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Northwest Review.

WEDNESDAY, DECEMBER 30.

**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.

A VALUABLE TRIBUTE.

The Catholic Review of New York,
the pioneer of the newer generation of
Catholic journals, made famous by its
learned founder, the late P. V. Hickey
and its recent editor, the Rev. J. Talbot
Smith, and now edited in part by one of
the ablest Catholic writers in America,
has this to say, in its latest issue, of our
humble efforts. We only wish some prom-
inent Catholics near home had enough
sense to realize the truth of these
words:—

The best friend that the Catho-
lics of Manitoba have in the agi-
tation for the recovery of their
parental and constitutional rights
in the school question, is the
NORTHWEST REVIEW. Logical, per-
sistent, courageous, it is a cham-
pion whose influence is the arena
of public opinion is of inestimable
value. They cannot admire it too
highly, thank it cordially, or sup-
port it too liberally.

"The Practical
Side" is the title of a
most striking article
in Saturday evening's
Free Press. We reproduce it else-
where and would here merely say that
this able and calm editorial opens out
endless vistas of ever-recurring diffi-
culties in the working of the "Settle-
ment," difficulties as to the appoint-
ment and choice of Catholic teachers,
difficulties in ascertaining the number
of Catholic children in each school,
difficulties as to the appointment and
maintenance of teachers of religion,
difficulties as to the management of
pupils in the obnoxious half-hour.
For the enlightenment and edification
of the Honorable Prime Minister of
Canada and those of his supporters who
honestly believe the "Settlement" to
be workable, it would be well to have
this article spread broadcast through-

out the Dominion. Then, as the Free
Press writer aptly concludes, the people
will "do their own thinking."

**Poisoning
The
Wells.**

That noble
champion of all
things true and
Catholic, the
Casket, thus de-
scribes the present "villainous system
of well-poisoning": "Wherever a
word of protest is heard (against the
alleged settlement)—be it from Catholic
journal, layman, priest, bishop or arch-
bishop—denounce the utterer as a
bigoted Tory and if possible hound
him into silence by sheer abuse. This
is the method that the Minister of
Public Works has adopted in regard of
the Archbishop of St. Boniface.... It
matters not how hostile a Catholic
paper may have shown itself to the
party lately in power—as the Catholic
Record, for example, has plainly
done,—the instant that a realization of
the manner in which Catholic rights
have been betrayed compels it to de-
nounce that betrayal, the Judas organs
are upon it and it is denounced as
having gone over to the Tories."

**U. S.
Condemners.**

But this
dishonest
plea cannot
be made to
appear plausible in the case of all the
American Catholic papers which are
now condemning the "settlement." The
New York Freeman's Journal, which,
until the terms were made public,
professed great admiration for Mr.
Laurier and his methods, now admits
that it has been cruelly deceived and
that the Casket, with which it had
repeatedly joined issue on this very
question, understood Mr. Laurier and
his henchmen better than Dr. Lambert,
the Freeman's editor, did. The Sacred
Heart Review, which the Casket calls
"the most powerful Catholic weekly
paper on this side of the water," says:
"The utterances of Archbishop Langevin,
the condemnation by the Catholics of
Winnipeg and other places, and the
announcement that Catholic schools
will now be established and maintained
by Catholics themselves, are all plain
proofs that Premier Laurier has
lamentably failed in his undertaking
to settle the school question.... and
that his proposed plan, which was
published with a great flourish of
trumpets as one that disposed of the
whole question, has been rejected by
the Canadian Catholics. The result is
not surprising to those who have fol-
lowed Mr. Laurier's course of late
years. The attitude he took when the
Manitoba school question was last be-
fore the Ottawa Parliament convinced
most people that he was not sincere in
his professions of a desire to deal justly
with the northwestern Catholics, and
that he has not so dealt with them is
put beyond all question by the rejection
on their part of the proposed settle-
ment." Can this Boston writer be a
Tory heeler? And there is another
great Boston paper, the English-hating
"Pilot," the very antipodes of a Tory,
that writes: "The Manitoba compro-
mise does not satisfy Canadian Catho-
lics; for it does not restore the rights
guaranteed by the constitution and
confirmed by the decision of the English
Privy Council. It is at best, (like the
Irish National School System) a weak
evasion of the people's demand for the
restoration of their separate schools....
The last half-hour of the school day,
when pupils and teachers are alike
worn, and anxious for play or rest,
is an exceedingly bad time for religious
instruction. It remains to be seen also
if anti-Catholic trustees will not, now
and then, seek opportunities of depriving
the Catholics of even the small
measure of justice allowed them under
the settlement." The Ave Maria, with
the rapier-thrust of a scholarly gentle-
man, says: "The Manitoba school
question is settled. The lion has lain
down with the lamb, but—the lamb is
inside the lion! There never seemed a
school controversy more likely to be
honorably adjusted. Both principle

and legal technique favored the Catho-
lic side, yet it cannot be said that that
side won. The Catholics of Manitoba
now have a sort of Faribault plan on
their hands.... Nor, whatever else it
may be, is it a victory for the Protest-
ant majority. They have defied the
Constitution and repudiated their pro-
mises before the world. Yet it was the
Catholic voters of Canada who per-
mitted this thing, and a Catholic Pre-
mier who consummated it." We might
go on to quote from the N. Y. Catholic
News, the St. Louis "Western Watch-
man" and any number of other in-
fluential Catholic papers across the
border, which all condemn, with vary-
ing force but always in unmistakable
tones, the astute and delusive compro-
mise by which the Catholics of this
province have been betrayed.

**The Catholic Record,
God
Bless
You!**

of London, Ont., sets a
splendid example of
practical interest in
our school difficulty.
We cannot too warmly thank the
editor of that excellent paper for open-
ing in its columns a subscription list
in favor of our struggling Manitoba
schools, and we trust this generous
conduct will be imitated by many
other Catholic newspapers in Canada.
After all, the help we need is not finan-
cially so large a sum as to discourage
our charitable brethren. We have al-
ready stated that one cent a year from
each of the two million Catholics in the
Dominion would enable us easily to
keep up the struggle for our rights.
But, as such contributions can never
be made even approximately universal,
we are willing to suppose that not more
than one Catholic in five can be ap-
proached or made to feel how noble is
the cause of Catholic education in
Manitoba; yet who is there that cannot
give five cents? Though quite aware
that a score of rich Catholics could easily
make up the required sum, yet we are
also aware that more reliance can
always be placed on the collective
mites of the poor; and we feel that their
hard-earned offerings would bring both
to them and to us an everlasting
reward. A large share in that reward
the subjoined paragraph from the Catho-
lic Record preeminently deserves:—

"A NOBLE CAUSE."

The Catholic people of Manitoba are now
obliged either to send their children to the
Public Schools or establish and maintain,
with their own funds, a system of Catholic
schools. This entails a double tax, which is
not only a great injustice, but will cause
considerable hardship. Indeed, so slender
are the resources of many of our people in
the prairie province that it will be almost
impossible for them to bear the burden thus
placed upon their shoulders by Mr. Green-
way's tyrannical legislation. Catholic edu-
cation by the ecclesiastical authorities of Mani-
toba. To carry out this noble assistance
is sorely needed, and a noble throughout
the Dominion ought surely to contribute of
their means to assist their brethren in the
West in this their time of need. We shall
be happy to receive contributions from our
subscribers, all which will be duly acknow-
ledged in the columns of the Catholic Record,
and the money forwarded to Most Rev. Dr.
Langevin, Archbishop of St. Boniface.

**Merry
New
Year.**

The editor of the
Ave Maria, carefully
treasuring up for a
twelvemonth our
little last year's para-
graph on the true meaning of "Merry"
Christmas, reproduces it this year in
its issue of December 28th. We had
proved from Catholic pre-Reformation
usage and from the Authorized Version,
James, v. 13, that "merry" really
means, in good old English, solidly
cheerful, deeply joyous, religiously
happy. As the recognized arbiter of
taste, who wields the editorial quill in
the shadow of Notre Dame's glorious
academe, pronounces our view "well
worthy of attention," we now make
bold to apply the time-honored epithet
to the Octave of Christmas, and there-
fore wish our subscribers, our readers,
our friends, yea even our enemies,

A MERRY NEW YEAR!

THE CORNWALL ELECTION.

Letters received from the East give
us some information regarding Catho-
lic opinion there, which is very consol-
ing. The result in Cornwall is ex-
plained very much as we put it last
week and we are assured on the very
best authority that the Catholics of
that constituency are with their Man-

itoba co-religionists in their struggle,
but that local considerations, and es-
pecially the previous history of the op-
position candidate, largely account for
the result of the election. We notice
that Mr. C. R. Devlin, M. P., speaking
in the constituency appealed to Catho-
lic voters to vote against Mr. Leitch
solely on account of his past record,
and speaking of his own attitude on
the school matter said he awaited the
decision of the church, adding, signifi-
cantly, "I am a Roman Catholic, lov-
ing my faith before party." There can
be little doubt therefore as to where we
shall eventually find Mr. Devlin, and
we are confident, from information re-
ceived, that it will not be long before
the bulk of the Catholic representatives
in Parliament will be found ranged
side by side in opposition to the so-
CALLED "SETTLEMENT."

AN OBJECT OF PITY.

The Canadian Freeman somewhat
roughly, but much in its usual vein,
this week attacks the NORTHWEST
REVIEW because we dared to take it to
task for allowing one of its correspond-
ents to besmirch the memory of the
late Archbishop Tache, and also show-
ed that political bias, and not Catholic
principle, dictated its course on the so-
called "settlement." It seems to be
hardly worth while further to notice
the ravings of this organ—for as it
says: "The Freeman has learned how
to swing on its own gate" which, inter-
preted, clearly means that it no longer
even pretends to voice Catholic senti-
ment or Catholic opinion but speaks
simply for itself and with a view to the
profit it can make out of the political
party whose cause it espouses. How-
ever, although it may be waste of time
and space, we desire to say just one
word more regarding the Kingston
sheet, and that will be simply to tell
those who control it that if they have
a spark of Catholicity left in them the
day will surely come when they
will repent in sackcloth and ashes the
terrible iniquity to which they are now
given over. The Catholics of Manitoba
have absolutely ceased to be politicians
and they cannot understand how any-
one, in view of their record on the
school question can fail to see that they
are contending simply and solely for
their rights as Catholics, and in doing
so must denounce those who are re-
sponsible for their wrongs. What we
say of our Catholic people here may
with equal truth be said of the Review;
we speak for them, we voice their sen-
timents, and we simply try to do our
duty by defending them to the best of
our ability. On the other hand the
Freeman always has been a partisan
journal—and since June last, at any
rate, one would have to search its col-
umns very closely to find half a dozen
articles in which the changes are not
ruling on the iniquities of the hated
"Tories" and the unutterably good
qualities of the beloved "Grits." We
know very well it pays the Freeman
handsomely to adopt this course as
Government advertisements which free-
ly adorn its columns undoubtedly testi-
fy, but, we ask, should this be a suffi-
cient reason for it to blindly and obsti-
nately follow its party leaders when
they enter on a course which involves
the rights, and we may say, the very
existence, of a large body of Catholics.
Yet this is what the Freeman is doing,
and not all its bluster about "tory"
members of our Catholic organizations
and Mr. Laurier's "conciliatory"
methods which it says "have worked
so well" can cover up its reasons for
the attitude it has taken. We con-
scientiously affirm that we are sorry
for the Freeman. It is a sad sight to
see an organ which might have been a
power for good in the community de-
generate into an instrument of evil,
but at the same time it is satisfactory
to know that by its very bitterness and
the extreme lengths to which it goes,
it destroys its own influence, and that if
it still has any weight in Catholic circles
in Canada the day can not be far
distant when it will have absolutely
none.

**NO ABSTINENCE ON NEW
YEAR'S DAY.**

Archbishop's Palace, Dec. 28th, 1896.
In virtue of an Apostolic Indult for
the whole Church, dated December 5th
1894, His Grace the Archbishop of St.
Boniface hereby grants leave to anticip-
ate the abstinence of Friday next, the
first day of 1897. Wherefore, Thursday,
December 31st, 1896, shall be a day of
abstinence, and the Faithful may eat
flesh meat on New Year's Day.
By order of His Grace,
JOSEPH MESSIER, P. P.,
Secr. ad hoc.

PROTEST FROM ST. EUSTACHE.

At a meeting of the Catholics of St.
Eustache held after mass, on Sunday,
the 6th of December, the following was
passed and signed by all present: M.
H. Prefontaine, chairman, and M. J.
P. Letourneau, secretary of the meet-
ing:
Whereas, an agreement on the school
question has been reached between the
Federal and Local Governments.
Whereas, this so-called settlement
has been passed without consulting
His Grace Archbishop Langevin, the
representative of the Catholic minor-
ity of Manitoba.
Whereas, this so-called settlement,
far from giving justice to the Catho-
lic minority of Manitoba, does not
confirm the Local Govern-
ment's policy of oppression.
We, Catholics of St. Eustache, vig-
orously protest against this settlement
and declare that we will not accept
any settlement not previously approv-
ed by His Grace Archbishop Langevin,
in whom we fully recognize the au-
thority and competence in this so im-
portant matter of the education of
Catholic children.

THE PRACTICAL SIDE.

We take the following very signifi-
cant and interesting article from the
Daily Free Press of the 26th inst.:
The recent petition of Mr. N. Bawlf
to the public school board asking that
a Roman Catholic teacher be appoint-
ed to fill a vacancy, was a reminder
that the time is near at hand when
the practical carrying out of the new
educational policy will come up for
consideration. In fact, there is no
reason why some of the problems likely
to be involved should not be
thought out now. In a few weeks the
Legislature of Manitoba will be called
upon to pass the amendments to the
school law which the Government has
agreed with the Dominion Cabinet to
introduce. The proposed changes, be-
ing the result of an agreement, will
undoubtedly be passed without any
variation; hence, so far as the under-
standing of the situation is concerned
we shall be no wiser two months hence
than we are at present.
One of the first practical questions
to be dealt with will, of course, be
that raised by Mr. Bawlf. Much will
depend upon the spirit in which it is
approached by the school board of
Winnipeg; because the action of this
board is likely to become the preced-
ent for other boards throughout the
province. It may be assumed that the
trustees of the city will be actuated
by a spirit of fairness and a sincere
desire to be guided, not merely by the
letter, but by the spirit of the law.
When it is shown that there are
thirty-nine Roman Catholic children
attending a school they will not re-
fuse to consider the appointment of a
Roman Catholic teacher on the ground
that the law does not compel them
to do so. Still, with the utmost de-
sire to act justly, they may find them-
selves confronted with difficulty. They
may, in good faith, advertise for a
Roman Catholic teacher and find
themselves in the position of having
no applicants present themselves. Or
it may be that there is no vacancy in
the staff at this particular time. Or,
again, there may be a few applicants
having inferior qualifications. The
question asked by the Archbishop of
Rupert's Land when first shown the
terms of the agreement may then
prove very embarrassing; namely,
"Shall the board, in that event, ap-
point a non-certificated Roman Catho-
lic teacher? It will be a new thing
in the history of our schools to have
trustee boards asking teachers to what
religious denominations they belong.
In individual instances this may have
been done in the past; but if so, the
trustees were exceeding their duty,
and they might properly have been
told as a board is said to have been
politely informed on one occasion, that
it was none of their business. The
best way of ascertaining the number
of Roman Catholic children in a
school should also receive a good deal
of thought. The teachers should not
be required to draw attention to re-
ligious distinctions in the school rooms
by asking over and over again the
question, Are you Roman Catholic or
non-Roman Catholic? The responsi-
bility of showing that there are forty
Roman Catholic pupils attending any
school seems to be thrown upon the
parents who desire a teacher of their
own faith; but how they are to be-
come possessed of the necessary in-
formation, except through records kept
in the school is not clear.
Some difficulties may be anticipated
in connection with the introduction
of religious teaching into the schools.
Suppose that a number of Anglican