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Northwest Review.

TUESDAY, MAY 4 1897. 4

TERMS OF OUR SETTLEMENT.

THE CATHOLIC PLATFORM

- 1 Control of our schools.
- 2 Catholic school districts.
- 3 Catholic teachers, duly certificated, but trained in our own training schools as in England.
- 4 Catholic inspectors.
- 5 Catholic readers, our own textbooks of history and descriptive geography, and full liberty to teach religion and comment on religious questions at any time during school hours.
- 6 Our share of school taxes and government grants, and exemption from taxation for other schools.

CURRENT COMMENT.

POLITICAL DUPLICITY.

The article on Monsignor Merry del Val's mission which we translate from "La Presse," is replete with valuable and perfectly accurate information not hitherto accessible to the general public. As it is guardedly expressed and eschews personalities, it will bear careful perusal. It states very clearly, though without emphasizing the fact, that the petition of the forty-five Catholic senators and members of Parliament was not what determined the Holy Father to send the Delegate. That petition, despite Mr. Tarte's flourish of trumpets on the very day of the Monsignor's arrival, was a flat failure in Rome. The winning card was Mr. Fitzpatrick's cajolery in England. Now that he and his have been unmasked, his English dupes are indignant at the double-dealing of the Federal government. The despicable trickery by which the Ottawa authorities strove to overreach the Holy Father is a curious commentary on the plaudits of political heelers who commonly speak of their immaculate chief as "the soul of honor."

HOW ROME HAS SPOKEN.

Our able contemporary, the Dublin "Irish Catholic," in the course of a long leader on "The Canadian Struggle," quotes Cardinal Ledochowski's letter approving the Manitoba Catholic school fund and the Papal Rescript granting a plenary indulgence to those who assist in supporting Catholic schools here, and then says: "It is needless for us to indulge in comment on documents such as these, conveying as they do in the most significant manner the approbation of the manner in which the Archbishop of St. Boni-

face has dealt with the monstrous attempt made by the Liberal Cabinet to impose upon the Catholics of Manitoba a Secularist tyranny."

THE SAME PAPER ALSO REPRINTS IN FULL THE PETITION OF THE FORTY-FIVE, PREFACING IT WITH THIS REMARK:

"What manner of thing Canadian Liberalism is, is well attested by a document which has just become public, and which was, it appears, forwarded to the Sovereign Pontiff in October last by a group of leading Canadian Liberals."

After this document—about which the marvel is that so theologically learned a layman as Mr. Tarte should not have noticed how in the eyes of a Roman court its strictures on legitimate authority were simply suicidal—the "Irish Catholic" very properly adds:

"No one in Ireland, at all events, needs to be told what the true sentiments were towards the Hierarchy and the principles of episcopal authority which animated the gentlemen responsible for drawing up this insulting and fallacious address."

FACTS AND FIGURES.

In "Le Manitoba" for April 28th, Rev. Father Cherrier has a weighty letter embodying the result of his researches into the possible working of the "settlement" in rural districts. He had already proved that it was a delusion for Winnipeg, because owing to the scattering of Catholics, and to the current interpretation of the word "school," not one single school would have the benefit of a Catholic teacher. He now applies the test to country schools and finds that very few would have the necessary average attendance of twenty-five. He proves this by official figures. In 1896 there were 815 government schools. Of these no less than 715, that is to say seven eighths of the total, had not the average attendance of 25 required by clause 5 of the "settlement." Thus the Greenway-Laurier compromise amounts to granting us one eighth of what is written on its face.

Then he examines the prodigious expenditure, and shows how it acts as a bribe to make all schoolmasters and schoolmistress electioneering agents for the government. The government school grant added to municipal school taxes amounted last year to \$615,000, which gives an average of \$755 for each of the 815 schools. Now, considering that 207 schools show an average attendance of between 5 and 10, say 7½, each of the pupils in those schools costs the country ONE HUNDRED DOLLARS a year for bare tuition exclusive of board and lodging. When will the people awake to the reality of the plundering and blundering of which they are the deluded and benighted victims?

THE "TRIBUNE" On the Tripod.

Last Tuesday the Winnipeg Tribune waxed wroth against a Montreal despatch describing the clergy and the opponents of the school settlement as jubilant over an article in which the "Tablet" declared that settlement "decidedly unsatisfactory" and said that "Monsignor Merry del Val could not come to any other decision." Thereupon the local Government organ affirms that the Delegate "was not invited to Canada to give any opinion one way or another on the school settlement. He was asked to come here in order that Papal authority might pass upon the conduct of Roman Catholic Bishops and priests." The article we reproduce from "La Presse" proves the contrary; but of course the Tribune had not had time to see it when it dashed off its frothy column, and even if it had it cannot read French understandingly.

Then the Tribune goes on to predict what will happen if the "vatican" (with a small V) "ap-

proves the conduct of the clergy either tacitly or virtually or expressly and avowedly." The preliminaries of the prediction, the preparations, as it were, by which the prophet stirs himself into a fine frenzy, are so awesome that one would expect to find that the heavens were to fall; but it all ends in a flimsy fizzle: "we venture to say this knowledge will surprise the civilized world." As the most civilized part of the world is catholic, we don't think it will.

One valuable avowal is wrung from the writer: "Mr. Laurier, Mr. Tarte and the French-Canadian members in general, we believe, regard the settlement as not giving what they desire." This is, we repeat, a very important admission coming, as it does, from so uncompromising a supporter of the Greenway government. Unfortunately, these gentlemen did not clearly manifest their desire. Last week's issue of "Le Manitoba" averred in the plainest terms and on unimpeachable authority that they never asked Mr. Greenway to give them any more than the sham concessions embodied in the "settlement."

In the heat and hurry of his ire the Tribune scribbler has run two sentences into one with the following result: "In going so far as to agree to that settlement, the legislature has gone as far as any Manitoba legislature can possibly go to bring the the Manitoba government to concede everything possible, every inducement and every pressure of circumstances existed." However, we can guess what he means and can see that he is altogether wrong. Can it be truthfully said that every pressure was brought to bear upon the Manitoba Government when Mr. Tarte went capering around this province licking the boots of our persecutors and wantonly insulting us?

Another specimen of the scribbler's incoherence. After saying that no fiat of ecclesiastical authority can drive from power any political party—which remark implies that he is very much afraid of the contrary—the Tribune delivers itself thus: "We have more confidence in the manhood of Roman Catholic members,—and in that of Protestant members, too, for, far gone as we are in partyism they would shrink from aiding in such a piece of work."

The shallow and unliterary scribe prattles glibly about "the conduct of the bishops and clergy who, living amid mediæval surroundings, and knowing nothing of the real world of affairs either in their own country beyond their ecclesiastical flocks, or in the modern world at large, could not be expected to act in an enlightened manner or with any real understanding of the meaning of their acts." To this language—quite suitable to bores and bullies, we would first reply that, granting, for the sake of argument, the bishops and clergy to be as the Tribune describes them, why bother about them? Such childish folk must be perfectly harmless. Why wax wroth about them? Writing long articles against them is rather a proof that they are skilled and therefore dangerous antagonists. Our second reply would be that, if the Tribune and its motley but small crowd of admirers were suddenly transported to real mediæval surroundings, they would try to hide themselves for very shame. Fancy the premier of Manitoba and the editor of the Tribune attempting to bamboozle the doge of Venice, Tommaso Mocenigo in 1423, when the "republic of St. Mark" had reached the climax of its prosperity, when most of the carrying trade of the world was in its hands, when Venice was the most splendid city in Europe. Fancy Tommaso Greenway and Richardson applying to the really great Tommaso for a job. The best the latter could do for them would be to make one a butler or ostler and the other a jester. But they

could no more realize the culture of that mediæval period than they can now appreciate Ruskin's wonderful discription of St. Mark's built four hundred years before that date.

Where the Tribune scribbler is positively funny is when he seats himself on the tripod and utters an oracular prophecy. "If by miracle it were so far successful as to get a majority vote against the Government in the House of Commons does the good Tablet imagine it would be any nearer separate schools in Manitoba? We can assure it that it would be a good deal nearer getting a House of Commons at Ottawa, where the Liberal government which had resisted the ecclesiastical fiat had doubled or trebled its present majority." It is not easy to conjecture the relevance of this answer; oracles, every one knows, are not too clear; but it probably means that, were the Liberal party defeated on the school question, they would appeal to the country and return with a trebled majority. It would not be safe to lay a heavy bet on that event.

The oracle proceeds: "We can also assure the Tablet that about the same time it would see the abolition of separate schools in Ontario." Ah! that's what you're driving at. We have thought so all along. Catholics of Ontario will please take note of this threat, and conduct themselves accordingly. It will not be an easy threat to carry out, but the conscienceless crew who make it will stop at nothing.

Like all cruel, tyrannical braggarts, they are always prating of liberty. They force us to pay double taxes, they rob us of our schools and then they get their disreputable organ to shout: "Will the Roman Catholic church never learn how to deal with a free people?" We deny the supposition that underlies this interrogation. A people that votes as does the the Manitoba majority is not a free people. It is in bondage to numberless secret societies, hotbeds of falsehood and slander against Catholics.

The Tribune concludes with what it imagines to be a death-blow: "It [the Catholic Church] has had some experience with our race before and Canada is not Ecuador." Your race, indeed! Which race, if you please? Anglo-Saxon? Then, what are you going to do to placate the Celts that lead you by the nose? No; what the blockhead means is "our religion;" only, he dare not say it. Yes; we Catholics have had some experience with your heretical tyranny before. Not to speak of the ghastly penal laws in England, Ireland and Scotland for nearly three hundred years, nor of the Puritan persecution of Catholics for a century and a half in the United States, we have had a curious experience in the Eastern Townships of Quebec. These townships were organized for the express purpose of spreading Protestantism in the French province. Forty years ago they had every advantage of wealth, influence in high places, and the usual mendacious Protestant tradition against the Catholic Church. Well, French Canadians, the very opposite of "your" race and religion, gradually peopled those townships, elbowed out the childless farmers of "your race," and now the Eastern Townships are overwhelmingly Catholic. A similar process is going on in the counties of Ontario that border on Quebec. And now Catholics are increasing more rapidly than Protestants in Manitoba. If the Tribune had the slightest knowledge of the world outside of the Protestant portions of Manitoba and Ontario, it would refrain from talking about past conflicts with the Catholic Church. The latter is drawing to itself the cream of civilization in Great Britain and America and flinging its own scum to the sects. So true is

this that the sects, realizing their helplessness against her in a fair and open fight, strive to stab her in the dark through numberless oath-bound secret societies.

"Canada is not Ecuador." Thank God it is not Ecuador just now when the Tribune's friends, freemasons and rebels, are putting defenceless people to death in the name of liberty. But a touch of Ecuador before its martyr president, Garcia Moreno, was assassinated by freemasons, would do Canada a world of good. It would at least do the country no harm to have at its head a truly Christian statesman.

HOW LEO XIII. IMPRESSES CLEVER MEN.

Bourke Cockran was received in audience on March 17. He was coming to tell me about it when I called on him at the Grand Hotel. He said: "I am still émotionné with the thrill of it. It lasted forty minutes. I had seen the Pope before, but only in public functions. I had, therefore, never been brought so close to his person, made to feel from so near the magic of his presence. His frail body was as the shrine of an indwelling spirit nobler than itself, just as the lamp of alabaster, which owes its beauty and its worth to the flame it more than half conceals, the light transmitted through its scarce transparent walls." I treasure the personal part of the audience as a thing of tender recollection, but I was unspeakably impressed, and even startled, by the energy, strength with which the Pope spoke of the Christianizing of the peoples, of the purpose of the Papacy as a factor for the salvation of souls through the bettering of the world." Bourke Cockran said much more, but he puts me under a stern injunction of silence. I may say, however, that after the audience the Pope said: "I am sincerely and not less deeply pleased with the audience. He impressed me exceedingly. He must be a very good man: dev'essere un uomo molto buono." I may add that during eight years' residence in the Eternal City I have never heard so splendidly appreciative and eloquent an account of Leo XIII as a Pope giving audience as from the lips of the American orator.

In this connection I cannot help comparing the similar case of my friend, M. Richebourg, the French novelist. He was received on the morning of Sunday last. I met him at noon. He said: "I am more impressed than words can express. The severe simplicity of the scene (at the Mass) was full of majesty. The expression on the Pope's face as he received us was not only pleasing, but beautiful. He said that I could do a vast amount of good, especially through the medium of such widely circulated papers as "Le petit Parisien." Keep the people from socialism, he conjured me. It will ruin them and all of us. Let us unite our forces against it." I answered: "Saint Père, I will treasure your words. I have done my duty to the best of my power. In France you are loved and respected; all Frenchmen admire you." His face became rayonnant. He was a vision in the flesh."—William J.D. Croke in the Catholic Standard and Times.

The Rev. H. Mather, the son of Canon Mather, of St. Paul's, Clifton, Bristol, and recently, curate of St. Bartholomew's, Brighton, has been received into the Church by the Rev. J. Bampton, S. J. Mr. Mather was confirmed and tonsured last week by the Bishop of Clifton, and left England on April 3rd in company with the Rev. B. W. Maturin for Rome, where he intends to study for the priesthood.