

The Northwest Review

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WEDNESDAY, FEBRUARY 12.

"PLAIN FACTS FOR FAIR MINDS." IMPORTANT ANNOUNCEMENT.

As an inducement to prompt payment of subscriptions, we hereby engage, from this date out, to furnish, to each subscriber who pays his arrears or pays in advance, a copy of "Plain Facts for Fair Minds" by Rev. George M. Searle, the distinguished Paulist and Professor of Mathematics and Astronomy in the Catholic University of America and Director of said University's Observatory. This book of 360 pages, which appeared only last Easter, has already reached its FIFTIETH THOUSAND. It is a lucid statement and defence of Catholic belief. Financially as well as controversially, it is the greatest success in the annals of English Catholic literature. It is as full of wisdom and wit and practical knowledge as an egg is of meat. The author, while wonderfully correct in doctrine, button-holes his reader in a way that is simply irresistible. His knack of apt illustration shows that the book is no mere result of wide reading, but the outcome of a series of personal experiences. Pay your subscription and get a copy of this admirable book as a gift from us.

EDITORIAL COMMENT.

Hon. T. M. Daly's Speech. The Hon. T. M. Daly's speech on the School Question is a masterpiece of clear and forceful statement. The Northwest deserves great credit for giving it in full last Saturday, and its own editorial, showing a practised hand that has lost none of its cunning, is fully worthy of so noble a theme.

Father Guillet and the Tribune. Reverend Father Guillet's categorical denial, which we reprint elsewhere from the Tribune, called for a straightforward apology. But, straightforwardness being an unknown quantity in the Tribune's stock of replies, the editor thereof appeals to an authority that lies so low as not to be discoverable, and then wriggles out of the scrape by saying that Father Guillet's statement does not "figure seriously, as the admission is made that the pamphlets were distributed." Yes, dear innocent Rich, you, who mourn over "even a misleading statement"; but your chief point was that they were distributed on the Sunday before the elections, whereas you now accept the assertion that the distribution took place the Sunday after. So, if you could succeed in being honest for once, you would admit that Father Guillet's explanation figures most seriously. However we must not ask too much; it takes a gentleman to make a frank confession of error.

Mr. Walter W. Walsh. "Political Economy and its Mission," the leading article in a particularly good number of the Owl (January 1896) is from the gifted pen of Mr. Walter W. Walsh, the well-known Winnipeg undergraduate of Ottawa

University. This article, which reviews the history and scope of the "Dismal Science," reveals in this young philosopher a rare power in analyzing complicated social problems, compressing much valuable matter into a small compass and balancing with judicial acumen conflicting arguments. With his painstaking habits and precocious maturity of judgment, Mr. Walsh bids fair to make his mark in the world.

A Polished Production. We publish in another column a lecture by the Rev. J. C. Tennian on the spirit in which the studies of a Catholic student should be pursued. Pawtucket, R. I., where this lecture was delivered, may not be a very large city; but Father Tennian would do honor to the largest and most cultured audience in the world. His essay is a practical example of that modesty and honesty which he recommends in a style that is as faultless as it is attractive. We have seldom, if ever, read so refined and scholarly a discourse.

Father Yorke. In our issue of Jan. 29th, a correspondent signing "Disgusted Protestant" informed us that the Rev. Father Yorke of San Francisco was carrying on a newspaper controversy with the Rev. D. M. Ross of that city. The Ave Maria of the 8th inst. now says that Father Yorke "undertook a single-handed war against the press of San Francisco, which deserves to be historical. He wields a remarkably vigorous pen, and he crushed his antagonists. At last accounts, the cowardly Chronicle was detailing reporters to gather influential opinion against 'the stirring up of religious strife.' There is use for a priest like Father Yorke—zealous, learned, literary and gentlemanly—in every large city of the Union. More power to him, and may his kind increase!"

Sir Charles Tupper. Sir Charles Tupper returns to the capital, crowned with the laurels of victory, in spite of an infamous roorbach circulated against him on the eve of his election. His opponents asserted that Bishop Cameron had, in a pastoral charge, dubbed them "hell-inspired." But the Casket, which ought to know, affirms that he issued no pastoral letter at all. It is now in order for the Winnipeg Tribune to squirm out of this fresh flat denial by suggesting that what Bishop Cameron may have written in a private letter has all the weight of an official pronouncement. Sir Charles, by the glamour of his very name, has already stiffened the backbone of the Administration. Had he been in power five years ago the country would have been saved much bootless wrangling and consequent commercial loss. Though this is not an age of irresponsible one-man power, it emphatically worships the man of strong mind and energetic will and readily submits to his imperial sway.

Dr. Thos. O'Hagan. Mr. Thos. O'Hagan, M. A., Ph. D., whose career we lately sketched, contributes a pithy article on "Schools in Manitoba" to Donahoe's Magazine for February. In the short space of nine pages, our accomplished friend gives a perfectly accurate account of the past and present status of our school difficulty. The article is illustrated with excellent portraits of Archbishops Tache and Langevin, Mr. Greenway, Mr. Ewart, Mr. Joseph Martin, Dr. J. K. Barrett and Mr. Clifford Sifton. Dr. O'Hagan concludes thus: "The settlement of the question will undoubtedly tax the judgment of the Canadian people and the wisdom of the Canadian constitution, but all good citizens who cherish our laws and institutions need have no fear for the result."

"Le Grand Coup." Having sent for and read "Le Grand Coup," a pamphlet of some 80 pages, attempting to prove that Almighty God will strike a great blow annihilating his enemies on the 19th or 20th September 1896, we have this to say. Traversing directly the hysterical ravings of hysterical ravings of Frechette, in

La Patrie, we cannot for the life of us see that this book is calculated to do much harm. It may, of course unhinge some overwrought brains; but one cannot legislate for a bundle of nerves. On the contrary we think it may be the instrument of much good, by familiarizing Catholics with the awful justice of God. After all, the end of the world, "le grand coup," will undoubtedly come to some thirty millions of people—the average number of yearly deaths—in 1896. On the other hand, the work proves nothing. It is more ingeniously reasoned out than most explanations of private prophecies; that is all. The very title-page has a suspicious look; it bears no imprint, as if the Canadian publishers (for the type and the misprints are certainly Canadian; no printer in France would be such a bungler) were ashamed of their piracy. The date of the preface, July 2nd 1894, shows that the book had been out almost a year and a half in France before it began to spread in the province of Quebec; and yet the author himself realizes how hard it will be to crowd all the coming events into 25 months; now the events are still coming; how then can they be crowded into seven months? Again, who is Abbe Combe? Is that a nom de guerre? "Cure of Diou"? Is there such a parish as Diou, or is this only a joke: dis ou, say where? Then, the book has no imprimatur of any bishop, a very suspicious circumstance when the author interprets Holy Scripture. The only recommendation is an unsigned and undated letter from a supposedly sceptical friend, and this looks very much like a trick. No doubt this booklet is vastly superior to all the non-Catholic modern prophecies of the approaching end of the world; but, taken all in all, it is not worth making a fuss about. The prediction does not refer principally, as some have thought, to the second coming of Christ; this is merely mentioned by the way as something perhaps a hundred years ahead; the great blow—Le Grand Coup—is to be some terrible visitation of God, unlike anything that has ever yet come to pass, which will wipe out in a moment the majority of the human race, apparently all those who shall then be found in the state of mortal sin. But, we repeat, the book proves neither the reality of the dread visitation nor the probability of the alleged date.

A PARALLEL.

QUEBEC PROTESTANTS	ONTARIO CATHOLICS
1. They have a committee of Public Instruction, composed solely of Protestants, having separate meetings, and regulating all that concerns the school affairs of its religious denomination.	1. Nothing.
2. They have a General Secretary paid by the Government and who is in fact a real superintendent.	2. Nothing.
3. They have a Board of Protestant Examiners.	3. Nothing.
4. They have eight Protestant inspectors.	4. Two.
5. They receive a share of the school taxes levied on commercial companies and corporations.	5. Nothing.
6. Their universities, colleges, high schools, academies and model schools receive annual government grants to the amount of \$20,540.	6. Nothing.

This parallel shows what pretty fellows the Carmars and McVicars are to go blattering about in Ontario against the way their co-religionists are treated in the Province of Quebec.

[This striking tabular contrast is taken from the latest issue of La Semaine Religieuse de Quebec. To understand its full force, it will be well to remember that Catholics form a little more than ONE SIXTH of the population of Ontario, whereas Protestants are considerably less than ONE SEVENTH of Quebec's population. Another fact, too little known and appreciated is this: though the Protestants are not quite as 1 to 7 of the entire population of Quebec, they receive ONE THIRD of all government school grants. —Ed. N. W. R.]

"HONEST BOB ON THE STUMP."

No one who knows "honest Bob Watson" will accuse him of being an intellectual giant; but it would not be too much to expect of a man of the most

misrepresentation when treating a subject so well discussed as the Manitoba School question. Bob was educated in a backwood's township of Ontario, and, therefore, cannot be expected to be very well qualified to make nice distinctions with any degree of accuracy. This is not so much Bob's fault as it is the "system of education" in which he was developed. In his speech before the electors of Portage la Prairie he is reported by his organ as saying:

"In speaking of the school question he referred to the British North America Act, designed to assure each province and to the people of each province their just and equal rights. That act also provided that in case the minority in any province had any grievance it had the right to appeal. The minority of Manitoba thought it had a grievance and appealed. But it does not necessarily follow that because you have the right to appeal that you are right in your appeal."

The British North America Act, which is the Constitution of the country, does not only assure to each province its just rights, but, in the matter of education, it fixes the limit beyond which the province cannot go without creating a grievance, which may be brought before the Governor-General-in-Council. "The minority of Manitoba thought it had a grievance and appealed." Would it not be more accurate for Mr. Watson to say that the Imperial Privy Council, the highest court in the Empire, had decided that the Catholic minority of Manitoba had a grievance. Bob says "it does not necessarily follow, because you have a right to appeal, that you are right in your appeal." What wisdom for such a small head! The Catholic minority appealed and the highest court in the Empire decided that their appeal was right; can Bob's wise head follow the conclusion we come to that, therefore, they were right in their appeal?

What a blundering fellow Bob is, to be sure! He says: "It is claimed by some of the gentlemen opposite that if we do not give the minority of Manitoba some redress the Catholic majority of Quebec will trample upon the rights of the Protestant minority of that province. I need not stop to refute that. The fact that there are three Catholics in the province of Ontario for every Protestant in the province of Quebec is a sufficient guarantee of the right of Quebec Protestants."

After saying that we had nothing to appeal against and that we only thought we had a grievance, he tells us that certain gentlemen opposite say "that if we (Bob and company) do not give the minority of Manitoba some redress the Catholic majority of Quebec will trample upon the rights of the Protestant minority of that province." Then, the Catholic minority of Manitoba have something to redress, although they had no right to appeal for redress!

Mr. James Fisher, in one of his very able letters, recently published, shows clearly that Ontario is the only province in the Dominion whose separate schools are absolutely placed beyond the power of the Legislature to interfere with; while in Quebec and Manitoba the aggrieved Protestant or Catholic minorities have the right of appeal to the Federal Government against any interference in their educational rights. But how can "Quebec trample upon the rights of the Protestant minority" by passing a bill similar to that passed in Manitoba? The constitutional provisions regarding the rights of minorities in the two provinces are identical. In both provinces denominational schools were created after they entered Confederation, and, therefore, the only redress the minority in either province has is in an appeal to the Federal authorities. According to Mr. Watson, the Manitoba Legislature may destroy Catholic schools without creating a grievance; but should Quebec do the same, "it would be trampling upon the rights of the Protestant minority." That is, when the minority is Catholic, the constitution does not protect; but when the minority is Protestant the constitution does protect. What is sauce for the Protestant goose is not sauce for the Catholic gander. What a lofty and moral stand from which to view constitutional guarantees! Evidently the moral and religious principles in which Mr. Watson was educated must have been as faulty as his knowledge of logic and grammar.

The Catholics in Ontario could not be affected in the least by Quebec retaliating on the Manitoba majority and destroying Protestant schools there. Ontario separate schools cannot be legislated out of existence, like those of Quebec and Manitoba, because they were created before the passage of the British North America Act. Therefore, the miserable and immoral reasons given by Mr. Watson as likely to restrain Quebec, while exactly what might be expected of a member of the Greenway Government, are not such as could in any sense affect the province of Quebec. That province is governed on lines entirely different from those in Manitoba. The statesmen of Quebec were educated to think, act and speak correctly. Their sense of justice and right, aside from the guarantees afforded to the minority by the constitution, would prevent them from trampling upon the rights of that minority. None but a prejudiced and ignorant multitude like the majority in this province could be persuaded by its conscienceless leaders to exercise "rank tyranny" upon a weak majority.

WHY IS HE SILENT?

The Winnipeg Tribune of the 24th of January published an "item of news" in which its readers were told that the Rev. Father Guillet, O. M. I., pastor of St. Mary's Church, "distributed copies of Mr. Ewart's pamphlet to the congregation. In the course of a rather fiery sermon he contrasted the pamphlet in question with that of Mr. Wade. As to the relative merits of each, Father Guillet is said to have declared that Mr. Wade's work was unworthy of credence, because he was an unbeliever in everything, while in the other hand, Mr. Ewart was a devout Christian gentleman."

In another column we give the Rev. Father Guillet's reply, which, of course, shows that the Tribune's report was a falsehood pure and simple. No one who is at all acquainted with that paper will be surprised to find out that there was not one word of truth in its report. Its statements about Catholics and their doings are about as reliable as the telegrams which it manufactures about various other "matters of news." Let us see how many false statements are contained in that short news item.

- (1) Father Guillet did not distribute any pamphlets whatever to any one.
- (2) He, therefore, did not distribute them on "the Sunday before the elections."
- (3) He made no personal remarks about either Mr. Wade or Mr. Ewart.
- (4) Therefore, "the over-zealousness of the Rev. Father, which carried him to such lengths, making statements which everybody is aware are incorrect," has not the slightest foundation whatever; it is an unmitigated lie, for which the Tribune is responsible.

But the Tribune, like all mean and lying slanderers, is not above escaping from a compromising and dishonorable position by pleading "good faith in the matter and no wrong intended." Its informant is simply a liar. That is the explanation. But the Tribune meant no wrong. "Doubtless the GENTLEMAN (?) who supplied the information will have something to say." This is the gentlemanly (?) way the Tribune editor has of telling its readers that Father Guillet was not stating the truth in his letter. We have waited two weeks to hear what the Tribune's informant had to say. "The member of St. Mary's Congregation who was present" and furnished the innocent and confiding Tribune with this "item of news," is discreetly silent. Will the Tribune explain why he is so silent? Is it because the informant is a myth, or is it because he is a lying coward, who dare not reveal himself? If he really exists in human form, it would be interesting to know what the Tribune thinks of him anyway. But then it might be expecting too much of the Tribune to ask it to be frank and honest in dealing with shortcomings so common among its own staff. A newspaper can never hope to be considered respectable and reliable that will publish news received from questionable sources and the Tribune