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Northwest Review.

WEDNESDAY, MARCH 17.

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.

The Mover's Speech.

The Manitoba Legislature has lately been debating the Bill to settle the school question. Hon. Mr. Cameron opened the ball by a fairly accurate review of the later events which had led up to the settlement. The temperate tone of his speech was in striking contrast with the violent diatribes of his predecessor in office, the present Minister of the Interior at Ottawa. Otherwise the effort was a sad disappointment for those observant minds that would fain taste the fruits of the new learning. Here is the pet university man, the double medallist from Toronto, that gem of the universe, doing his best on a momentous occasion and, alas! producing a speech utterly barren of ideas. Not a single reason that would approve itself to a thoughtful man does he adduce in favor either of the Schools Acts of 1890 or of the present "settlement." He simply reiterates the oft-repeated assertion that the present system tends to amalgamate all classes of the people—a consummation which it is the very essence of the true Church to prevent. Catholics want good fellowship but not amalgamation, the latter being but an insidious move toward the protestantizing of Catholic children.

One sentence of Mr. Cameron's speech ought to bring the blush of shame to the cheek of the Ottawa chiefs who pretended that they were doing wonders for their Catholic brethren. Here is: "I regard the terms of the settlement arrived at as a distinct triumph on the part of this legislature and gov-

ernment." All those whom party bias did not blind saw that it was triumph for the Greenway government; but it must be galling to the Hon. Mr. Tarte, who held out such fine hopes of what he would obtain thanks to the grip he had on the local legislature, to hear the latter crow over its victory in this bland and childlike fashion.

On another point the Attorney-General indirectly supports our view as against the Hon. Charles Fitzpatrick. We mean the vast difference between the terms of the "settlement" and the offer made by the Dominion commissioners a year ago. The Hon. Mr. Cameron insisted on just the same dissimilar features as we dwelt upon some weeks since, and concluded in these words: "There was not the slightest resemblance between the commissioners' offer and the offer of to-day."

Mr. Roblin. in moving the amendment,

adopted a line of argument which may indeed flatter mere party interests, but with which we have not the least sympathy. He contended, as the Nor'Wester has lately done, that the proposed settlement violated the principle of the act of 1890, and that there could be no longer a national school system if it carried. This, of course, is mere Protestant claptrap. But Mr. Roblin was right when he charged Laurier and Tarte with wilfully deceiving the electors of Quebec and with using the school question to win the election of 1896.

Mr. Fisher's voice was for compromise.

He reminded the House that in 1890 he had introduced a bill to bring all schools of every kind under the department of education, "giving the Catholics the opportunity of continuing their religious exercises." These last words show how even so considerate and well-meaning a man as Mr. Fisher fails to realize our point of view. How often must we repeat that what we desiderate is less the continuance of our religious exercises than the continuance of a Catholic atmosphere, and this we never can secure unless we are separate. Mr. Fisher's own inability to enter into our minds, despite his earnestness and sincere good-will, is the best proof that the entire non-Catholic atmosphere is, as regards the Church and its members, a mist and a haze. An intelligent Catholic teacher will ever and anon find opportunities for illustrating the everyday events of school life by references to Bible history, the history of the Church and the true record of secular happenings. How can such a teacher speak of Luther, Calvin, Queen Elizabeth, Cromwell, Garibaldi, or that arch-conspirator Lord Palmerston, as he could wish, in the presence of Protestant children. And yet the way he would wish to speak of them is the only true way. Silence only shirks, does not meet the difficulty, and encourages that vast conspiracy against the truth in which the Protestant world lives and moves and has its being.

Mr. Norris exemplified in his remarks the tenacity with which falsehood sticks to life. He said the recent election in St. Boniface proved that a large percentage of Catholics do not want separate schools; and yet everybody who is honest must admit that, in the defeated candidate's small minority, made up largely of the Protestant vote, his few Catholic supporters were induced to vote for him because he condemned the settlement and the act that abolished separate schools. "Mr. Tarte," said Mr. Norris, "required only one trip to this country to see that his countrymen had not had a chance to acquire a decent secular education"; and yet we all know that Mr. Tarte did not visit a single Catholic school in this country and exclusively cultivated the society of the official maligners of everything Catholic.

Mr. Sutherland

straddled the fence. "He had made up his mind to support the bill, but he had sympathy with his friends of the opposition. He remembered the promises made at the time Manitoba entered confederation. He thought the present settlement should have gone further; he could not understand why the minority should not have been consulted." Yes, Mr. Sutherland, that is one of the many things in this whole crooked business which no sensible man can understand.

Mr. McFadden.

consistent; he not only sympathized with the minority, but he supported them by seconding Mr. Roblin's amendment. "The decision of the highest court in the British Empire meant to him that certain rights and privileges had been taken away from the minority, and should be restored. He had taken it that the duty of the legislature was to propose to the minority to consider the matter."

Mr. Pare.

ideas and in this so refreshingly different from all the government speeches that we intend publishing it in full next week. Meanwhile we cull therefrom a very pertinent question: "Would it not be better to spend less for immigration and abandon a policy which hinders immigration?"

Mr. Lauzon.

that suicidal policy does hinder immigration Mr. Lauzon showed in his brilliant maiden speech, in which he stated that he could point out sixty-five persons worth \$3,000 or \$4,000 each who had left the country on account of the school question. The Free Press tells us that "Mr. Lauzon spoke for an hour and three quarters in a very fluent and vigorous style, and that he enjoyed the inspiration of the largest audience that has filled the galleries during any debate so far this session."

Mr. Charles Devlin.

various explanations of his retirement according to the views of his various audiences. At Farrelton he said his past denunciation of the Manitoba Government had been too fierce to entertain the idea that his good offices would hasten a policy of conciliation. At Hull he averred that the school question had nothing to do with his resignation and referred to the explanations he gave in the Cornwall campaign. And now a well-informed correspondent in Ottawa writes: "Mr. Devlin still emphatically tells his friends in private that he opposes the settlement and that, on this account, he could not sit this coming session. He smiles as he talks of how cleverly he threw dust in the eyes of the good Catholics of Hull by his so-called explanation. Mr. Dougall, Conservative, is making a big fight for Wright County, and may be elected."

Letter From the Persecuted Homestead Inspector.

Oak Lake, March 8th 1897.

My DEAR REVIEW,
 I notice what you say about my dismissal in your last issue. In the interests of the public, I appreciate it very highly. When Dalton McCarthy landed in the Brandon constituency he attacked my race and my creed on the platform. He knew the great majority were bigoted. He expected and did get support by his insults and abuse launched out against the French Catholics. It is not much wonder that I voted against him and advised my friends to do the same. It is not much wonder that I felt the meanness of his action against my compatriots and co-religionists who are in such small numbers in this constituency.

The Lord knows there is enough bigotry and intolerance already to keep down the few Catholics here without importing a Toronto lawyer to assist in this unmanly treatment. Still we are told to build up national institutions, national schools etc. I have been singled out because I am a Roman Catholic. My Church was attacked by Dalton McCarthy and when I tried to defend the stand we Catholics took on the school question, I was sacrificed owing to the power given to a brutal majority. Strange to say this power was given through the instrumentality of my co-religionists in the Province of Quebec. I have appealed to the French Canadian Ministers and they have no doubt interceded in my behalf, but it has been of no avail. Sifton rules his department and rules it as a McCarthyite. I am appealing to the French Liberals. After 13 years of faithful service for the good of the settlement of the country, travelling summer and winter through cold and heat on the plains of the Territories as far as Prince Albert and over the whole of Manitoba; I am now put out of doors. I have suffered cold during 11 winters travelling for the government and now the cold blast of the Liberal government is ejecting me from office. The department of the Interior is virtually giving me a good certificate of official character. They say in their letter of dismissal: "The ground upon which your engagement terminates is your partisanship at the late general election." I come out with a clean sheet; no fault could be found, no incapacity—no neglect of duty. It is gratifying indeed to have such a certificate of character from the power that employed me.

I have the honor to be, Sir, your obedient servant,

JOHN J. ARSENAULT,
 Ex-Homestead Inspector.

THE OBLATES.

(David Creedon in the Casket.)
 The congregation of Oblates of Mary Immaculate recently celebrated the 51st anniversary of their foundation. A slight idea of the grand work which this community is doing may be had from a glance at their field of missionary labor. Practically the whole of the Canadian Northwest is under their care, divided into the dioceses of St. Boniface, St. Albert and New Westminster, and the vicariates of Saskatchewan and Athabaska-Mackenzie. In Asia they have charge of the dioceses of Colombo and Jaffna in the Island of Ceylon, while in Africa the Orange Free State and the Transvaal are Oblates of Mary. In France the Archbishop of Paris has entrusted them with the care of the great basilica of the Sacred Heart on the heights of Montmartre, the Church of the National Vow.

While the labors of other religious communities have caused them to be dubbed jocosely "Apostles of the Gentles," the Oblates of Mary have faithfully kept the spirit of their motto, "To preach the gospel to the poor he hath sent me." They are rarely found in cities, and then in the poorest quarter, as for example, the east end of Montreal, St. Sauveur in Quebec and Inchicore in Dublin. They are genuine pioneers. When they have laid low the monarchs of the forest, and cleared the ground for cultivation, they press on to the wilds once more, making way for other men less hardy, less courageous, less self-sacrificing.

The late Northwest Rebellion might have been a much more serious affair were it not for one man, and that one an Oblate of Mary Immaculate. It is not too much to say that it was the influence of Father Lacombe which restrained the Blackfeet from putting on the war paint, and if they had risen the consequences would have been frightful in the extreme. For they are a tribe of warriors not yet enervated by contact with civilization. They were still for the most part Pagans at the time of the Rebellion, and yet their respect and affection for the Blackrobes were so great that on his advice they refused to ally themselves with Louis Riel. Sir William Van Horne recognized what the C. P. R. owed to Father Lacombe when he sent him a valuable oil painting and a perpetual pass over all the roads under his control.

Some years ago Father Lacombe accompanied Crowfoot and several other chiefs to a conference with the government at Ottawa. During their stay in the city they were tendered a reception by the citizens. In reply to the address of welcome, Crowfoot made a speech, Father Lacombe acting as his interpreter. But before he had finished the chief called for another interpreter, and then spoke as follows: "The Blackrobes would not wish to tell you what I am going to say now." Then he burst forth into a glowing eulogy of Father Lacombe. And this man with so delicate a sense of propriety and so great an esteem for the missionary priest was a savage and at that time still a Pagan! Yet the creatures in the guise of men who protested against placing a statue to Father Marquette in the Capitol at Washington would think us violently vituperative if we told them that they stood lower in the scale of life than pagan savages.

MR. BLAKE AND "THE TABLET."

(The Casket.)

Last week we discussed from a constitutional point of view Mr. Blake's recently expressed opinion on the Manitoba school question and the judgment of the Privy Council therein. As we have seen, Mr. Blake holds it to be practically impossible to redress the grievance of the minority by Federal legislation, and expresses the belief that Mr. Laurier's "settlement" is "infinitely more advantageous to the Roman Catholic minority than any remedial bill which it is in the power of the Parliament of Canada to force upon the Province of Manitoba.

Now we might answer this by demonstrating, as has been done again and again, particularly in a series of able letters by a practical and impartial Ontario priest, the Rev. Father Marion, that the concessions made by the so-called settlement are in reality almost absolutely worthless. But there is another and very obvious answer to Mr. Blake upon this point. To put that answer in the interrogatory form—Who, may we ask, constituted Mr. Blake an ecclesiastical court of appeal from the Archbishop of St. Boniface, and in fact, the entire Canadian episcopate? Who gave him authority to decide for the Catholics of Manitoba, over the heads of their rightful ecclesiastical superiors, that they ought to accept an arrangement which expressly prohibits separate schools—the only system of schools they can conscientiously patronize? If Mr. Blake were not a man whom we have many reasons for holding in high respect, we should be inclined to characterize the assumption of such a right on his part as something dangerously near to impertinence.

Mr. Blake's opinion, however, has, strange to say, completely befuddled the greatest Catholic weekly published in the English language—the London Tablet, which "feels his opinion must be accepted as final," and consequently announces its conversion, not to the "settlement," the utter inadequacy of which it has of course sense enough to see, but to Mr. Laurier's "sunny ways" of settling the difficulty. An unscrupulous politician, by means of such barefaced misrepresentation as has characterized the dealings of his party with this question for the past two years, has succeeded, with the powerful assistance of this opinion which he induced Mr. Blake to express, in convincing The Tablet that an arrangement which, as all Canada can bear witness, was announced as a final and complete settlement of the question, was really never intended as anything more than a "tentative settlement" and a "basis of future negotiations." The secret of this politician's success in hoodwinking the ablest English-speaking Catholic paper is told in a few words by The Northwest Review, the mouthpiece of the Manitoba minority.

"Though the Liverpool Catholic Times, the London Universe, and the Preston Catholic News find it serves their best interests to exchange with us, the exclusive Tablet has always declined to do so. This is, we believe, a mistaken economy. To be sure there is no monetary equality between the forty pages of one of the best-edited journals in the world and our small sheet; but we can afford to do without the Tablet because our sphere is local, while the great Catholic organ, as is proved by its present jejune ness on this subject, is crippled for want of our humble assistance, because it is referred to as a competent authority on all questions affecting the world-wide Church."

We too, "and we would," could tell a little tale of refusal to exchange and of the appropriation without credit of several notes from the copy accompanying the request. Were we unscrupulous enough to take satisfaction in that which must needs do serious injury to the cause of religion, we should now have our revenge in the spectacle of this lion caught in the meshes of a wily politician's net, and all for the want of a knowledge of the real facts of this most important question. That is the cause of the unfortunate exhibition which The Tablet has made of itself.

Surely the great English weekly had heard of Sir John Thompson, whose tragic death occurred almost at his own door, and of the two facts that this man had been Premier of Canada and was a Catholic. Might he not then have suspected the character of his correspondent "A Canadian Catholic," when in the very first sentence of a communication which bristles with misrepresentations and reckless statements upon this question, he refers to Mr. Laurier as "the first Catholic Prime Minister of Canada?"

We beg to hint to The Tablet, that, while Mr. Blake's ability is very generally and very freely recognized and admitted, neither he nor any other living man so bestrides the world of Canadian Constitutional learning like a colossus that his opinion upon any moot question connected therewith is final. It argues an entire lack of acquaintance with Canadian affairs on the part of our English contemporary to assume such a thing. We have no oracles on constitutional subjects, either within our borders or among those who have left us for more important spheres. Opinions are worth just as much as the reasons adduced in support of them. If, however, we were asked to name a man whose opinion was entitled, not indeed to finality, but to perhaps greater weight than that of any other living Canadian, the Hon. Edward Blake not excepted, we should give the name of Hon. David Mills. Judged by the standard by which alone, as we have