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Northwest Review.

WEDNESDAY, FEBRUARY 24.

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 gov-
ernment grants, and exemption
from taxation for other schools.

CURRENT COMMENT.

The Catholic Victory.

The result of the
St. Boniface elec-
tion is more gratify-
ing to Catholics
than the mere ma-
jority, large as it is, would of itself
signify. Out of 855 registered voters,
596 voted, 388 casting their votes for
Mr. J. B. Lauzon and 208 for Mr. S.
A. D. Bertrand. As the third of
596 is (in whole numbers) 199,
Mr. Bertrand saves his nomination
deposit by just ten votes. This is, in-
deed, a narrow escape. The largest
majorities were rolled up in St. Boni-
face, 70, and in St. Norbert, 60. In one
poll only, and that one controlled by
employers who are strong Liberals,
did Mr. Bertrand secure a local major-
ity of 18. Mr. Lauzon's general major-
ity represents almost a third of the
total number of votes polled. The size
of this majority will be better appre-
ciated by comparing it with an average
eastern constituency of, say, 5000
voters. In this latter case Mr. Lau-
zon's majority would have been 1678!
But the significance of the victory be-
comes far greater, when we consider
that the Liberal candidate would not
have secured half of his small minority,
had he not taken care to condemn the
so-called settlement and to promise
that he would also publicly condemn
on the floor of the house the School
Acts of 1890. So strong was the feeling
against the Laurier-Greenway deal
that even their accredited and chosen
representative, chosen and accredited
as a last resort after others had refused,

was obliged in self-defence to profess
disapproval of the very measure which
he was appointed to represent. All
those Catholics who voted for Mr. Ber-
trand were deceived by this ingenious
subterfuge, actuated as they were
by personal esteem for this
popular business man. Thus the
issue of the St. Boniface election is
a unanimous condemnation, by all
Catholic voters, of the so-called settle-
ment. This unanimity of the Catholics
is made still more evident by the fact
that there are 115 Protestants on the
voters' lists for St. Boniface riding,
some of whom, by the way, voted for
Mr. Lauzon, and thus a great part of
Mr. Bertrand's minority was due to
the sympathy of Protestants who were
kept in ignorance of his declaration
condemning the "settlement."

THE TABLET AND MESSRS. BLAKE AND FITZPATRICK.

The London Tablet was reported by
cable, about a fortnight since, as having
declared that Mr. Blake's recently adopt-
ed views on the Privy Council judgment
must be accepted as final. This an-
nouncement was received with indignant
unbelief by most Catholics who have
hitherto known the Tablet as a well in-
formed and thoroughly Catholic journal.
Unfortunately, the issue of that paper
dated February 6th proves that the cable-
gram was correct. While publishing the
Hon. Edward Blake's reply to the Hon.
Charles Fitzpatrick's letter asking for
information as to what are the remedial
powers of the Dominion Parliament in
consequence of the Privy Council judg-
ment, the Tablet also prints another
flippant and jaunty letter from "A
Catholic Canadian" attempting to reply
to the weighty letter of "A Priest in
London" which we reproduced last
week, and then the great London week-
ly makes the following comment: "We
publish elsewhere a document which
will have a painful interest for the Cath-
olics of Canada and indeed for their co-
religionists all the world over. Our read-
ers are aware that it is thought in certain
quarters that some of the Catholic lead-
ers in the Dominion have been tempted
to assume a more irreconcilable attitude
towards Mr. Laurier's Government than
they would otherwise have done, under
the impression that the recent judgment
of the Privy Council entitles them to,
and would ultimately secure for them, a
restoration of the old separate school
system of Manitoba in its entirety. In
consequence of this feeling, and of repre-
sentations reported to have been made in
Rome, the Solicitor-General for Canada
has asked Mr. Blake, who triumphantly
conducted the Catholic case before the
Privy Council, to state his opinion as to
the effect of the judgment. Mr. Blake
has replied fully, and we fear his opinion
must be accepted as final. Practically it
comes to this, that the judgment does
nothing but establish a moral claim on
the part of the Catholics of Manitoba to
the favorable consideration of the Gov-
ernment of the Province." The Tablet's
further remarks on this subject, though
meant as cogolatory, reveal how com-
pletely the editor has succumbed to the
Hon. Charles Fitzpatrick's flimsy cajol-
ery. But we will deal with this latter
gentleman presently. First let us ex-
amine Mr. Blake's reply.

It is all based on the false hypothesis,
submitted to him by Mr. Fitzpatrick,
that "the Roman Catholic Bishops of
the Province of Quebec have stated to
the Cardinal Prefect of the Propaganda
at Rome" that the Privy Council declar-
ed Catholics "were entitled to their
separate schools as they enjoyed them
previous to the Manitoba Act of 1890."
This, we maintain, is a false supposition.
The Bishops never made any such re-
presentation to Rome. They simply sent
thither copies of the judgment, pointing
out at the same time the evident acknowl-
edgment therein contained of a grievance
that ought to be remedied. They
distinctly refrained from asserting that
they were entitled to separate schools
PRECISELY as they existed previous to
1890. Thus, Mr. Blake is fighting a man
of straw. To show how poorly he battles

with this figment, now that he is bewitch-
ed by the smiles of his party in power,
we must needs recapitulate briefly our
whole position.

Take, in the first place, the words of
Manitoba's Constitutional Act. Section
22, sub-section (2) reads: "An appeal
shall lie to the Governor-General in
Council from any Act or decision of the
Legislature of the Province, or of any
Provincial authority, affecting any right
or privilege of the Protestant or Roman
Catholic minority of the Queen's subjects
in relation to education." Sub-section
(3) reads: "In case any such Provincial
law as from time to time seems to the
Governor-General in Council requisite
for the due execution of the provisions
of this section is not made, or in case
any decision of the Governor-General in
Council on any appeal under this section
is not duly executed by the proper
Provincial authority in that behalf, then,
and in every such case, and as far only
as the circumstances of each case may
require, the Parliament of Canada may
make remedial laws for the due ex-
ecution of the provisions of this
section, and of any decision of the
Governor-General in Council under this
section." We have underlined the words
that prove this enactment to be essen-
tially executive.

Now, were the school acts of 1890 such
as to "affect any right or privilege of the
Roman Catholic minority in relation to
education"? The second Privy Council
judgment, though unable to upset its
previous incomprehensible decision that
these acts were *intra vires*, did its best
to repair the wrong by expatiating upon
the grievance which it affirmed to be
undeniable, and categorically said that
Catholic rights and privileges were af-
fected by the legislation of 1890. There-
fore we had the manifest right to appeal.
But the right on our part to appeal to
the Governor-General in Council sup-
poses the correlative duty on the part
of the Governor-General in Council to
order the redress of the grievances stated
in the appeal. Else the entire fabric of
this elaborate statute would be nugatory.
No sane mind can, we think, challenge
this argument. The only difficulty is as
to the manner in which the grievance
shall be redressed.

On this point Mr. Blake's oversight of
the clear import of the quotation he
makes from the judgment is really
astounding. When the Lords of the
Privy Council say: "it is certainly not
essential that the statute repealed by the
Act of 1890 should be re-enacted or that
the precise provisions of this statute
should again be made law," they evi-
dently imply, by using the word "pre-
cise," that very substantial, though not
identically the same, provisions should
be made, and indeed they distinctly say,
further on, that "all legitimate ground of
complaint would be removed if [the ex-
isting] system were supplemented by
provisions which would remove
the grievances upon which the ap-
peal is founded and were modified so far
as might be necessary to give effect to
those provisions." If these words of the
highest tribunal in the Empire mean
anything, they assuredly mean that what
Catholics complain of should be altered.
Now the only things that are altered by
the so-called settlement are those of
which the Catholics never complained.
They never complained that they could
not teach religion after school hours, for
they knew they always could do so.
Neither did they complain that there
were no Catholic teachers in the Protest-
ant schools, for there were always some.
Nor did they ask for bilingual readers,
for they were allowed to teach far more
French before than since the so-called
settlement. Consequently, concessions
have been triumphantly bestowed upon
them which are worse than useless and
for which they never asked, and the fig-
ment of a complete restoration of the
past, which they always openly disclaim-
ed is set up as an excuse for doing nothing.
The dishonesty of the whole proceeding
is the more disgusting now that it is
clothed with the immaculate name of
Blake.

What we want is—not the complete
machinery of a Catholic Board of Educa-

tion, as it existed before 1890, not even
the name of "Separate Schools"—but a
Catholic atmosphere for our children,
the constituent elements of which are
detailed at the beginning of our editorial
page under the heading "The Catholic
Platform." In the face of this just claim
Mr. Blake's thinking "the provisions of
the settlement now under discussion
infinitely"—a strange superlative
from the pen of so temperate a writer—
"more advantageous to the Roman
Catholic minority than any Remedial
Bill" is lamentably absurd. How can a
settlement that gives nothing, nay that
gives us less than what we had without
it, be "infinitely more advantageous"
than a Remedial Bill that would at least
have exempted us from paying in our
taxes for the support of Protestant
schools? Mathematicians teach us that
nothing multiplied by infinity still re-
mains nothing, and that a minus quan-
tity multiplied by infinity becomes infi-
nitely smaller than before. Hence it is
that we heartily endorse the following
remarks of the Casket:

"How Mr. Blake reconciles this with
his duty to his late clients, the Manitoba
minority, we do not quite see. It is not
easy to understand why Mr. Blake
should have accepted a retainer from
them for the purpose of obtaining a de-
cision from the Privy Council which, if
his present opinion is to be taken at its
face, is practically not worth the paper it
was written on. If Mr. Blake thinks that
Parliament is charged by the Constitu-
tion with a certain duty, and does not at
the same time possess the powers neces-
sary to the fulfillment of that duty, we
can only say, with all deference to his
high reputation as a constitutional
lawyer, that his opinion is diametrically
opposed to the hitherto received inter-
pretation of the British North America
Act."

Turn we now to the Hon. Charles
Fitzpatrick. The intrinsic evidence that
"A Catholic Canadian" is none other
than he, since the latter's reply to "A
Priest in London," has become over-
whelming. The letter which attempts
that reply has all the signs of being his
work. First, its appearance the very
next week after the object of its attack
proves that its author was in or near
London at the time. Secondly, it bears
all the ear-marks of the Laurier cabinet:
prodigious inaccuracy, ignoring of un-
answerable arguments, praise of Mr.
Laurier's catholicism and of Mr. Pren-
dergast's self-denial, suggestion of further
concessions by Mr. Greenway; in a word
it is crammed with those stereotyped
shibboleths of which Mr. Tarte has made
us sick unto death. Of the inaccuracy of
this letter an almost incredible instance
is the repetition for the second time that
Mr. Laurier is the "first Catholic Prime
Minister of Canada." No one but a
member of a Cabinet which the intoxica-
tion of newly acquired power, after
eighteen years of hunger, has made at
once oblivious of the past and unwin-
dful of the future, could commit such a pro-
digious blunder. Those who do not be-
lieve that the political horizon begins
and ends with a Laurier sunburst will
remember a certain distinguished con-
vert to the Catholic Church, for whom
his religion was no accident, who was,
till his sudden death at the feet of our
Gracious Queen, a weekly communicant
and who died clothed in all the insignia
of fervent piety. Sir John Thompson,
we venture to think, was our first Cath-
olic Prime Minister. Compared to his
catholicism Mr. Laurier's is a vanishing
point, anent which the less said the
better. Mr. Fitzpatrick is careful not to
reply to what "A Priest in London" says
about Mr. Laurier attending a Protestant
church, and of course he conveniently
forgets the Prime Minister's declaration,
last year when he was yet in opposition,
that he repudiated all dictation from
even the highest exponents of Catholic-
ism, which of course means that he is
prepared to disobey the Pope. At best,
a Catholic Prime Minister of Canada is
far less acceptable to sensible Catholics
than a Protestant, because, while the
latter makes capital by being generous
to us, the former cannot be even just
without being accused of partiality. But
a Catholic of the Laurier stamp is a real
calamity for his co-religionists.

Mr. Fitzpatrick echoes his leader al-
most verbatim when he says "no man
has made more sacrifices than Mr. Pren-
dergast in the Catholic cause." This sort

of thing, like the quotation from Lau-
rier's speech about Montalembert, may
go down in England, where the facts are
not known; but here, where Mr. Pren-
dergast's past is illumined by the fierce
light of his present, such an assertion has
a decidedly funny sound. People in this
part of the world have been searching in
vain with microscope, telescope and flu-
oroscope to discover those "sacrifices"
of which we hear so much. The only
thing that looks like one of them is the
fact that Mr. Prendergast left the local
cabinet in 1889 before the School Acts of
1890 were passed. His friends now say
that he then sacrificed his position to his
Catholic principles. But, if they looked
up the dates more carefully, they
would find that Mr. Prendergast's resig-
nation took place before the first move was
made against Catholic schools. That resig-
nation was wrung from him by the
continual slights put upon him by his
fellow ministers. Mr. Prendergast, being
a sensitive man, withdrew and may have
been right, though not heroic, in doing
so; but we fail to see therein any sacri-
fice made for the Catholic cause.

It is sad to see the Tablet hoodwinked
by such special pleading. But the mere
fact that the editor has "let himself in"
is no proof that Cardinal Vaughan, who
is supposed to be the proprietor of the
paper, approves this stand. We can
hardly believe that a Prince of the
Church would lend a more willing ear to
a plausible itinerant cabinet minister,
who has failed in his mission to Rome,
than to the Manitoba Archbishop and all
the hierarchy of Canada.

BOOK REVIEWS.

THE AMBASSADOR OF CHRIST, by James
Cardinal Gibbons: John Murphy & Co.,
Baltimore, New York and London.

This is the third in a series of "valu-
able works by the eminent author, the
two previous ones being "The Faith of
Our Fathers," which is the best known
and most popular of the American
Cardinal's books, and "Our Christian
Heritage." Though the latest volume is
addressed principally to the Catholic
clergy, it contains much that will enter-
tain and edify not only every Christian
but every reasonable man. It has all
the well known characteristics of His
Eminence's style: lucidity, simplicity,
directness. There are excellent chap-
ters on Vocation to the Ministry, Truth
and Sincerity of Character, the Spirit of
Poverty, Sacerdotal Chastity, Advan-
tages and Blessings of a Studious Life,
Study of the Scriptures, The Study of the
Fathers, the Study of Men and the
Times, Instruction and Reception of
Converts, Sick Calls and Funerals. We
would recommend to all earnest young
men and women the two chapters on
"Persevering Labor, the Key to Knowl-
edge" and "Discouragements in the
Pursuit of Knowledge," both replete, like
the rest of the volume, with personal ex-
periences and apt anecdotes. One of the
best of the latter class is that told about
Cardinal Wiseman's marvellous power
of improvisation. The gifted prelate was
dining at Roulers College, near Bruges
in Belgium, when the Professors asked
him to say a few words at the reception
which was to follow the dinner. He con-
sented, leaving it to them to name the
subject. For a few minutes the matter
was eagerly discussed amongst them,
when at last the Mathematical Professor
wickedly suggested "Logarithms." The
Cardinal did not hesitate, and the com-
pany repaired to the college hall for the
Academia and public reception. The
elite of the town were there. Some ma-
thematicians had come to pay their re-
spects to His Eminence, for the whisper
had gone round that the English Cardi-
nal's address was to be delivered in
French and was to be a test of his
extempore speaking. In fifteen minutes
the distinguished guest was ready. The
company were in a little flutter of excite-
ment. The Cardinal was not. He, who
could extemporize fluently in six lan-
guages and was conversant with ten
others, rose quietly and, after the usual
college cheering, had subsided, first ex-
plained his terms and then went on to
discuss the whole subject of logarithms
for three quarters of an hour, astonish-
ing all his hearers by his deep knowl-
edge of this mathematical question and
by the perfection of his French. On sit-
ting down he was of course greeted with
thunders of applause.

A propos of mathematics another very
good anecdote is told of Bishop Walms-
ley, who consecrated the first bishop of
the United States; but, unfortunately,
our space does not allow of our describ-
ing this and many other gems of fact and
doctrine scattered through this admir-