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Northwest Review.

WEDNESDAY, DECEMBER 2.

**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 govern-
ment grants, and exemption
from taxation for other schools.

CURRENT COMMENT.

The Hon. J. Israel Tarte is a very clever man, much more so than his chief, though the latter runs him close in the art of phrase-making. It is a pity that the versatile minister of public works is not as honest or as consistent as he is smart. When he was interviewed last Saturday on his way through Winnipeg, he repeated the old lie about the fifty-one closed Catholic schools, although he must have seen the Archbishop's proof that fifteen of those fifty-one schools—almost one third of the entire number—were closed not for lack of funds but because there were no longer enough Catholic children in those fifteen localities. Again, feeling himself quite safe with the average reporter, he said that Cardinal Newman in his "Difficulties of Anglicans" "denounced with all his mighty eloquence those who raise religious passions." We happen to have read that book very carefully and we do not remember any such passage. Would Mr. Tarte kindly give us the page? Or is it a bluff? And what is to be thought of the consistency of a man who in one breath declares war on the Catholic Church and in another boasts, as he did at St. Norbert, that he seldom fails to say his beads every day? This is, however, quite a piece with the past history of the political chameleon who was once so ardent an ultramontane that the staunchest Catholics then blamed him for his indiscreet zeal, and whose portrait many have recognized in the Saint-Simon of "Pour la Patrie."

How well he gauges the shallowness of the Protestant public is shown by his triumphantly pointing to the Protestant pupils in Catholic convents as an answer to our article on "School Contamination." We had said that Catholic children are likely to suffer a diminution of their faith by contact with Protestant children, when the latter are greatly in the majority, and when the schools are taught by Protestants. Mr. Tarte replies "Why,

there are over fifty Protestant children in the convent of Winnipeg." Well, what has that got to do with the question at issue? Is the convent under Protestant direction? Is God ignored there all the time except after 3.30 p.m.? Are not the readers and history textbooks there impregnated with Catholic truth? Do the convent girls sit on the same benches with boys of sixteen or nineteen? It is the necessary negative to this last question that impels prudent Protestant parents to send their daughters to a convent, despite the Catholic atmosphere they must there breathe. We have not the slightest objection to Protestants attending Catholic schools, where Catholic ideas of piety and modesty are in the air and will do them nothing but good, while we have the strongest objection to the principle that Catholics should always attend Protestant schools where those ideas are systematically stifled.

A Parable.
A little parable may help to make the irrelevancy of Mr. Tarte's reply clear to those who may still think there is something in it. Mrs. A., a fervent Catholic, surrounded by non-Catholic neighbors, has ten children. She will not allow them to play in the street with the fifty other children who there disport themselves with no let or hindrance except the fear of the police. Mrs. B., though not a Catholic, has inherited Catholic traditions about the paramount importance of virtue, and, bewailing the shocking conduct of the street children, asks Mrs. A. to allow her two well-behaved Protestant children to play in Mrs. A.'s yard with the latter's Catholic children under Mrs. A.'s watchful and motherly eye. Mrs. A. consents. Is she inconsistent?

Catholics First.
Mr. Tarte feigns great astonishment at our valiant Archbishop's saying that French Canadians should be Catholics first and Canadians afterwards. He has clean forgotten that he himself often expressed similar sentiments in the old days when he was, or professed to be, a thorough-going Catholic. The saying is a truism. It simply means that man's most important duties are his duties to his Maker. If we are Christians in any the slightest degree, we must believe that our home in Canada is only a passing phase of an immortal existence. We are here only for a brief span; we hope to be with God for ever and ever, and the Catholic Church is the royal road to God. Catholics love their country with a true and deep love, truer and deeper than any that non-Catholics can feel, because the former are nearer to God, the source of all real virtue, be it patriotism or any other natural virtue; but they consider it blasphemy and stupidity to put country before God. Mr. Tarte is fully aware of this elementary truth, and he must have laughed in his sleeve as he saw the ingenuous reporter swallowing his claptrap on this point.

No Approval From Rome.
While the reporters were interviewing the loquacious minister, he received a telegram that evidently startled him and seems to have hastened his departure for the east. Was it the long-expected answer from Rome in the shape of a refusal to approve the settlement? Perhaps. At any rate our intelligent contemporary, the Connecticut Catholic, need have no fear that the cableman was right when he assured Americans that the Pope approved of the compromise agreed upon by the Dominion and Manitoba governments. Mr. Laurier waited long, but alas! in vain, for some sign from his emissaries in Rome. They failed utterly, as Mr. Tardivel tells us, and he knows, for he is just home from the Eternal City, where the Holy Father received him with extraordinary tokens of affection.

Legitimate Exceptions.
Mr. Tarte professes not to understand the indignation of His Grace, who permits Catholic children in certain places, to attend public schools. But it is one thing to allow Catholic children to attend a public school in certain well examined cases where it is impossible to have a Catholic school and where the danger to faith is removed, and it is quite another thing to accept the general principle that all Catholic children may attend all public schools without any adequate safeguard for their faith and in complete surrender of the rights of the minority. Legitimate exceptions merely confirm the general law.

The Most Unkindest Cut Of All.
Last week we refrained from any reference to Mr. Pendergast's astonishing interview in the Toronto Globe. We hoped that he would reconsider his regrettable utterances. But now that his continued silence confirms them, we deem it our duty to deplore a declaration that stamps with an indelible stain his hitherto spotless record. He has proved unfaithful to his promises. Having been elected precisely to support the Catholic minority, having done so in many a noble speech in the local house, he now accepts a settlement that is condemned by the vast majority of his constituents. Thus he fails in his duty as a representative of the people, whose trust he now betrays. Speaking no longer as the member for St. Boniface, but merely in his own name under stress of painful circumstances, he is to be pitied rather than blamed. "How have the mighty fallen!" Or to quote a poet of his own favorite idiom, "Comment en un plomb vil l'or pur s'est-il changé?" And the saddest aspect of this sad episode is the inevitable result of such political weakness, the absolute and permanent loss of caste with those who loved him and were proud of him and the corresponding loss of influence with his own people, who no longer recognize him as their representative.

Public School Manners.
Our kindly Archbishop, in the course of his exhaustive deliverance on the school question last Sunday at St. Mary's, paid to the pupils of our public schools a compliment which we wish we could indorse. "He had nothing to say against other children in this city, he had nothing to complain of against them, he had never received any mark of disrespect from any one of them." His Grace has been more fortunate than several members of his clergy. We have been told by more than one priest that public school children, especially in the northern portion of Winnipeg, are frequently very rude to any Catholic clergyman they may chance to meet. They jeer at them, shouting, as an ill-bred child would to a human freak, "priest! priest!" Or they loudly want to know "what that man there is doing in a woman's dress." Even diminutive toddlers, hardly three years old, manifest their childish horror of those priests whom their ignorant and prejudiced parents have warned them against. Is this Protestant liberty, enlightenment and charity? Father Cherrier in particular authorizes us to chronicle his treatment by the pupils of one of the Brandon public schools. Some two years and a half ago, while he was superintending the University examinations in that city, he was invited by Mr. J. D. Wilson to visit his school. When Father Cherrier accepted the invitation and, accompanied by another priest, entered the school building he was welcomed by gibes and jeers at his priestly gown, and, even when he was through visiting the institution, some of the children hailed him with derisive salutations. These marks of disrespect were so evident that the kind and gentlemanly principal told Father

Cherrier how much he regretted the rudeness of his pupils. What a revelation this is of the sort of lies with which those children's heads are stuffed by bigoted parents or teachers!

"Profane."
The learned gentleman who, in a letter to the Free Press, went off on a tangent about His Grace having used the word "profane" in his sermon at St. Boniface cathedral, ought to polish up his rather rusty knowledge of literary English. Though, in colloquial use, "profane" suggests disrespect toward sacred things or even swearing, its first and most classical meaning, the meaning placed first in the International Dictionary is: "not sacred or holy; not possessing peculiar sanctity; hence, relating to matters other than sacred; secular; as, a profane place, profane authors." So that, had His Grace applied the English word "profane" to everything that is taught in the public schools, he would have been quite right. In point of fact, however, Archbishop Langevin was speaking French, in which this meaning of "profane" is both classical and colloquial; and so, to avoid being misunderstood by superficially educated people, we translated the word by "secular."

The Catholic Record.
Our London contemporary, the Catholic Record, despite its sympathy for the Liberal party, has come out strongly in defence of our outraged rights. In its issue of the 28th ult., it says: "Our hopes have been shattered by the farcical settlement here proposed." "Farcical" thoroughly agrees with the name His Grace and we, independently of each other, gave the settlement when at its birth we dubbed it "a farce." Nothing could be braver and manlier than these words: "The Catholics of Canada have had before now to contend for justice in the face of combined fanaticism and duplicity, and if the same battle is to be fought again we shall be ready to do our share in the combat. We have no fear of the final result. Just as victory already crowned our efforts in the past, and as it took fifteen years of agitation and discussion before a fairly satisfactory school law was obtained for the Catholics of Ontario, we are ready to contend for fifteen years or more, if necessary, for the relief of the Catholics of Manitoba, and neither fierce foes nor false friends will deter us from vindicating their rights until they be secured."

Fond Delusions.
The few Catholic supporters of the Laurier-Greenway farcical settlement are wont to console themselves and their friends by the hope that the local government will really grant far more than the text of the settlement implies. "Give Mr. Greenway a fair chance," say these optimistic partisans, "and you will see how much he will do for the Catholics; he and his ministers are most kindly disposed towards us." Indeed! If, when all the law was against them, they would not yield a single point, is it likely that they will be generous now that a semblance of law speaks in their favor? No, "good friends, sweet friends," the men whose record is one of broken promises do not inspire us with the faintest confidence. They might perhaps yield a point here and there for a year or two in order more securely to entrap us; but they are utterly and irredeemably untrustworthy. Whitewashed they may be for the occasion, but they are whited sepulchres. We place no more reliance on their smiles than Hamlet did on those of his villainous uncle or than Lafontaine's rat did on the old cat covered with flour: "Ce bloc enfariné ne me dit rien qui vaille."

HON. MR. SCOTT.
What we cannot understand how any government in Canada could be a party to such a transaction as that

which is satirically called the "school settlement," we may say that there is one member of the Dominion cabinet above all the others whose position we find it impossible to satisfactorily account for. He is the Hon. Mr. Scott, who is supposed to represent Irish Catholic interests in Mr. Laurier's government. It is indeed a strange spectacle to see an Irish Catholic representative assisting in trying to implant in Manitoba one of the very worst features of British rule in the Emerald Isle. The closing of the Catholic schools of Ireland, the driving out of the Catholic teachers and the establishment of government schools which the rising generation were to be forced to attend, formed a prominent feature in the plans of the enemies of Irish faith and nationality, and every Irishman is justly proud of the noble stand made on this point by his ancestors, who refused to send their children to the state establishments, preferring to sacrifice all chance of secular instruction rather than allow their little ones to attend schools in which our faith would be endangered. Yet now we see a so-called Irish representative in the Dominion cabinet attempting to force on the Catholics of Manitoba a system which his own forefathers so gallantly withstood in the penal days of old. We say it is a shame that a man who claims to represent Irish Catholics should be a party to such a transaction. Mr. Scott was never selected by the Irish Catholics of the country as their representative, and as a matter of fact, he is so far out of sympathy on this question with the vast majority of his race and creed in Canada that it is a mockery for him to assume to represent them. We do not believe that at any time the Irish Catholics of the Dominion would have chosen him as their representative in the Dominion cabinet, and we are perfectly certain that by his action in this school "settlement" he has forfeited the respect and esteem of even those who a few months ago might have been prepared to accept him on the ground that he was a respectable old gentleman with a certain amount of ability, who, if he would not accomplish anything great, might be relied upon to do no harm. He has assisted in doing great harm to his co-religionists of Manitoba—in doing this he has gone back on all the traditions of his Irish Catholic predecessors in office—and he is not from this out, whatever he may have been in the past, entitled to pose before the people of Canada as the representative of the Irish Catholics in the Dominion cabinet.

OUR EASTERN FRIENDS.
The English-speaking Catholic organs of the East have come to hand and we are free to confess that we are on the whole well pleased and deeply grateful for the interest which they manifest in the present position of the Catholics of Manitoba, the sympathy they extend to us, and the earnest assurance they give that we shall have their active support in the struggle which lies before us. On behalf of the Catholics of Manitoba we may assure them that their outspoken sympathy and their manly declarations are to us a great consolation in this hour of trial and bitter disappointment, and that being assured of their support our confidence in the early success of our cause is strengthened and our determination to carry on the good fight receives the very best encouragement that could be given it. It must not be supposed, however, that we are in the least degree surprised at the stand taken by those of our contemporaries to which we now refer. We looked for nothing else from such thoroughly sound Catholic organs as the Montreal True Witness, the Toronto Regis-

