cents.
Coal and Wood, the Best, Prompt delivery.

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Advertisement for W. Jordan Carriages, featuring an illustration of a horse-drawn carriage and the text 'FIRST CLASS RIGS' and 'CARRIAGES KEPT AT STABLE.'

LEGAL. GILMOUR & HASTINGS, BARRISTERS, etc., McIntyre Block, Winnipeg, Man. T. H. GILMOUR. W. H. HASTINGS.

EFFECTIVE TEMPERANCE WORK

The Xmas Number of the Temperance Banner, Canada's foremost temperance organ, in a column editorial article of praise for the Evans Cure, says The Evans Institute is doing a grand work, cutting the slavish bonds, forged around the victims of intemperance.

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All work sent C. O. D. If not received on delivery, must be called for at office.

Work turned out within 4 hours notice will be charged 15c on the \$ extra. Customers having complaints to make either in regard to Laundry or delivery, will please make them at the Office. Parcels left over 60 days will be sold for charges.

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OVERCOATS! OUR STOCK IS Now Complete.

SPECIAL LINES: - - - Freize Ulsters, - - - \$8.50, \$10.00 and \$12.00 in all colors.

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From MONTREAL, containing also FURS. PANTS by the thousand. Boys and Yonths' SUITS.

A good Tweed Suit, worth \$7.50, sold at \$4.50. A splendid Business Suit, worth \$10.50, sold at \$6.50. A handsome Tweed well made Suit, worth \$13.50, sold at \$7.50. An up-to-date Tailor-made Suit, worth \$16.50, sold at \$9.50.

A beautiful range of Suits in straight fronts, double-breasted and 3 button Cutaways, made of the finest goods, with the highest class of trimmings, cheap at \$25.00, sold at only \$14.50.

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