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Northwest Review.

TUESDAY, APRIL 13 1897.

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.

Lives
Of the Saints.

The April in-
tentation for the
Apostleship of
Prayer is a re-
newal of devotion to the lives of the
Saints. Associates of the Holy League
are invited to pray that all Catholics
may revive in themselves and in others
the time-honored practice of reading
every day some saint's life. Surrounded
as we are with the allurements of light
literature or the fascinating trifles of
mere ephemeral news, we need a spe-
cial grace of spiritual strength in order to
return to those well-springs of eternal
truth that are ever flowing from the
biographies of really great and good
men and women. And here it need
hardly be pointed out that the first and
best life to read is the story of the Saint
of Saints, Our Blessed Lord and Master,
as told in the four Gospels. Any Catho-
lic who has been remiss on this point,
and we fear there are not a few, would
do well to turn over a new leaf during
this Holy Week which is upon us. Let
him take up his Holy Week book and
read therein the greatest story that was
ever written, the story that transformed
the world, the tragedy of the suffer-
ing and dying Christ. If the Gospels are
the cream of the only book of which God
Himself is the author, surely the cream
of the Gospels is to be found in those
four great narratives which Holy Church
makes her priests read or sing on Palm
Sunday, Holy Tuesday, Holy Wednes-
day and Good Friday. No other life is
so heroic, so touching, so lovable, so di-
vine. But the lives that come nearest
to that unapproachable one in their
power of stimulating noble effort and
strengthening character are the lives,
first of His Blessed Mother, and then
of His other Saints. St. Augustine, St.

John Colombino and St. Ignatius Loyola
were converted by reading these pious
biographies. And if so many Catholics
nowadays indulge in a milk-and-water
and featherbed christianity, "giving their
love of love to the world" and the flesh
"and only their love of fear to God when
He thunders," it is because their minds
are no longer saturated as they ought
to be with the wine of high endeavor
and the oil of Christian patience, sweet-
ness and love.

Silence
Broken.

Last week we
suggested that
Mr. David Cree-
don, contribu-
tor to the "Cas-
ket," should ascertain why the name
of Father Martin, S.J., the architect
of St. Patrick's Church, Montreal, had
been left out of the jubilee member
of the True Witness. We have since
found that our excellent Montreal con-
temporary, in its following number,
nobly repaired an omission for which
not itself but its contributors were
responsible; for it published a long
and interesting "sketch of the life of
the architect of St. Patrick's Church,
Father Felix Martin, S.J." It would
now be in order for the writer of the
history of the building of St. Patrick's
to mention the name of the then Bishop
of Montreal; "His Lordship" is repeat-
edly referred to, but the immortal name
of Ignatius Bourget, the greatest Can-
adian prelate since Plessis, is studi-
ously suppressed. People who are ac-
quainted with his great struggles thirty
years ago can guess why.

Heathen
Moralists.

The St. Bo-
niface College
address to His
Grace on the
anniversary of
his consecration recently animadver-
ted on the superior morality of the
heathen Regulus as compared with
modern promise-breakers. Our atten-
tion was lately called to a passage in
one of Plato's dialogues which also
illustrates the superiority of the
healthy heathen mind over the intel-
lect of the supporter of godless schools.
In the Menexenus, which all the can-
didates for the University Previous
examination must read, Socrates is
made to say: "All knowledge, when
separated from justice and the other
parts of virtue, appears to be knavery
and not wisdom." To accentuate the
importance of a passage so utterly at
variance with the views of the local
majority, Mr. C.E. Graves, the editor
of the Menexenus, adds in a note:
"Mere intellect," says Julius Hare
(Guesses at Truth), "is as hard-hearted
and as heart-rending as mere sense;
and the union of the two, when uncon-
trolled by the conscience, and without
the softening, purifying influence of
the moral affections, is all that is re-
quisite to produce the diabolical ideal
of our nature." And every-day facts
prove that it does.

Separate Schools
Promote
Union.

Among the
many good
points which
Father Mc-
Carthy brings
out in his interesting communication
printed in this issue there is one which
affords a striking refutation of the
threadbare theory that common schools
promote a fellow feeling between
Catholics and Protestants. The expe-
rience of Manitoba before 1890 and of
Quebec at the present time tells quite
the opposite way. The reason is plain.
Good feeling can prevail only where
people are satisfied, and neither Protes-
tants nor Catholics are fully at home
except in their own denominational
schools.

The
Tablet.

We reproduce
in another col-
umn a fine arti-
cle from the Ta-
blet. Our metropolitan contemporary
has in a great measure come round to
our view, though with characteristic

self-complacency it carefully shuns all
mention of the blunders we recently
showed up in some of its articles on
this same school question, and takes to
itself the merit of always having un-
derstood the case and of never having
been imposed upon. Now that, it has
come round, we are satisfied and are
quite willing to honor its British vani-
ty. It certainly does know more of
what is going on here than the Irish
World. In the latter's issue of the 3rd
inst. we find a half-column "How
the Manitoba question originated," in
which, besides many minor inaccura-
cies, all mention of the Privy Council's
second judgment is omitted.

The Tablet knows better than that, it
even understands our Acts of Parliament
better than Mr. Mills, though it ultimate-
ly comes round to his view also, and
thus everything is "perfectly lovely."
In a more recent issue (March 27th) of
the same great weekly, "A Priest in
London" (Rev. Father Dawson, O.M.I.)
writes another of his telling letters, com-
pared to which the editor's self-defend-
ing note figures very weakly indeed.
Father Dawson shows a really astonish-
ing familiarity with the details of Cana-
dian affairs.

Our
Exchanges

In reviewing our
exchange list, which
numbers more than a
hundred and thirty
quarterlies, monthlies, weeklies and
dailies, we have decided to strike off
some thirty publications, which, though
always esteemed, are of little use to us.
"Donahoe's Magazine" has not turned
up for a couple of months past; we have
received the Editor's Sheet with extracts
& appreciative summaries, but we do not
like to use second-hand criticism espe-
cially of the interested kind. The Cath News
of Preston, England, by its enterprise and
'go' has forced its English contemporaries
to renewed effort and greater excellence.
Of such exchanges as this we can never
have too many.

A Great English Catholic Paper.

The "Catholic Times and Op-
inion," of England, reaches us
this week in new and enlarged
form, with eighty-four columns
in place of seventy-two as heretofore,
and twelve pages instead
of eight. We rejoice very much
at this evidence of the continued
and increased prosperity of our
great English contemporary
which is now in all respects, as
it has long been in many ways,
the most complete and up-to-date
Catholic journal published in the
English language; there is no pa-
per on our exchange list which
we value more highly or look
for more eagerly each week
than we do the Catholic Times,
for every issue contains a mass
of matter of the most interesting
description from a Catholic point
of view. In it we get editorials
which are evidently the produc-
tion of not only most highly
gifted writers, but also great
Catholic thinkers, and the cor-
respondence, news and reviewing
columns are always as full of
important and timely items as
an egg is full of meat. In a
word this paper is in all re-
spects worthy of the courageous
and valiant body of Catholics in
England, who, small in number
and living in the midst of what
may be considered a hostile com-
munity, are nevertheless fighting
the good fight with a vigor
which has earned for them the
admiration and respect of the
great mass of their neighbors,
and with a devotedness which
recalls the zeal of the English
Catholics in the Ages of Faith.
To our mind there can be noth-
ing more interesting to English-
speaking Catholics living in
Canada than a study of what is
now going on in Catholic circles
in the mother country, and there
is no better medium through
which to get really reliable in-
formation than the Catholic
Times.

The paper has now a number
of subscribers in the North-West
and in case any of our readers

who do not now take it might
like to do so, we may state the
publishers will send it to any ad-
dress in Canada for six months
for \$1.00, or for one year \$2.00.
Subscriptions can be remitted in
dollar bills direct to the office of
publication, 92 and 93, Fleet
street, E. C., London.

REV. FATHER MC CARTHY

on

Education in Ireland.

Rev. Father McCarthy, O.M.I.,
who on the 20th ult. returned
from a long and delightful so-
journ in his native land, kindly
sends us the following valuable
contribution.

In my trip through Ireland, what pleased
and delighted me was the prosperous
state of education, from the poorest to
the highest class of the population.
I was gratified to see in this, that the
Irish sustained their reputation of a
learning-loving race.

It is true the epithet "ignorant Irish"
had gone abroad, but an enlightened
world to-day recognizes that it was not
their fault but their misfortune. Their ru-
lers in former days, anxious to crush out
the nation, made it a felony to teach or
be taught, and turned education into an
engine of bigotry, at one time refusing
any help, and at another making it anti-
national in its character.

But no sooner do better counsels pre-
vail and Ireland gets a small instalment
of liberty, than her educational instincts
come to the surface again.

Educated Ireland was "doomed to
death, but fated not to die," and the island
is to-day covered with seminaries, col-
leges, academies and free schools. The
children of the gentry and of the poor
tenants, taught by the Brothers and
nuns, compete successfully with the pu-
pils of more richly endowed institutions.
One poor farmer's son in Tipperary late-
ly carried off the Queen's gold medal for
the United Kingdom at the Intermediate
examinations. The Rockwell College
students in the same county won for
themselves prizes representing a money
value of £1,250 or about \$6,200. —
These results show that the children
attending Brothers' and Sisters' schools
do something else besides saying their
prayers, since they come out ahead of
those who lose no time about God or
religion while in school.

In Ireland, alongside of the ruins of
the ancient monastic and conventual
schools the same religious orders have
resumed their work of education and
charity.

I have seen poor barefooted children
walking several miles to school, not
having had their breakfast, the Sisters or
Brothers providing, gratis, a warm meal
for them on their arrival.

I think honest people must see that the
charge of "keeping the people in ignor-
ance" is not to be laid on the Catholic re-
ligion, which creates and fosters such
institutions, but rather on the 16th cen-
tury reform system, which was inaugu-
rated by destroying seats of learning and
schools for the poor, and by confiscating
the property which sustained them.

In England to-day there is progress,
and the home Government find it good
policy to live and let live, and relinquish
the hopeless task of crushing religion
and education in Ireland, where the
government National schools are practi-
cally Catholic, teachers and pupils being
so, and text-books not objectionable. At
the same time I wish to draw attention
to the fact that the Protestant minority
are allowed a separate building for their
children, equipped and maintained by
the National School Board.

I saw in several towns, along with
the National Schools attended by Catho-
lics, a SEPARATE NATIONAL SCHOOL for Pro-
testant children. I also observed
that the greatest harmony and
good neighbourly feeling prevail be-
tween Protestant and Catholic children
and between the parents of both.

The Catholic parochial schools and
Colleges are also favored by the home
government very materially in the way
of "result fees" which are thrown open
to competition by all schools, without
favor or bias.

What a contrast presented itself to my
mind, when I had to turn my steps
homeward towards unfortunate Mani-
toba! Here I see we are three centuries
behind the time. Here we see men re-
kindling the fire of religious bigotry,
long extinguished at home, in order to
cover their own crooked ways. Thus an
innocent misguided majority support the
school game of the present rulers, for
whom it is a winning one; justice & honor
are ignored by the mass of the people, the
covenanted rights to separate schools are
trampled under foot by "Her Majesty's

Ministers" of Manitoba, although these
rights are recognized by the Sovereign
herself.

It is a sad spectacle, in these days of
progress and liberal views among Euro-
pean Protestants, to see this Country
mean enough to extort from the Catholic
minority money to support Protestant
Schools.

The famous Manitoba ultimatum "let
the beggars pay taxes" has gone abroad,
and makes a dismal echo in emigration
offices. Capitalists don't care to invest
where there is strife and rancour, and the
world is sick of the Protestant horse
circus. Irish emigrants, after passing
through the Red Sea of trouble and untold
suffering, are not disposed "to sacrifice
their sons and daughters unto demons"
by schooling them without religion. The
brutal principle "to let a child grow up
without any religion, and when of age
to choose as it likes," is not admitted
by the Irish nor by any Catholic, who
knows enough of the Bible to see that
this principle is truly satanic, for God
says "Train up a child in the way he
should go, and even when he is old he
will not depart from it."

The Catholic people in England as well
as in Ireland sympathize with us in our
struggle, and praise the minority here
for refusing to send their children to
godless or Protestant schools.

Everywhere I went these people high-
ly commended Archbishop Langevin's
firm attitude in protecting the lambs of
his flock, and sent His Grace by me a
token of their appreciation.

While on my way to Manitoba, for the
second time after 30 years, I was grieved
to think of the contrast in public feeling
between this and the first time.

In 1867 the Protestant and Catholic
inhabitants of Red River settlement lived
together like members of a happy fami-
ly, each section having its own separate
schools, just as each had its own churches,
the authorities requiring merely satis-
factory results.

In 1897 we have distrust, suspicion,
and even bitter feeling, and a stiffly
drawn line in social and commercial
intercourse between Protestants and
Catholics. So that with separate
schools prevailed union & good feeling,
whereas with public schools have come
disunion and antagonism.

Let us hope that those who are respon-
sible for the peace and prosperity of
the country will not require three
centuries to open their eyes to the mis-
taken "settlement" of the school question.

Slavish Majorities.

The voice of the majority is
not always the criterion of right
in public affairs, even if it is the
arbiter to whose decision appeal
must be taken. The "vox populi"
is not always the "vox Dei". On
this subject the Rev. J.E.C. Well-
don, Head Master of Harrow
College, treated in a paper on the
"Relations Between Morality and
Politics" which he read at an
English Protestant Church Con-
gress. In part, he said: "It is
the worship of the people, or
more strictly of a majority of the
people, which is responsible for
the present weakness of political
morality. For if the will of the
majority is always right, the ob-
ject of statesmanship or of polit-
ical life generally will be noth-
ing more than this—to be on the
side of the majority. . . This is
not statesmanship; it is what
Plato calls 'flattery'. Upon ethi-
cal grounds it is clear that a man
who enters public life has no
right to make a conscience of the
popular voice; for if statesmen
have no opinion of their own—
if, when they have grown grey
perhaps in the service of the
State, they are the only persons
who are debarred from saying
what is right and wrong, or
what ought and ought not to be
done—if they must wait until
every one else has spoken, and
must take their cue from the larg-
est number of loud voices—then
the framers of policy in a nation
will be they who are the least
qualified by experience to frame
it; the tail of society (as the say-
ing is) will wag the head, and
ignorance or folly will be sup-
reme. But not only so; the po-
litical man who worships no divini-
ty but numbers will not scruple
for the sake of gaining a majori-
ty to demoralize the people
whom he serves; he will tell
them not that it is their duty to
wish for what is right, but that
if they do wish for a thing it
must be right; he will appeal to