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Northwest Review.

WEDNESDAY, JANUARY 13.

**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.

That Silly Circular. A curious circular was sent out on the 2nd inst. to Protestant clergymen and leading

citizens throughout the province of Ontario. Only in the midst of a fanatically Protestant population could such a silly manifesto attract even the moderate amount of attention which this ridiculous circular has attracted. Referring to the result of the recent general election, the "Patriotic Vigilance Committee," whatever that may be, whether an imaginary creation of the Liberals to hoax and annoy the Conservatives or a bona fide collection of idiots, says:

Action in a dark and insidious conspiracy has for several months been at work throughout the Dominion, aiming at the overthrow of the authority of our gracious sovereign, the Queen and Empress, and at the annexation of our beloved country to the United States. Behind what is ostensibly a political movement is plainly to be seen the hand of the Roman Catholic Church, the ever watchful enemy to Protestant liberty. The movement is most active among adherents of the Catholic Church and secret agents have been discovered propagating disloyal and treasonable doctrines among them.

The circular goes on to insinuate that this "dark and insidious conspiracy" is confined to the Liberal party, which "owes its majority to a disloyal element," though it admits that "several members of the present government are loyal;" and the absurd document closes by urging the loyal citizens to be prepared, if need be, to take up arms against the disloyal. It is hardly worth while to take so crazy a production seriously; but it may be interesting to note two of its most flagrant contradictions. The first is, "the hand of the Roman Catholic Church" behind the Liberal party! Can anything be more contrary to present fact? Unless, indeed, we suppose the authors of this fanatical document possessed of enough humor to mean that that hand is raised for purposes of maternal

chastisement. The second contradiction consists in asserting that the Catholic Church, which is up in arms for the defence of Separate Schools as a constitutional right, would favor annexation to a country where the constitution recognizes no separate schools. "The Roman Catholic Church, the ever watchful enemy to Protestant liberty!" Don't talk to us of Protestant liberty in this country. Protestant tyranny is the right word here, as it is wherever Protestants are "fresh" and unenlightened by sufficient contact with Catholics. That this stupid, self-contradictory and utterly proofless circular was considered as a counterblast by the Catholic hierarchy—who always calmly base their pastoral letters on well-known and definite facts—shows how incapable the average Protestant is of weighing evidence.

Imprudent Catholic Writers.

David Crendon, in one of his admirable talks in the Casket, takes Mr. Daniel Vincent Casey to task for having written, in *The Orphan's Bouquet*, that one of Maurice Francis Egan's favorite books was a well-known French romance in which all the characters are, though charming, downright profligates. "Nothing good can come and a great deal of harm may come," he very properly says, "to our boys and girls from knowing" that so eminent a Catholic writer as Dr. Egan was, when a boy, very fond of a novel that makes vice attractive. The vicious influence which the Doctor has no doubt escaped may ensnare multitudes of other less favored children. "The very same exception, for identically the same reason," continues David Crendon, "must be taken to a recent essay of Agnes Repplier's" in the *North American Review*, where "the cleverest of our essayists" shows "very evident admiration for the salacious writer above referred to." This frank and fearless censure of imprudent writers of note emboldens us to make a somewhat analogous comment on Mgr. Charles de Harlez's learned article, in the January Catholic World, on "The Necessity of Studying Languages and their Monuments." World-wide as is the writer's reputation as an Orientalist, eminently suggestive and stimulative as is the present article for trained apologists of Christianity, the subject is, we venture to think, presented in a way that may be a stumbling-block to the average Christian reader. Just as David Crendon condemns Mr. Casey and Miss Repplier for praising a dangerous author, so we find fault with Mgr. de Harlez for stating objections to Christianity without supplying thereto an immediate answer. No doubt the whole trend of his article is toward the study of ancient monuments as a sure way to vindicate Christianity against the attacks of its enemies; but, on the other hand, more than one important paragraph sets forth an apparently dangerous difficulty without one word of specific refutation. If it is a recognized canon of controversial prudence that care should be taken not to allow a false objection to appear as attractive as its answer, what must we think of an experienced apologist who does not even give an answer to a specious difficulty? Not all readers have Newman's analytic faculty of drawing the line between a hundred difficulties and one doubt; too many superficial minds cross the Rubicon over into the land of doubt and disbelief. Of course we understand how, to Mgr. de Harlez's well stocked mind, the objections we allude to appear puerile and need not therefore be refuted in detail; but he evidently overrates ordinary readers by placing them on his own level. For example, speaking of the Assyrian school of critics, Mgr. de Harlez says: "They claim to demonstrate that the teachings of Genesis are simply the echoes of fables invented on the borders of the

Euphrates and the Tigris... that all are purely mythical and that none of them merit any credence." And immediately, without a word of refutation he passes on to the value of Egyptian and Coptic literature. Now we hold that this procedure is decidedly imprudent. Surely it would have been easy for the erudite and painstaking Louvain professor to add one sentence or merely one caustic clause to the effect that those who thus treat the story of Genesis show a lamentable lack of the critical faculty, since the very points of difference between the Assyrian and the Hebrew narratives are those which constitute the dividing line between the grotesque and the natural, the foolish and the reasonable, the degenerate distortion and the transparently genuine original.

Madame Gagnieur.

Among the "Authentic Sketches of Living Catholic Authors," which now form quite an interesting feature of the *Catholic World*, Canadians will notice with pleasure an all too brief account of Mrs. Elizabeth Gagnieur, whose literary ability is greatly admired by many friends in Ontario. She is a daughter of the Land of the Heather, a native of Edinburgh, where first she and her elder brother, an Anglican deacon who afterwards became a priest, and then the other members of her family, entered the Church. Her two surviving children "are members of the Society of Jesus, the elder a priest and professed father now at Sault Ste Marie, the younger a scholastic." In addition to what Mrs. Gagnieur has already published, she is preparing a work of fiction that will embody a portion of her varied experiences.

His Grace's Consistency.

The London "Tablet" of December 26th says: "We publish elsewhere the text of an important address which the Archbishop of St. Boniface, Mgr. Langevin, recently delivered in Winnipeg upon the School question in Manitoba. It will be seen that the venerable prelate scouts all talk of compromise with the so-called settlement offered by the Liberal government. The text of the Bill with which Mr. Laurier makes pretence of keeping his electioneering promises is published in another column." In the place where the great metropolitan weekly prints our verbatim report, it prefaces the same with the following remarks: "The Right Rev. Mgr. Langevin, Archbishop of St. Boniface, delivered a second pronouncement on Mr. Laurier's school settlement in the Church of St. Mary, Winnipeg, of which the NORTHWEST REVIEW gives a report which we reproduce. His Grace made a free use of notes, being evidently desirous of making nothing but the most guarded utterances." These last words should be ordered. Our English contemporary shows a juster appreciation of our beloved Archbishop's prudent forethought than does "L'Echo de Montmagny," when it represents him as first accepting the settlement and then changing his mind two days later. Nothing could be more directly contrary to fact. Several days before the terms of the Settlement were published, at a time when conjecture was rife about them, His Grace called a meeting of his clergy and there discussed what stand should be taken. Though the Archbishop encouraged free expression of opinions, all of which were indignantly antagonistic to the settlement as then correctly foreshadowed, he showed himself, from the outset, determined to accept no arrangement that should not embody the "Terms of Our Settlement," as we have printed them at the head of our editorial page ever since. Therefore it is clearly impossible that Mgr. Langevin could ever have accepted a Settlement which he condemned even before it had seen the light.

One Of The Heroines.

The terrible catastrophe that overtook seven Ursuline nuns in the burning convent of Roberval last week singled out as one of its fairest victims Miss Emma Letourneau, the beloved sister of Madame Jean of St. Boniface. Sister Marie de la Providence, as she was called in religion, heroically rescued four little girls who were sleeping in the dormitory on the top storey. Rushing upstairs at imminent peril of her own life, she roused the dear little ones from their beds and hurried them out all barefooted into the open air and safety. Unfortunately her zeal for the safety of her own religious sisters prompted her to brave the flames once more and she never was seen again. Those who knew Emma Letourneau some ten years ago, when she taught the primary school at St. Boniface, those who perhaps bewailed, at the time of her departure for a life of prayer and devotedness, that so charming a girl should bury herself in a convent, will, now that she has gone to her Lord in the very act of perfect charity, in martyrdom for the sake of her sisters, realize that

"One crowded hour of glorious life
Is worth an age without a name."

PATIENCE, FRIENDS!

The secular papers of the country are eagerly discussing the anticipated action of the hierarchy regarding the present phase of the Manitoba school question, and indulging in all kinds of conjectures as to what will be done. A great effort is being made to make it appear that the Bishops are by no means unanimous, and almost daily we are informed that word has been received from Rome to the effect that action must be suspended. On Monday evening the Tribune boldly announced "the Bishops received instruction from Rome to suspend action for a time" and bases this assertion on a Montreal despatch which merely asserts that "Politicians think" such instruction have been received. Of course all Catholic readers are aware that the papers know absolutely nothing about the matter and that with the politicians it is simply a case of "the wish being father to the thought." Let them possess their souls in patience, and soon enough for their peace of mind they will hear from the Bishops, amongst whom, they may rest assured, there is not and cannot be two opinions in a crisis of this kind.

INDECENT JOURNALISM.

There is something positively disgusting about the way the government press of the whole country have during the past few weeks commented on the alleged corrupt practices which it is claimed secured the election of Conservative candidates in Manitoba at the general election last summer. It was bad enough that the Tribune should publish in full the details of the bills filed in the Macdonald and Winnipeg cases and that it should follow this up with comments which might be warranted if the charges had been proven but were absolutely unjustifiable in view of the fact that but one or two of the allegations had been shown to be based upon fact and that it is well-known that most of them are without foundation and will never stand investigation. But after all little better was to be expected from the Winnipeg sheet and the matter only becomes serious when we find that the whole Government Press of the Dominion follows it in its scandalous course of commenting on the cases as if the defendants had been tried and found guilty. The indecency of such comment becomes all the more striking when it is remembered that the organs indulging in it see nothing but good in the administration of the Provincial Government of Manitoba though they know full well that even if all the charges of "bribe, stuffing" should be proved they would be almost as nothing compared with the shameful manipulation of the voters' lists of the Province prior to the Local election last year when partisan registration officials deliberately deprived of

hundreds of loyal and law-abiding citizens of their votes, and made it a practical impossibility to defeat Government candidates. We are quite aware that "two wrongs do not make a right," but in this case it is difficult to understand on what principle the newspapers in question can justify their conduct in holding up to public scorn and reprobation honest citizens who have so far been only charged and not proven guilty and whose past record should at least entitle them to a fair and impartial trial, whilst at the same time these organs see nothing worthy of condemnation in a Government which maintains a rascally Franchise act and appoints partisan officials to administer it.

THE STINGS IN LITTLE THINGS.

We call him strong who stands unmoved—
Calm of some tempest-beaten rock—
When some great trouble buris its shock;
We say of him his strength is proved;
But when the spent storm folds its wings,
How bears he then life's little things?

About his brow we twine our wreath
Who seeks the battle's thickest smoke,
Braves flashing gun and sabre-stroke,
And scoffs at danger, laughs at death;
We praise him till the whole land rings;
But is he brave in little things?

We call him great who does some deed
That echo bears from shore to shore—
Does that, and then does nothing more;
Yet would his work earn richer meed,
When brought before the King of kings,
Were he but great in little things.

We closely guard our garden gates
When great temptations loudly knock,
Draw every bolt, clinch every lock,
And sternly fold our bars and gates;
Yet some small door wide open swings
At the sly touch of little things.

I can forgive—'tis worth my while—
The treacherous blow, the cruel thrust
Can bless my foe as Christians must,
While patience smiles her royal white;
Yet fierce resentment quickly stings
Its shots of ire at little things.

And I can tread beneath my feet
The hills of passion's heaving sea,
When wind-tossed waves roll stormily;
Yet scarce resist the alien sweet
That at my heart's door softly stings,
"Forget, forget life's little things."

But what is this? Drops make the sea;
And petty cares and small events,
Small causes and small consequences,
Make up the sum for you and me;
Then, oh! for strength to meet the stings
That arm the points of little things.

—Selected.

Letters to the Victoria (B. C.) Colonist.

THAT SETTLEMENT"

To the Editor:—One of the conditions of the Manitoba school settlement imposes "all instruction" to be in the French language, for those who desire it, when there are more than ten French children in a school. This is a patent method, surely, of training a child to hold its own through life with the seventy millions of English speaking people upon the continent. But then Mr. Tarte tells the people of Quebec "they'll want so many French teachers out there in Manitoba that they'll have to be imported from Quebec." Well, that's a tempting sop; but are the Quebecers to be so deluded? They were pretty badly fooled when they listened to Laurier and Tarte's promise of a stronger remedial bill than the Tupper government was giving them. Will they allow themselves to be "sold again" that they may go as French teachers to Manitoba?

Then, again, Mr. Tarte says that Catholic children are badly educated, or not educated at all, in Manitoba—so there ought to be room for still more teachers from Quebec—but, as against this, he also told us as an illustration of how much better an education is being given in Catholic schools alone (i. e. St. Boniface, Winnipeg), there that in one of them were fifty Protestant children being educated and paid for there, rather than send them to the public schools free. Which are we to believe? And, if what Mr. Tarte now says be true, what are we to think of Martin, Bodwell, Sifton and the rest, preaching about the utter uselessness of education in Catholic and separate schools. Are they as great frauds as Tarte?

COMMON SENSE.

Victoria, Nov. 23.

THE MANITOBA SCHOOL QUESTION.

To the Editor:—The so-called "settlement" of this question embraces:

- (a) Religious teaching for half an hour after school hours of the children of those who require it;
 - (b) Daily attendance of the priest for that purpose;
 - (c) A Catholic teacher, when there are twenty-five children of that faith;
 - (d) School teaching in French where there are ten French children.
- The classes or shades of opinion to be affected by this arrangement are:
1. The upholder of the non-sectarian, national schools, who thinks religion should not be introduced at all.
 2. The Roman Catholic, or upholder of the separate system.