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WEDNESDAY, SEPTEMBER 4.

EDITORIAL COMMENT.

Mr. Ewart makes two very good points
in the correspondence reproduced on our
first page from the Globe. He proves
that the agreement about separate
schools was a real treaty, and exposes,
with admirable lucidity, Dr. Caven's fal-
lacious use of the word "Manitoba" in two
opposite senses. Dr. Caven's contention,
if reduced to a syllogism, would read
somewhat in this way: A treaty ceases
to bind when the party, in whose inter-
est it was made, repudiates it. But Ma-
nitoba, in whose interest the school
treaty was made, now repudiates it.
Therefore the school treaty ceases to
bind. Here the word "Manitoba" repre-
sents two different and opposite bodies:
the Manitoba, "in whose interest the
treaty was made" is the minority of Ma-
nitobans, whereas the Manitoba that
"now repudiates" the treaty in the ma-
jority of Manitobans. Thus the syllog-
ism contains four terms; which is con-
trary to the most elementary canon of
logical inference. The connecting link
being split in two, the chain of reasoning
falls to the ground.

Were it not inexpressibly sad, it would
be amusing to witness the zeal our
friends on the other side display about
the educational interests of Catholics,
while all the time they are so neglectful
of their own children right here in Win-
nipeg. Not half the Protestant children
of this city attend any school. Start a
hurdy-gurdy anywhere in the crowded
streets between 9 and 12 A.M.; keep a
dozen of those delightful instruments go-
ing at the same time in twelve of the
thickly built districts; then count the
children who will gather around the or-
gan-grinders. We venture to predict
that you will find more urchins out of
than in school.

Nor is this prediction mere guess-
work. It is founded upon daily obser-
vation in many parts of the city during
school hours. It is also suggested as
probable by the statistics we gave some
two months since about the number of
pupils in the Catholic and Protestant
schools of Winnipeg, statistics which
show that the Catholics, in proportion to
their numbers, send almost twice as
many children to school as the non-
Catholics do. Yet we are ignorant and
benighted, and they are enlightened and
progressive!

Then, think what their schools cost.
Mr. George Johnson, Dominion statistic-
ian, has lately shown that Manitoba ex-
pends proportionately more for public
schools than any other province of the
Dominion. Between 1888 and 1893 the
cost per head of population has increased

in Manitoba from \$1.57 to \$2.02, while in
Ontario, the great exemplar, the per
capita cost has remained stationary at
\$1.87. So, in spite of the fact that all the
non-Catholic school children of this prov-
ince had been, for three out of the five
years Mr. Johnson considers, enriched
by the taxes of Catholic parents without
being crowded by Catholic schoolfellow
conspicuous by their absence, the nation-
al school expenditure rose more than 8
per cent. above the highest expenditure
in any other province. Instead of gain-
ing by our ill-gotten taxes, the Educa-
tional Department has been impoverish-
ed by them, just as the present govern-
ment of Italy is poorer than ever after
having gorged itself with the spoils of
religion. A French proverb says that
Papist property is mortally indigestible:
"qui mange du Pape en meurt." How-
ever, our rulers don't even make a wry
face over the poison. At any other time
there would be a popular revolution
against the exorbitant school taxes, es-
pecially in the face of inadequate school
accommodation. But now the Protestant
masses are too highly worked up against
Catholics to admit the terrible drain
upon their purses. Put on the screws,
gentlemen, you may tax to death the un-
thinking mob whom you have stiffened
into fanaticism by your slanders. They
will pay anything rather than confess
that they have been duped.

Those who maintain that religious in-
struction may safely be relegated to the
Sunday school have another difficulty
to face in the dearth of the room. The
Protestant Sunday schools of this city
cannot hold half the Protestant children,
probably not even one-third. It is ad-
mitted on all hands that the Protestant
churches cannot hold more than nine
thousand people. Now, the rooms used
for Sunday schools are certainly much
smaller than the churches, affording on
an average only from one-half to one-
third of the space provided in the
churches themselves. Moreover, the
non-Catholic children of school age in
Winnipeg are, at a very moderate esti-
mate, between eight and nine thousand.
Therefore, not one half of them can find
room in the Sunday schools. What be-
comes of the other half? What religi-
ous provision is made for them?

We have just this to say about the
Free Press and its defence of its late
editor: After we had shown how, un-
der the editorship of Mr. St. John, who
was nothing if not a man of details, an
offensive two-column cartoon had been
inserted in the centre of a contribution
by the late Archbishop Tache, the man-
ager wrote to us protesting that he made
"careful inquiry and found that Mr. St.
John was quite innocent of any intention
to insult His Grace. He absolutely gave
no directions as to the placing of the car-
toon with the letter and no one connect-
ed with the paper had the slightest idea
of having any significance attached" to
such a strange proceeding. If this is
not an apology, what is it? And, if it is
an apology—which word Stormonth ex-
plains as "excuse, defence"—were we
not bound in justice to publish, not the
letter itself since it was "not for publi-
cation," but its purport? We had un-
wittingly wronged the innocent Mr. St.
John in public; we were bound in con-
science publicly to right that
right. But, neither in our first
attack nor in our subsequent
explanation can an honest, fair-minded
man detect what the Free Press, in its
hot temper, accuses us of, viz., coarse-
ness. We, were even very particular to
say that we accepted the apology at its
exact face valuation. Is it our fault if
the Free Press now equivalently says
that valuation is zero, since it says that
it sent no apology?

The September number of the Catho-
lic World has unusual weight and pow-
er. By far the weightiest and most
momentous article that has appeared for
many a month is Father Hewit's essay
on the great work published last year,
"Lex Mosaica; or The Law of Moses
and Higher Criticism," by Lord Arthur
Hervey and fourteen other men learned
in Holy Scripture. Father Hewit shows
how the bubble of Higher Criticism has

effectually been pricked, so that "it is a
monument of human folly that such a
theory can have been received with any-
thing but derision." Thomas O'Hagan,
M. A., Ph. D., contributes a splendid re-
view, profusely illustrated with portraits,
of Canadian poets. The impression it
left upon us was that Mr. O'Hagan's
prose is far more suggestive and elevat-
ing than most of the verse he quotes. It
is a pity that, writing for a Catholic
magazine, he did not quote something
Christian or even Catholic. His nearest
approach thereto is a gentle rebuke to
that materialistic, and therefore, con-
temptible versifier, William Wilfrid
Campbell.

UNITED CANADA VS. WINNIPEG CATHOLICS.

Although "United Canada" is a pre-
tentious name, it really represents all
that is mean and contemptible in jour-
nalism. It is a jackal that feeds on the
meanest carrion going, and when the
putrid supply, for which it exists, is
withdrawn, it skulks about and utters a
howl of pain. In a recent issue, under
the heading, "As others see us," that
disgraceful sheet talks of Catholic jour-
nalism, as though it were something to
buy and sell in the markets of com-
merce. The only part of the article that
expresses a sentiment above the carrion
standard has been stolen from another
journal.

The Tories and Grits are an important
factor in the existence of this "Catholic"
journal. They are an autocratic crowd
that are hard to please, and although
United Canada has done its level best to
please both, like the man and the ass, it
has pleased neither of them enough to
enable it to obtain enough of carrion to
satisfy its hungry maw.

But bad as are the politicians, national,
local or domestic, and much as they
worry the soul—we beg pardon—the
spleen of this "Catholic" (?) paper, they
are by no means as troublesome as "the
element which is so much more Catholic
than the Pope. Winnipeg, for instance,
has a fine crop of the class referred to."

Politicians are, no doubt a bad lot, and
are sometimes most ungrateful, but they
are generally pretty astute. Although
not over particular about the company
they keep, yet there is a limit to all
things, and for the honor of Canadian
politicians, we are glad that they draw
the line at "United Canada."

"United Canada" could stand that and
be fairly happy in the thought that
some day or other the politicians, who,
from all we hear, are not thinking seri-
ously of raising their business stand-
ards, might come down to recognize it,
in a business sense, of course; but the
one bar to United Canada's happiness
and prosperity is those Winnipeg Catho-
lics, who are more Catholic than the
Pope. For years United Canada was a
disgrace to the very name of Catholic
and the English speaking Catholics of
Ottawa were deeply humiliated at the
very sight of it. If it ever had a decent
editorial, it was stolen from some other
journal and palmed off as original. Its
orthography, etymology and syntax were
as bad as its theology, and its principles
never got higher than "pap." At last
its insanity reached a climax when it
took the "corporal" of the Greenway
government under its wing and publish-
ed an interview which was both infam-
ously false and coarsely insulting to
the Catholics of Winnipeg. These Win-
nipeg Catholics, who declined to be lied
about and insulted in the columns of
United Canada, made their protest
heard all over the country, and the ex-
posure brought well merited infamy on
that unspeakable rag.

The Catholics of Winnipeg made their
protest so effective that United Canada
is still reeling under the blow it then re-
ceived. More than that, the Winnipeg
Catholics were the direct cause of goad-
ing the deeply humiliated Irish Catho-
lics of Ottawa into starting a newspaper
which can fittingly represent their
views, and which, instead of being a
source of deep humiliation and disgrace
to a refined and sensitive people, who,
by nature and grace, are refined in feel-
ing and sensitive of their honor, will

prove a source of just and, we trust,
arousing pride.

This is something which Winnipeg
Catholics have done for Ottawa, and, al-
though we could scarcely expect our co-
religionists of the Capital, than
whom it would be difficult to find more
worthy representatives of our creed,
to stand forth of their own accord and
acknowledge the elevating influence
which Catholic sentiment in Winnipeg
has had upon them; yet, now that United
Canada has feigned to sneer at us,
we trust they will graciously acknow-
ledge the debt they owe us.

Of course, Winnipeg Catholics could
not bestow such a great favor on their
co-religionists of the Federal Capital
without earning the enmity of United
Canada. But we can easily rest under
its displeasure; we rather deem it an
honor.

MR. SIFTON'S LETTER.

The Greenway Government have done
so many shady and dishonest things in
their treatment of the Catholic minority,
that, when any explanations are asked of
them, they are forced to lie outright, or
to tell half the truth, which is equivalent
to lying. A Mr. Macdonald, of Mount
Dennis, we are told by the Toronto des-
patches, wrote to our pious and godfear-
ing Attorney General, asking if the gov-
ernment of Manitoba had "seized \$15,000,
the money set apart for (Catholic) school
purposes, and applied such moneys for
Protestant school maintenance, etc." Here
is Mr. Sifton's reply:

"The sum of money mentioned has
been accumulated by the late Roman
Catholic section of the board of educa-
tion by retaining a certain amount out of
the annual grants, and when or soon af-
ter the change of government took place,
both the moneys of the Protestant section
and Roman Catholic section of the board
of education were taken into the direct
control of the treasury department of the
government the sum above mentioned
was paid over and dealt with as other
school moneys. Perhaps it would be
well to point out that the transaction re-
ferred to occurred before the school act
of 1890 was passed, and had nothing to
do with the change in the school system
of this province, which subsequently
took place. There is no connection be-
tween the two subjects, and the charge
has been made by our opponents, simply
to prejudice the discussion of the school
question."

This is Mr. Clifford Sifton's way of
lying about as shameless and disreput-
able a transaction as was ever perpetr-
ated on the minority in this province. Mr.
Sifton told half the truth and shielded
the local government, but at a sacrifice
which no honest man would be guilty of,
the sacrifice of truth, honor and honesty.
Let us tell the whole truth for the bene-
fit of Mr Macdonald and all others whom
it may interest. For purposes of con-
venience and economy in the manage-
ment of the affairs of the two sections of
the Board of Education a clause was in-
troduced, by the legislature of the prov-
ince, into the school act, allowing both
the Protestant and Catholic sections to
reserve a portion of the government
grant each year, to form a reserve fund,
in order to meet certain legitimate expen-
ses. Such reservation was to be confined
within a certain percentage of the gov-
ernment grant. Both sections of the
Board availed themselves of this priv-
ilege, and at one time the Protestant
section had thousands of dollars in this
fund. At the time the Greenway gov-
ernment came into power, the amount
which the Catholic section had placed in
reserve amounted to something under
\$14,000, while the Protestants had none,
having expended theirs some time pre-
viously. The local government asked
that the Catholic section transfer this
amount over to them, and when they
demurred, the government assured them
that they only asked it to be paid over
as a matter of form, as they were adopt-
ing some new method of dealing with
school funds, and promised the Catholic
section, who alone had a right to the ad-
ministration of these moneys, that they
would return it again to them. The
Catholic section of the Board of Educa-
tion, believing that they were dealing
with honest, honorable, truthful and re-
liable men, handed over the money. The
government, when asked for its return,

as promised, made plausible excuses for
retaining it until they passed the school
act of 1890, by which the Catholic custo-
dians of this money were legislated out
of existence. Thus, by a low contempt-
ible piece of business duplicity, which
the sharpest Jew peddler, on lower Main
street, would scorn to work off on a poor
gentle, these "gentlemen" defrauded the
Catholics out of a reserve fund which
the school laws of the province gave
them full power to accumulate and ad-
minister. These are the facts, Mr. Mac-
donald; this the whole truth, the sick-
ening gentleman who wrote this letter to
the contrary notwithstanding. When he
says that the government, soon after it
came into power, took over the moneys
of the Protestant and Catholic sections,
he stated a half-truth again. The Prot-
estant section had no reserve fund to
hand over, and by wording his letter in
such phraseology, Mr. Sifton seeks to
mislead his correspondent by implying
that what was done to the Catholics was
also done to the Protestants. This is
both mean and misleading, as well as
unfair, but is only what might be ex-
pected from a government capable of
such an act of spoliation.

The very tricky attorney general
says: "the sum above mentioned was
paid over and dealt with as other school
moneys." It was paid over on the dis-
tinct promise that it would be returned
to its custodians. The government vio-
lated their promise and never paid it
back. Although the Catholic Board was
not abolished for a considerable time af-
ter they paid this money over to the
government, and although they asked it
to be returned to them as promised, the
government never returned it. If, there-
fore, it was dealt with as other school
moneys, if it was ever expended for
educational purposes, it must have been
in the interests of the Protestant schools.
Why, then, did not the attorney general
honestly answer Mr. Macdonald's ques-
tion, and say "The government obtained
this money from the Catholic section of
the Board of Education under false prom-
ises, and then refused to return it. We
dealt with it as we did with all other
moneys of the Catholics, we paid it over
to the Protestant schools which for ap-
pearance sake we call public schools. We
did not seize it. They gave it to us and
we kept it, and appropriated it to our
own purposes." That would have been
honest and truthful, and Mr. Macdonald
would not have been left to believe that
the Catholics were not robbed and de-
luded by his friends, the Manitoba gov-
ernment.

Mr. Sifton says this charge has been
made by the opponents of the govern-
ment simply to prejudice the discussion
of the school question. Indeed! This
charge, standing alone, should be suffi-
cient to brand the government as a pack
of imprincipled rascals, without any re-
ference whatever to the school question
itself. But poor honest and religious Mr.
Sifton blaudly informs his friend, Mr.
Macdonald, that that little harmless
transaction was aside altogether from
the school question "and the charge has
been made by our opponents, simply to
prejudice the discussion of the school
question." What terrible fellows, these
opponents of the government are! The
school question, with all its details of
basest treachery, violated promises,
broken pledges and deepest duplicity,
this innocent and harmless school ques-
tion is sought to be prejudiced, by the
opponents of the government by charg-
ing it with another equally treacherous
act of spoliation! Was there ever a
more wicked combination in this world
of wickedness than these opponents of
the good, the truthful, the honorable and
the great Mr. Sifton. For shame! For
shame!

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