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SATURDAY, JUNE 30, 1906.

Calendar for Next Week.

- 8—Fifth Sunday after Pentecost. Commemoration of all the canonized Popes.
- 9—Monday—St. Brasil, Bishop, Doctor (transferred from June 14).
- 10—Tuesday—The Seven Brothers, Martyrs.
- 11—Wednesday—Votive office of St. Joseph. Commemoration of St. Pius I., Pope, Martyr.
- 12—Thursday—St. John Gualbert, Abbot.
- 13—Friday—St. Anacletus, Pope, Martyr.
- 14—Saturday—St. Bonaventure, Bishop, Doctor.

MR. HACAULT DEFENDS HIMSELF

The following letter from that valiant champion of Catholic rights, Mr. Hacault, deserves the hospitality of our columns because the "Free Press" does not seem to be very anxious to publish it, and Mr. Hacault has a perfect right to answer the "Free Press" editorial which accused him of appealing to religious prejudice. Our Belgian correspondent's letter is a plea for freedom, for parental rights in matters educational. He makes a good point when he argues that State-directed journalism would be the logical outcome of State monopoly in education.

Dear Sir,—I have the honor to communicate to you a copy of the principal part of a letter I wrote to-day to Mr. John W. Dafeo, editor of the "Free Press", about his editorial of May 30 last: "An appeal to religious prejudice" concerning my article printed by the Manitoba of May 23 last. "Why a Minister of Public Education? Open letter to a French Canadian Liberal member of Manitoba."

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

L. Hacault, L.L.D.
Contributor to "Le Manitoba", "Les Cloches" (St. Boniface), "L'Ami du Foyer", "La Croix" (Montreal), "La Verite" (Quebec), "L'Evènement", "La Libre Parole", (Quebec).

Bruxelles P. O., Man.
June 29, 1906.

To John W. Dafeo, Esq.,
Editor in chief of the "Free Press, Winnipeg.

Dear Sir,—Although the English language is not so familiar to me as the French, I hope you will be good enough to publish this letter, not on the merits of its form but owing to your well known reputation for fair play and broad mind.

I am indeed a little late in replying to your editorial of May last: "An appeal to religious prejudice"—Concerning my "Open letter to a French Canadian Liberal member:—Why a Minister of Public Education?" I saw recently in the Holland "Observer" a nice biographical notice of which John W. Dafeo, editor in chief of the "Free Press" is the subject. It is very interesting for me, an old journalist now farming in Manitoba since fifteen years. Would your modesty allow me to quote, as a personal introduction, the following:—"His intellectual tastes and sympathies are broad and Catholic. He has the westerners' characteristic disregard for non-essentials. He prefers to discuss things in the bulk and aside from immaterial details in order to get to grips with the heart and marrow of the matter. The facts of a problem once known, Mr. Dafeo immediately refers them to some fundamental principal of government that can be known and understood by all men, and illustrates, illumines, enforces and applies the principle in question, with a rare skill and a persistency akin to 'damnable iteration'—'things must be said over and over again, so that they may soak in'—is one of his favorite editorial maxims."

Well, Dear Sir, if you are such a man, you are my man indeed. I will brush aside non-essentials and try to get to grips with the heart and marrow of the matter. I beg to add that I claim to be not a party man. Being a staunch Catholic I do not mingle in politics except when politicians and politics are dealing with religious, moral or social questions. I am trying to be an impartial observer of facts and men, events and opinions. If you should call me a free pen or a free lance, I would say: That is my designation.

Now to the facts. You seem to consider my "open letter" as "making a straight appeal to sectarian prejudice."—Because, standing upon the ground of Catholic interests, I did

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attack the resolution of the Liberal Convention in favor of the creation of a portfolio of Education. I could retort to that: I have the right to study such a question from that point of view. It is not a matter of prejudice but of civil and religious freedom concerning Education. The "Free Press" will perhaps discuss the question from the point of view of party or political interests. I will put it on a broader ground. I should like to show that you are wrong when saying that I did "distort facts and make ridiculous misrepresentations."

The "Free Press" seems in favor, indeed, of the alleged jurisdiction and monopoly of the State in educational matters. Now, what is the State? It is, in fact, a government, a lay and civil organism working under the hands of a lay political party, master of the civil power.

The word "State" means, from the latin word "Status", from "stare", a "stable and steady" power ruling over the citizens. But the modern State, owing to our parliamentary organization and our actual political party divisions, ceased a long time since to be the old "stable and steady" State. To-day State or Civil government is a very shifting, changeable and fluctuating thing.

Most certainly, State or Government to-day is an aggregate of such or such political gentlemen, being the masters—or the hired men—of such or such party—yesterday a minority, to-day a majority, to-morrow again a minority.

To-day Mr. State and Co. are the "bosses" of a political party or organization, who have the majority; of a "machine" ruling over the people. To-day it is a so-called "Conservative" or a so-called "Liberal Conservative" party; to-morrow it may be a so-called "Liberal" party. The day after it might be a "Radical" one, and the day after a "Socialistic" one, etc., etc.

Each of these political parties has its programme and platform of which articles are often quite divergent and opposed contradictorily to some other party programme.

Such being the modern condition and situation of the State, do you think it wise, convenient, equitable and fair to allow any political party, acting under the form of Mr. State and Co. to become the masters of the popular schools?

I am on the contrary of the opinion—and this opinion seems to me in accordance with common sense—that parents and ratepayers should be directly the real masters of their popular schools, not the political "boss," not the political "machine" or "clique." Parents are the true and natural masters of their own children, not Mr. State and Co. Why should the parents and ratepayers be superseded by Mr. State and Co's. bureaucratic centralization, by Mr. State and Co's. monopoly?

Do you think that to put the popular schools of a few people under the power and exclusive rule of any political party organization, would be or could be the true fundamental principle of real "National education"—and that such exclusive political party ruling is soundly in accordance with our actual constitutional and civil rights, in accordance with our precious freedom of religion and conscience? I do not. I believe on the contrary, that without making any "appeal to any sectarian prejudice," I am right when claiming as a British citizen as a paterfamilias and ratepayer: "Freedom of education from Mr. State and Co's. political party bureaucracy autocracy, monopoly and tyranny." I am not in favor of any political party: "trust of National Education." And that is one of many good reasons why I do protest against a political party portfolio of public education—"liberal," "conservative" or what not

How, Dear Sir, could you reconcile such political party autocracy in the the matter of education, with that old

and always true principle of British individual liberty, with the British principles of self-help and self-government? Why should any political party under cover of the State, be the "teacher in chief" of the people? What would be the true meaning of a "Minister of Education," if he would not be constituted by law the professor of professors, and the teacher of teachers, the "Supreme Worshipful Grand Master" of schools?

I am contending that Mr. State and Co. to-day have no more natural authority and lawful power to be the head of the popular public schools—paid for out of our taxes—than Mr. State and Co. would have to be the head of our Church, the dictator of our creed, or the editor-in-chief of our Press.

Are we no longer, we free British citizens, entitled to civil freedom of education? Is not education principally a matter of conscience of individual and family jurisdiction; not of politics or politicians?

Mr. State and Co. being actually "separated" from religion, having, as civil power, no creed, no state, doctrine, are, in fact, inapt in the matter of popular education. Mr. State and Co. should be "separated" from the school. They should have only to help the parents and ratepayers to procure for their children the schools which they want according to their standard; not the schools imposed by such political party, according to such political party's standard.

The popular school of a really free people ought to be a free extension of the home, of the family, not of Mr. State and Co., that is to say, of any political party.

Taking the risk of "damnable iteration," by saying it over and over again, I contend that Mr. State and Co. have no more authority (except by usurpation) to educate the children of the people than Mr. State and Co. would have to educate the adults politically by way of a "Public National Press" published at the expense of the community.

I should like to know the opinion of John W. Dafeo, editor-in-chief of the Free Press, about that possible function of Mr. State and Co.

What would John W. Dafeo say if any political party, acting under the firm of Mr. State and Co. (unlimited) would publish and impose by law, upon the free people of Canada, at the expense of the ratepayers—not of the party—plenty of splendid and gratuitous "State Press Newspapers" under the management of a political party "Minister of the Public Press," in order to educate officially the nation and to form, inform or deform, bureaucratically, public opinion, under pretence of nationalizing and uniformizing the mentality and morality of the people according to a political party standard?

Well, Dear Sir, the Press is also a school, the school of the adults, and if Mr. State and Co., under the hand and rule of, say, the Liberal party, could to-morrow legally appoint as agent of said party, a Minister of the actual "neutral" non-Christian or "un-sectarian" schools, how could John W. Dafeo seriously object to another party, under the same State and Co., teaching coercively officially, the adult people by means of an official "Public National Press"?

And in case of any "radical" or any "socialistic" or "communistic" party occupying on some future day, the office of Mr. State and Co., what would John W. Dafeo say, he who, according to the above previously quoted nice biographical notice, "has an utter abhorrence of the arts of the Demagogues"; what would he say in presence of a socialistic or communistic "Minister of Education," or in presence of an anarchistic "Minister of the Public National Press"? Principis obsta, says a Latin proverb, "Stop bad things at their beginning." Hoping this letter will not hurt your intellectual tastes and broad-minded sympathies, I have the honor to be, Dear Sir, your obedient servant,

L. HACAULT.

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Current Comment

(Continued from page 1)

lost. This was the finest mission building in California. It was of quarried stone with an arched roof of the same material, and had a lofty tower adjoining its facade. It was cruciform, about 180 feet long and about 90 feet wide, and had been dedicated six years before. The shock was felt very widely and was followed by others for nearly a month throughout California. The Mission San Gabriel, Santa Barbara Church and the buildings at Santa Ynez were badly damaged. At Santa Barbara there were eruptions of boiling asphalt. At San Buenaventura there was a subsidence of the ground. At La Purissima the church and all the buildings of the Indians, including over a hundred cottages were thrown down.

In those days they used to build honestly, so that nothing short of an earthquake could throw a building down. But now a little rain is enough to undermine a badly built wall. When the tower of the new Methodist church in Broadway collapsed a few weeks ago it was at first thought that the rest of the costly edifice was safe. But further examination has revealed the faulty workmanship of almost the entire building. A commission has been got together to make a thorough investigation, and not one the members thereof is a skilled mason. Contractors, who are merely carpenters and know nothing of the requirements of honest stone foundations, undertake to erect imposing stone buildings, and because they underbid competent craftsmen, not because they can furnish good work, they are chosen and trusted implicitly by committees more ignorant than themselves. This is a general complaint. Properly reinforced concrete work is the best material in the world, as the "Scientific American" proves from the experience of such work in the San Francisco earthquake and fire; but look at the way concrete is handled all over this city, and you will see how the job is scamped. The requisite proportions in mixing are not observed: one part is all stone, the other all cement; anxiety to finish the job quickly makes the foreman neglect thorough mixing, and so when a strain comes the foundations crack, gape and fall asunder. More haste, less speed and increased expense.

WRITE FOR OUR

Midsummer Sale Catalogue

That is if you have not already received a copy. It is filled from cover to cover with bargains, every one of which represents a material saving.

Write at once, for there is no time to lose. The sale commences July 2, and will continue until August 15. When you receive a copy of the catalogue, don't delay your Order, for we cannot promise to fill Orders for goods when once they are sold out. The reason is this. Our orders were placed for many of the goods months ago, to be made up during the factories' slack season. In order to keep the factories busy, the manufacturers gave us special prices.

And then again, since we placed our orders there have been sharp advances in almost every line of goods, and we cannot sell goods that cost us more money for the same price, for during our Midsummer Sale we have sacrificed a good portion of our ordinary reasonable profits.

The lines that we have made special prices on, include women's and misses' skirts, coats, rain-coats, petticoats and bathing suits; women's whitewear of every description; men's and boys' clothing, furnishings and hats; dress goods, silk, muslin and prints; men's and women's gloves, hosiery and umbrellas; women's neckwear; lace and embroidery; summer millinery and children's headwear; ribbon, leather goods and notions; linens and cottons; linoleums; lace curtains, pictures and wall-paper; cutlery, jewelry, silverware, footwear, baby carriages, trunks and harness, granteaware, china books and stationery.

But send for the catalogue and see our prices, and order early lest you be disappointed.

On July 1st, we also issue our special Grocery List. It contains goods especially suited to the warm weather, and you should have a copy of it. We send it on request.

Our Mail Order Business in groceries is increasing enormously, partly on account of the prompt service we give, but principally on account of the service of the city store, with its splendid variety and low prices being at your disposal, no matter where you live. Many people all over the West order all the groceries they use from us, and by so doing they claim that they not only save money, but also get better variety and better quality here than they could get in any other way.

By all means have a copy of the Special Grocery List; even if you don't buy from us, it will be a good reference to show you what you ought to pay for goods.

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