

## NORTHWEST REVIEW

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Northwest Review.

WEDNESDAY, NOVEMBER 25.

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.

The curtain has risen on the first act of the Laurier-Greenway School Farce. On Friday evening last the terms of the so-called "settlement" were published simultaneously in Winnipeg and Ottawa. We reprint them elsewhere. They contain nothing that was not foreshadowed by previous announcements, except that the privilege of employing one Catholic teacher for every group of forty children in towns and of twenty-five children in rural districts is granted also to non-Catholics, so that the latter may employ a non-Catholic teacher. The document, at its best, is a worthless concession, and interpreted, as it is likely to be, in the worst possible spirit, it is a mockery and a snare: a mockery, because, while pretending to satisfy the demands of the minority, it makes the teaching of religion a source of discord, it grants no real redress of the grievance recognized by the Privy Council, and it hands Catholics over, bound hand and foot, to their bigoted persecutors; a snare, because it is so craftily worded as to admit of an interpretation hostile to Catholics. We need hardly say that we look upon the whole transaction as a base betrayal. Not only will we not be content to let the vile thing be tried, but we intend to impede its operation by every means at our command.

Spurned  
Everywhere.

To think that some Catholics actually imagined that the Sovereign Pontiff might approve such a dastardly compromise! We have the best reasons for knowing that the Holy Father will never sanction any arrangement that does not grant us everything that we have a right to according to the judgment of the Privy Council, and we challenge any one to produce a tittle of evidence to the contrary. The dauntless attitude adopted by our valiant Archbishop is warmly commended in Rome and heartily approved by the Canadian Episcopate. Nothing short of such an attitude could satisfy the

sense of justice in any honest, fair-minded man, be he Protestant or Catholic. The letter we print in this issue from a New Brunswick Protestant, addressing His Grace of St. Boniface, proves how a firm insistence on our rights is expected, nay demanded, by all true patriots. This manly correspondent, whom we know very well, aptly styles the proposed settlement a "surrender." Now to surrender in our case would be, not only to betray the dearest interests of our co-religionists, but to pave the way for similar betrayals in other parts of the Dominion. This has surely not been understood by those Catholics who are reported to have determined that they would approve the present compromise for the sake of giving their political party a chance. Were we tamely to accept this derisive arrangement, we should be emboldening the anti-Catholic forces of the Dominion to attack Ontario separate schools and, later on, to secularize the Quebec Catholic schools. For, sensible Catholics must not forget that the Manitoba and Northwest Territories school persecution is but the preliminary skirmish of one vast onslaught against the true religion. The eyes of all Christendom are upon us. Quit yourselves as men; do not surrender.

Both the Prime Minister and Mr. Tarte, foreseeing that the independent Catholics—i.e., those who placed their faith above party or purse—would never accept the much-advertised "settlement," have attempted to poison the wells by branding beforehand such fearless Catholics as "extremists" whom the Dominion Government did not hope to please. This is a smart dodge. Call any one that differs from you "an extremist." This nickname will tickle the ears of the shallow-pated groundlings. However, to a true Catholic this epithet is a certificate of orthodoxy. All Catholics, who are not Liberal Catholics, are extremists. The Pope is the greatest of visible extremists. Invisibly reigning above his Vicar is the greatest extremist that ever breathed in human form—Our Lord and Master, Jesus Christ. And the most inexorable of extremists, the arch-enemy of all compromise, is the Most High God. Those who have bartered away their conscience for a mess of pottage will have to render their accounts before that dread judgment-seat where none but extremists are acquitted.

We happen to know that Mr. Tarte had repeatedly expressed the hope that he would obtain from Mr. Greenway a large measure of concession to the rights of the minority, and we have no reason to suppose that in so speaking he was not sincere. What, then, must be his feelings in presence of Mr. Greenway's triumphant maintenance of the iniquitous fusion of Protestant with Catholic children? Coupled with Mr. Tarte's humiliating reception at the St. Boniface public meeting and the slap in the face so dexterously administered to him by the St. Norbert address reminding him of his own protest, in the "Canadien" in 1892, against any whittling down of the minority's rights, the terms of this unsettling "settlement" must be for him a veritable Waterloo. No wonder he vents his spleen by slandering his fellow countrymen in the pages of his "Cultivateur." He has not even succeeded in obtaining special recognition of that French language for which he so fervently advertises his intense love. The privilege of teaching the once dominant idiom of the first discoverers and foremost settlers of the Red River is extended to all foreign languages in Manitoba. The Icelandic sagas are to have the same rights as the masterpieces of the matchless French tongue spoken by LaVerendrye. Of a truth, the mountain in labor has brought forth a mouse.

The  
Outlook.

The government expects to starve us into surrender. Its supporters point to fifty-one schools closed for want of funds. This is an exaggeration. Fifteen out of those fifty-one are closed because the Catholics of those districts have moved elsewhere; they are closed not for want of funds but for lack of children to attend them. However, we do not attempt to deny our poverty. An unjust School Law has made us poor. But we are part and parcel of the Catholic world, and we feel sure that our cry for aid will be heard. All we need is from fifteen to twenty thousand dollars a year in order to keep up the battle till victory is ours. There is more than one wealthy Catholic in the Dominion—not to speak of the United States—who could and would gladly donate this sum for the cause of Catholic education. Again, there are in Canada a thousand Catholic parishes that could easily average a contribution of fifteen dollars each; or each Catholic in Canada could give one cent. If these home resources fail, we can appeal to generous givers in the Old World. Meanwhile, by way of answer to those who think us on the verge of starvation, ten new Catholic schools are to be opened immediately.

REVIEW readers were informed a short time ago that the Nor'-Wester had become a morning as well as an evening paper. Time enough has now elapsed to enable the public to judge of its ability to fill its new field, and there can be but one opinion as to this, namely, that it is a success and deserving of every encouragement and support. Catholics cannot but admire and appreciate the stand it has so far taken in all matters affecting their interests and especially regarding the school question. In other ways too it is thoroughly up to date being first class both in its local news and telegraphic columns.

## THE REVIEW VINDICATED.

During the election last summer the REVIEW took a strong stand, and with all its might advocated the interests of the Conservative party. We did this not for partisan reasons but because we felt that the late government had adopted a fair and just policy in the matter of our educational grievances and because we believed that the past history of the Liberal party on that question clearly proved they were not to be trusted in the settlement of a matter so vital to our best interests. For this we were blamed in many quarters. The result of the election in Winnipeg proved that we voiced the sentiments of our people here, but certain Catholics in the East did not hesitate to declare that we sought only to promote the interests of the Government and that party prejudice blinded us inasmuch as it was obvious that the Remedial Bill would not give us our rights and that Mr. Laurier would see that we would get in reality all we are entitled to. In view of recent events we think we are entitled to claim that the policy of the REVIEW has been amply vindicated. Mr. Laurier and his government have betrayed us, they have made a most abject and unqualified surrender to our enemies, and they have completely and unblushingly gone back on all their pre-election promises. They have, therefore, done exactly what it was predicted in the REVIEW might be expected of them, but besides this the Laurier Press of the country has during the past few days admitted that we were equally correct in claiming that the measure proposed by the Tupper government would have given us that relief to which we are entitled. In proof of this we give below an article published last week in the Winnipeg Tribune. Our Eastern readers must bear in mind that the Tribune is the organ of the Laurier party in the West and particularly of Mr. Sifton the new Minister of the Interior. We call especial attention to those parts of the article dealing with the proposals of the late government for

they prove that under the Remedial Bill we should have found a real settlement of our grievances and that it was the intention of the late Government to do us justice. On the other hand our readers will see how completely we have been sold by Mr. Laurier into the hands of our persecutors, and how, in fact, all we stated in May and June last have been fulfilled to the very letter. The following is the Tribune's article:—

## "THE SETTLEMENT."

The terms of the settlement of the school question indicate a great triumph for the province. The most noteworthy feature of that there are to be no separate schools, and that the proposition to divide the people into classes for educational purposes is positively rejected. The public school system which has so strenuously attacked for years is left intact. In order to appreciate the present position of the province it is necessary to recall the history of the question. The remedial order which was issued in March of last year temporarily commandeered the province to restore the separate schools which existed before 1890. To this command the province refused obedience, and accordingly the famous remedial bill was introduced. This bill provided for a complete set of Roman Catholic schools and was in fact a reproduction of the old law with few modifications. There were to be a separate school board, a superintendent, separate school districts, special taxation, separate text books, in a word, as complete and absolute separation between the Protestants and Catholics in educational matters as could be devised by legislation. Fortunately the bill failed, but that it did fail was not the fault of Sir Charles Tupper and the Conservative party, but of the majority in parliament. The bill failed and the policy of the coercion of Manitoba was beaten at the polls. The settlement provides for religious instruction in the schools between half past three and four o'clock if authorized by the trustees or requested by the parents of a certain number of children. This will doubtless be deemed the logical result of the circumstances of the case, apart altogether from the merits of the controversy as to secular schools. The act of 1890 provided for religious exercises and framed in this way was twice upheld at the polls. When the Dominion Commissioners came to Winnipeg and agreed to accept a particular and peculiar form of separate schools as a settlement of the question they were met with a counter-proposition put forward by the Manitoba Commissioners offering a half hour a day for religious teaching. This offer was made as a solution of a vexed question and undoubtedly with the sanction of all supporters of the present system. But it was not even considered by the Dominion Commissioners. The present settlement is the logical outcome of that offer. It provides for the half hour and then proceeds to make effective provision for religious instruction, but it is expressly laid down that there shall be no separation of the pupils during secular school work. This is the vital principle of a national school system and it is maintained inviolate. Mr. Laurier is to be congratulated upon having effected, so soon after his accession to power, a settlement of a disturbing question. The local government are also to be congratulated for their masterly conduct of the controversy. And the country is to be congratulated upon a triumph of the national system—a triumph essential to our future welfare and greatness. The school question is settled. True the settlement is not the Tribune's ideal, which, as our readers well know, would be secular schools, pure and simple—a settlement in which the doctrine of the absolute separation of the church and state would be completely recognized. However the question is now settled and the province has long wanted it settled. Let us now have peace. Manitoba wishes now to turn her attention to questions involving her material advancement.

## PROVINCIAL GOVERNMENT.

We quote the following from a leading article which appeared in the Free Press of the City on Saturday last. This paper seems to be inclined to accept the settlement but has to admit that the Catholics are getting nothing, that the Province alone has been considered and that Mr. Laurier and his friends have been false to their promises:—

The settlement is a distinct triumph for the Provincial Government in the attitude it has maintained from the beginning. It is the more marked that it has been gained under conditions which have very generally been regarded as impossible, and it is the result of an amicable arrangement, not an act of obedience to a parliamentary mandate. To many it will be in the nature of a surprise, in view of the decision of the Privy Council and the utterances of Mr. Laurier and his Quebec supporters in Parliament and during the recent election contest, that his concessions should embrace practically everything for which the Manitoba Government contended; but such is the case. The terms specifically provide that there shall be nothing in the nature of separate schools, all the ordinary teaching in the schools being provided for without any classification of pupils or teachers on religious lines. The chief and almost the only concession on the part of the Province is that of a following, under certain conditions, for religious teaching during the last half hour of school time.

## TARTE'S LETTERS ON THE FRENCH.

Mr. J. Israel Tarte's visit to this city, and its outcome, stamp him as one of the meanest and most contemptible figures which have ever appeared in the Public life of Canada. A traitor to the party of which he was so many years a member and which he deserted and betrayed in a manner that shewed the real littleness and spitefulness of the man, he was received with open arms by the politicians who are now mismanaging the Liberal party and, notwithstanding his reputation, has been foisted upon the people of Canada as a Minister of the Crown. Encouraged apparently by the rewards he has received for his desertion of his old political friends he has now descended to still lower depths of deceit and has not only been the active agent of the govern-

ment in their base betrayal of his co-religionists of Manitoba into the hands of their enemies, but has added intolerable insults to the injury he has done. We refer, of course, to the outrageous letters he has written to his Quebec paper concerning the French Canadian people of this Province and the insolent way in which he has referred to them and their condition as compared with the Protestants of Winnipeg. Nothing more contemptibly mean or more cunningly dishonest has been penned during the whole course of our school trouble than the letters of this shady politician who "by ways that are dark and tricks that are vain" has been elevated into a responsible position which should be filled only by men of worth and of respectable antecedents. It is a sorry sight to witness a man ridicule and hold up to derision those whom he should feel it his first duty to defend and conduct of this kind is all the more shameful when the circumstances are such as they are in this case. We think, however, that we can give an explanation of the reasons which have prompted this outrage and it is this. Our readers will remember that before leaving for the West Mr. Tarte visited St. Boniface and St. Norbert. At the former place he was received very coolly, in fact his visit there partook very much of the nature of a fiasco. Down the river at St. Norbert the people were even more emphatic in the means they adopted of shewing they had no use for his methods or his principles and gave him plainly to understand that they were not to be fooled by such a crafty and unreliable politician and were too wide-awake to fall into the pit which he was digging for them. Mortified by the reception he got from the French Canadian residents of the Red River he has attempted to get even with them by inditing the scurrilous epistles which first appeared in his own paper and have since been published broadcast over the Dominion. Spite and treachery have been the distinguishing features of the greater part of Mr. Tarte's political career so far as the public know anything about it and now by this insolent and insulting exhibition of bitterness he gives one more proof that he is utterly devoid of the instincts of a gentleman.

## REMARKABLE LETTER

FROM A NEW BRUNSWICK  
PRESBYTERIAN TO THE  
ARCHBISHOP OF  
ST. BONIFACE.

To His Grace the Right Reverend L. P. A. Langevin, Archbishop of St. Boniface.

RIGHT REVEREND AND DEAR SIR,

Kindly allow a Protestant with very pronounced views on theology and not at all a believer in the claims of the Romish church—one who has in his veins the blood of John Knox—to congratulate you on the magnificent fight you are making for justice, truth and right. You are now fighting a battle in which you have the deepest sympathy of all good and loyal Britons, and more particularly those of Canadian origin. If you fail in obtaining the justice you are seeking, then the cause of Canadian nationality will have received a severe blow. I am saying this because I know of what I speak. I was out in the Northwest aiding to send our people there, and I know the whole matter from the beginning. I have done my best by letters in the public press to make people in the Lower Provinces understand the way the matter stands, and have in a good measure succeeded. I am well satisfied now that a vast majority of the Protestants of the Maritime Provinces, who know of the way your people have been used, are in sympathy with you. Those who are opposed to you are so because they think you are claiming something to which you have no right. All you need to do to win is to keep up the fight till our people are all well posted on the subject.

While I am not a Roman Catholic and never will be one—I am an admirer of your noble Pontiff, as most well-informed Protestants are—and I am sure that his hand will never strike the blow that will lay you at the feet of bigotry and prejudice, and assist any man to profit by his position to ride into power by betrayal of his co-religionists. A settlement on the grounds proposed by Tarte and Laurier is not a settlement, it is a surrender. We want this question settled. It can never be settled by giving all that you have fought for into the hands of your opponents after you have succeeded in getting the law of the empire on