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Northwest Review.

WEDNESDAY, DECEMBER 9.

**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 text-
books 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 govern-
ment grants, and exemption
from taxation for other schools.

CURRENT COMMENT.

**The
Unsettled
Settlement.**

The Free Press is again harping on the worn-out string, that the Manitoba school question is shelved for ever. In the non-descript period that followed the twenty years of its manly management by a real man, the shallow and pretentious editor with the stylish name repeatedly informed the public that there no longer existed any school question. That was before the second judgment of the Privy Council. Now, after the Laurier-Greenway farcical settlement, the present editor, being less of a fool, delivers himself with more reserve, though pretty much to the same effect: "It is a great mistake for [Archbishop Langevin and his colleagues] or for any one to assume that there still exists a School Question in anything approaching the sense in which it existed previous to the late settlement." "Late" is not half bad; the writer thus unwittingly chronicles the premature demise of the settlement, that still-born babe. And, in spite of his opening assertion that the question is really shelved, the rest of his article is an indirect exhortation to the Archbishop to help shelve it and to Mr. Greenway to see that the shelf be comfortable.

"It would have been greatly conducive," says **Tyrants** the Free Press editor, **Want** "to the peace and good **Peace.** will which should exist

between all classes of the community if the Roman Catholic authorities, here and elsewhere, could have frankly accepted the action of the two governments." No doubt it would. Submitting cheerfully to injustice and tyranny generally makes the unjust and the tyrannical feel brimfull of peace and good will, and, as people of that sort are wont to treat the rest of the world as if it did not exist, they

naturally attribute their own feelings to "all classes of the community." But it so happens in this case that the very class which is most interested in a just and fair settlement of the school question are persuaded that they would find no peace in the working of the proposed farce and no good will on the part of the low comedians that wish to play that farce.

**Still
An
Open
Question.**

"The Minority"—we again quote the Free Press—"took its grievance before the various courts for adjudication, and it was eventually taken up by the court of last resort, the Privy Council decided to be the Dominion Parliament. Mr. Laurier's Government, as representing that body, has made a settlement which the Provincial Government will carry out. There is no appeal beyond that; and under no circumstances that we can conceive of, can the question be reopened." The word "grievance" at the head of this quotation supplies the best answer to the last sentence thereof. The so-called settlement not only purports to redress no grievance but studiously avoids all mention of anything bearing the remotest resemblance to a grievance. So far as its wording is concerned, there might never have been any Manitoba school case at all, the whole concession of religious and French teaching might have been merely a spontaneous change of heart on the part of those conscientious and scrupulous men who constitute the Greenway government. On its face the document bears no trace of being an adjudication by the Dominion Parliament. Therefore that court of last resort has delivered no judgment in this instance. Therefore, again, not only is it not inconceivable (to any logician, which the Free Press writer is not) that the question be reopened, but it has never been closed, it is at the present moment as open as it ever was. The only lawful attempt to close it was the Remedial Bill, and so long as that, or one like it, is not passed, the entire question is still unsettled. It may and probably will be thrown very wide open at the next session of the Dominion Parliament, and should it be left unsettled by that court of last resort, the Royal Mandate summoning that court to act upon certain definite lines may at any moment be brought forcibly to the attention of the Dominion Government. Were the Right Honorable Joseph Chamberlain, Secretary of State for the Colonies to inquire of the Governor General in Council why Her Majesty's expressed will in this matter has not been executed, Mr. Laurier would find himself in a quandary.

A curious slip occurs **Haziness.** at the end of the article we are reviewing from the Free Press of the 3rd inst. The sentence before the last reads as if people were advised to discourage attempts at smoothing the way. "Every true friend of Canada will unite" [with whom? "Every" is singular and must have somebody to unite with. What was meant is: "All true friends of Canada will unite"] "in discouraging attempts [1] to fan the flames of religious feeling between Protestant and Catholic, and [2] to smooth the way as far as possible toward the acceptance of the terms of the late settlement by the Ministry in Manitoba." So we must discourage all those who attempt to smooth the way, etc. Free Press grammar is like its view of the situation—rather hazy.

**The
Minority's
True
Representatives.**

However, there is one point in which the Free Press shows more perspicacity than Mr. Tarte. It implicitly recognizes that the opposition of "the Roman Catholic authorities" prevents any effectual acceptance of

the settlement by the Minority. On the contrary, Mr. Tarte is trying to make himself and others believe that the protests of Archbishop Langevin and his clergy are immaterial. If they were immaterial, he would not waste so many words upon them. The fact is he is mortally afraid of the immense influence these protests are sure to have: an influence that will grow with the growth of days and weeks and months; and so, like a boy in a dark wood at night, he shouts and sings himself into momentary forgetfulness of his fears. Mr. Tarte has been too close to the heart of the Catholic world to imagine that with us, as with so many non-Catholic bodies, it is the tail that wags the dog. On this point the Casket of Nov. 26th says very well: "We believe that clergy and people in Manitoba are practically a unit on this question. But if they were not, what then? The Catholic people could indeed speak for themselves in a voice at variance with that of their Archbishop; but they could do so—assuming (as is, we believe, the fact) that the latter should be sustained on appeal to the highest authority in the Church—by ceasing to be Catholics. This would settle the question by leaving no longer a minority to protect. It is a contingency that may therefore be dismissed." And further on the same editorial writer says: "Even as we write we find the question of the minority's acceptance definitely set at rest by the plaintive but powerful words of utter repudiation pronounced by the Archbishop of St. Boniface."

**An
Apt
Simile.**

Then the Casket proceeds to warn Nova Scotia Catholics against this sophism: "Look how much more the minority in Manitoba have under this arrangement than Catholics in most parts of Nova Scotia! Catholics in Nova Scotia, any one but a knave or a fool will answer, were never guaranteed any more than they have. If you buy a man's farm for a thousand dollars, can you, after taking possession of it, pay him off with two hundred, and justify your dishonesty by the irrelevant though truthful assertion that he will be two hundred dollars better off than his poor neighbor who has not a cent to his name." A very apt comparison, indeed; only, ten dollars, being the one-hundredth of a thousand, would have been a closer approximation to the proportion between what the Laurier-Greenway farce offers and what is our due.

**Not
Free
Agents.**

The Tribune of last Friday discovered, four days after date—news travelling at the rate of one mile in four days!—that, one of the St. Boniface school trustees having brought in a resolution to protest against the school settlement, five out of eight trustees were against any declaration on the question. What the Tribune's informant took care not to say was that four out of the five gentlemen who seemed averse to any protestation were government officials, two in the pay of the Federal, and two in the pay of the local government. We say "seemed averse," because there really was no vote taken. That one of the trustees who has been longest in the pay of the local government rose to say that, though he wished to follow the Archbishop's lead, he was not in a position to support a protest against the school settlement. Then, before any one else could speak, the mover of the resolution withdrew it, because he saw that four out of seven—there were only seven present, the eighth being absent—were likewise "not in a position" to express their real feelings. Mr. Tarte is welcome to make the most he can out of this incident. The majority of his supporters are equally disinterested.

**Monumental
Impudence.**

Shameless cheek is Mr. Tarte's favorite weapon of the public; are such

fools that it slays it thousands as did the jawbone of an ass in the hands of Samson. But Mr. Tarte is no Samson except in the mighty proportions of his brass and bluster. He is the man who has always sold the service of his evil tongue to the highest bidder, and who, now that he enjoys the emoluments of a cabinet minister, moves heaven and earth in order to keep on enjoying them. And yet this is the man that accuses Archbishop Langevin of seeking temporal interest by opposing the school settlement. The charge is so absurd that no reasonable man could believe that it stood in need of refutation. But some people are so stuffed with lies à la Tarte as to require proof for the most self-evident axioms. And it is self-evident that an archbishop, who has spent and is still spending thousands of dollars for Catholic schools robbed of their due by Mr. Tarte's bosom friends, has no special temporal advantage to derive from fighting the settlement. The fact is His Grace is impoverishing the episcopal exchequer in order to save the souls of Catholic children. For so noble and generous a prelate to be charged with mercenary motives by a contemptible and venal politician is on a par with the Jews accusing Our Lord of being possessed by the devil.

**No
Political
Bias.**

Our enemies attribute our present stand to political bias. They have remarkably short memories. As soon as the result of last June's general election was known we tendered the olive branch to Mr. Laurier and offered him our loyal support if he would but do his duty. For this we were taken to task as "flopsters." We let the curs bark and kept on inviting Mr. Laurier to help us. Had he done justice to our claims, we would have hailed him as a national hero. Because he has proved himself a cowardly humbug, a loquacious fraud, and a traitor to his religion and his country, we now abhor and denounce him. Were he ever to change his mind and show a little moral courage, we should be the first to applaud. We are not conscious of any political bias. We are ready to approve an act of justice from either party. But if a conservative leader, with the halo of honor about his noble brow and nightingales singing in his throat, had proved recreant to his most solemn pledges and, after promising more than the opposing party, had actually given less than a tithe of what that opposing party had offered, we should treat that conservative leader with the same indignant scorn with which we now point at Laurier, Tarte, Scott and Co.

**An
Anglican
Friend.**

The "Western Churchman," a journal devoted to the interests of the Church of England in Manitoba and the West, recently had an excellent article on "The Settlement of the Manitoba School Question." Had we seen it before, we should have inserted it last week. However, we are happy to print it in this issue. It opens with an idea we had already expressed about the mountain in labor bringing forth a mouse. It dwells on the iniquity of a settlement in which the minority were not consulted, on the insult offered to French Catholics, on the farcical nature of the settlement, on the necessity of a religious atmosphere, and predicts that "the day will come when the Church of England in Canada, and other religious bodies as well, will find that the church day school is the only thing that will save the Dominion from moral declension." Would that all Anglicans held the same Christian views! At any rate this utterance shows how misinformed is the Toronto correspondent of the Chicago New World, when he attributes the persecution of Catholics chiefly to Anglicans. No; our worst enemies are Presbyterians and other Dissenters, who are unfortunately a tyrannical, narrow-minded majority.

**David
Slain
By
Bernard**
We have just received the second part of "Un Manifeste Libéral," by P. Bernard in answer to L. O. David's pamphlet against the French Canadian clergy. This second contribution from a clever and learned writer discusses the whole question of the Manitoba Schools and leaves Mr. David not a leg to stand on. It is quite up to date, as it reviews the terms of the "late" settlement. No Catholic that can read French should be without this spicy and vigorous defence of the Catholic clergy.

AN ASSASSIN'S BLOW

The "Catholic Register" very aptly calls the so-called "settlement" a "stab in the back." The Laurier government secured power by gaining the confidence of the Catholic electorate of Quebec, and now they turn upon their unsuspecting victims and deal them from behind an assassin's blow which is meant to kill. The sufferers, however, are not going to succumb so easily. They will make a brave struggle for life and will ultimately recover, whilst in the meantime the culprits will be brought before the bar of public opinion and will receive a punishment which will be as nearly adequate to the enormity of their offence as it can be made.

LAURIERISM!

It must not be forgotten that the terms of the so-called "settlement" were the joint product of Mr. Laurier, Mr. Tarte, the Greenway Government, Mr. Dalton McCarthy, and the P. P. A. and McCarthyite committee of the constituency of Brandon. Each of these saw the terms and passed upon and declared them satisfactory before the deal was finally concluded, and all the while the Catholic minority, who alone had anything at stake, were studiously and most insultingly ignored. Was there even a more rascally transaction? We used to believe there was some truth in the statement that Wilfrid Laurier was a high-minded gentleman, but if he was that in the old days, he has now sadly fallen from his high estate, and is shown to be a low-minded, paltry, political trickster who to achieve his ends, is prepared to descend to most unworthy tactics.

JOY AMONGST THE BIGOTS.

The glib-tongued Mr. Laurier claimed that his arrangement for the settlement of the school question would satisfy all but the "extremists." What is the fact? Every bigotted P. P. A. and McCarthyite in the Province of Manitoba has hailed the arrangement with the most boisterous glee, whereas the poor persecuted Catholic minority here have almost to a man declared that it is a farce and a swindle, and that no matter what further personal sacrifices may be necessary they must be undertaken rather than submit to bring up our Catholic children in the schools which Mr. Laurier would fain force on us. There is hardly an out-and-out Protestant bigot in Manitoba who has not been interviewed on the "terms" and they have one and all expressed themselves as delighted with them—whilst on the other hand but one Catholic in the Province has approved them and he in only a half-hearted way and for very evident reasons.

A LAURIER ORGAN.

The "Canadian Freeman" should muzzle its Ottawa correspondent. In his last letter to that journal this worthy describes those who are saying that Laurier has not done justice to the Catholics of Manitoba as "a certain number of persons Conservatives by conviction and Catholics by accident" and he impatiently refers to our late lamented and saintly archbishop, Mgr. Taché, as "a strong Conservative, his Conservatism being almost as firmly rooted in his heart and convictions as his very religion." Such a dastardly attack on the memory and reputation of that holy man whose life was a long record of