

# The Northwest Review

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WEDNESDAY, SEPTEMBER 9.

## CURRENT COMMENT.

### Lamentable Discord.

At the opening of the Church of England general synod last Wednesday, Bishop Courtenay, of Nova Scotia, preached a well-meant and kindly sermon, the first part of which was on union between the different churches. Like most Anglican utterances it was, so to speak, "on the fence," almost impossible to analyse because of its vagueness, indefiniteness and inconclusiveness. However, it contained this remarkable admission:

"No Christian who desires the welfare of the church can contemplate the existing condition of things upon this continent with other than a feeling of distress. Probably the evil of disunion is more recognizable in Canada than elsewhere. All over the land are to be seen the rival organizations of Protestantism, amongst which there is indeed a developing tendency to federation, but federation if it could be accomplished, would not effect anything in the way of destroying the evil spirits of jealousy and rivalry, or the pride which allows of their being 'puffed up for one against another.'"

Nothing, indeed, is more distressing than the religious discord noticeable even in our smallest settlements. Among fifty Protestants in a hamlet three or four sects are to be found, each worshipping separately, though probably most of them deplore this unreasonable disunion. To be sure, such a congeries of discordant sects cannot be called a church. If they had the slightest notion of what the true church means, they would cease their fratricidal strife. God grant the light may break upon them some day.

### Cobbett's History.

Not only have Protestants sneered at Cobbett's "History of the Reformation in England and Ireland" as if it were unreliable, but not a few Catholics have looked upon his arraignment of the 'Reformers' as too severe. Now, however, in have, in favor of this valuable work, the testimony of Dom Aidan Gasquet, the learned Benedictine, who has just published a new edition of Cobbett with notes of his own. Dom Gasquet has a well-deserved reputation among learned Protestants in England for his original historical researches. Hence the weight that attaches to the following statement he makes: "I have been at some pains to inquire into the truth of the assertions made, and to set down the result in the shape of notes, either giving authorities which may be taken to bear out the writer's statements, or pointing out wherein in my opinion he was mistaken, or has somewhat misstated or exaggerated the bearing of some fact. I confess that I was surprised to find how few were the instances in which some satisfactory authority could not be found to bear out the picture presented in Cobbett's pages." Dom Gasquet's Cobbett can be had of Benziger Bros. for one dollar.

### Bible-Reading.

"One of the commonest charges against the Church," says the Ave Maria, "used to be her alleged opposition to the reading of the Holy Scriptures by the common people. The early reformers, on the contrary, were the opponents of Bible-reading. In England it was prohibited to all under the degree of gentlemen or gentlewomen to read the sacred volume. (Collins' History of England, vol. ii, p. 188.) And an abstract of an act in the Common Statute-Book reads: 'There shall be no annotations or preambles in Bibles or New Testaments in English. The Bible shall not be read in English in any Church. No women or artificers, prentices, journeymen, servingmen of the degree of yeomen or under, husbandmen or laborers, shall read the New Testament in English.'"

### A Goldite Fallacy.

Though we have no special leaning towards the silverite party now booming in the neighboring republic, we deem it wise even for the goldites to consider all the facts of the case. Brann, of Texas, in his breezy Iconoclast, gives some facts which certainly seem to shake the fundamental argument of the gold party, that a monometallist gold standard favors high wages as surely as a silver basis makes for low wages. Here are his facts. "If the gold makes for high and the silver standard for low wages, how comes it that gas-fitters receive \$14.50 a week in Colombia and \$18 in Venezuela, both silver standard countries, and but \$4.08 in Germany and \$3.40 in Italy, both on a gold basis? How comes it that cigar-makers receive \$12.50 and tinsmiths \$14 in silver-standard Venezuela, and \$4.80 and \$3 respectively in gold-standard Spain? How comes it that distillers receive \$12 per week in Mexico and but \$3.90 in Denmark? How comes it that cabinet-makers receive \$10 in Ecuador and but \$4.25 in Germany, blacksmiths \$12.83 in Venezuela and but \$2.60 in Italy, telegraph operators \$14.50 in Mexico and but \$5.30 in Denmark, engravers \$19.75 in Peru and but \$3 in Spain? If the gold standard makes uniformly for high wages, why is there such a tremendous difference in the wage rate of gold-standard countries? The average weekly wages of bricklayers in the United States are \$21.18, in Spain \$3.80, in Canada \$18 and in Italy \$4.20, yet all are on a gold basis. Hod carriers average \$13.38 in the United States and but \$1.70 in Italy; plumbers \$13.50 in Canada and \$3.25 in Spain, \$19 in the United States and \$7.90 in England, \$13.35 in New South Wales and \$4.25 in Germany—all gold-standard countries. Coopers get \$1.80 in China and \$10 in Ecuador, masons \$2.18 in Japan and \$10.80 in Mexico, butchers \$2.68 in Persia and \$12.30 in Peru; cigarmakers \$1.40 in China and \$12.50 in Venezuela—all silver-standard countries."

### A RECTIFICATION DEMANDED.

One day last week our morning contemporary published a misleading and altogether incorrect paragraph about St. Boniface Hospital. A patient was there reported to have died from the results of an operation. This was, even if it were true, a gratuitously unkind reflection on the surgeon who attended him, a reflection which would never have been allowed to find its way into print had the patient died in the General Hospital of Winnipeg. But what makes the remark doubly galling is that there is not even the semblance of fact to support it. The patient had for more than a year been dying by inches of an incurable disease. He was operated on either at the end of 1895 or in the very first days of 1896, consequently more than seven months before his death, so that the operation actually prolonged his life for that period. This blunder is all the more inexcusable in that it would have been easy to ascertain the true state of the case by telephoning to St. Boniface Hospital, whence most valuable items of news are continually being

sent to the office of that paper. We feel sure that, when the editor becomes aware of so injurious a misrepresentation, he will find it to his interest to set the matter in its true light before his readers.

### VERTICAL WRITING.

When that irresponsible entity, the State, undertakes to educate the people, it does the work according to cast-iron rules, which are the exact opposite of culture. The type of pedagogue it produces is an aggressive, superficial Philistine, ever ready to condemn the methods of the past and to belaud the fads of the present. And, as all the pedagogues are cast in the same relentless, unaesthetic mould, they all adopt the newest fashions in pedagogics on the 'ipse dixit' of some overestimated educational authority. Thus has it come to pass that vertical writing has become the rage in our public schools. If you don't approve and praise it as a great improvement, you should hide your diminished head, for decidedly you are not in the swim. Well, considering that we enjoy the glorious privilege of exercising an independent judgment we care very little for the opinions of an inexperienced educational mob. We have examined those models of vertical writing which are the only ones now offered for sale, as the proper thing, in this city, and we find them crude, unartistic, positively hideous. If these ugly copy-book headings are the best that can be produced after several years of experiment in the vertical system, then we have no hesitation in saying that the system stands self-condemned. A child who is taught nothing but this deplorably easy method will never excel in beautiful penmanship. He or she will be confirmed in a slovenly style of writing, without definite principles, without any practical knowledge of the 'line of beauty.' On the other hand, the pupil who has been well trained in one of the old established systems, such as the Spencerian, can write vertically whenever he chooses and with more taste than is revealed in the current models of perpendicular scribbling. Vertical writing may be recommended as an alternative exercise, pretty much like practice in engrossing or in what used to be called 'a back hand'; but to impose on all schools and all teachers a system so flabby and indefinite is not only 'rank tyranny,' as our dear friend, Joseph Martin, would say, but unrefined and stupid despotism; it is a distinct step backward instead of a forward move. To be sure, the same might be said of many of the popular school fads, but this one is so obviously a retrograde fad that we feel justified in directing the attention of all independent observers, whose minds are not in the keeping of the State, to the ungainliness of vertical writing as it appears in the carefully prepared model copy-books. What its shapelessness must be in the practice of the average school boy and school girl we leave to the imagination of the intelligent reader.

### CATHOLIC TOLERANCE.

(Continued from page 1.)

produced on their credit." Sir John Temple's statement that "three hundred thousand Protestants were murdered in cold blood, or destroyed in some other way or expelled from their homes," is a fair example of the material which enters into the making of anti-Irish history of the rebellion, although Milton went so far as to put the number at six hundred and sixteen thousand! The truth is that there were not at that time more than two hundred thousand Protestants, all told, in Ireland; less than thirty thousand of them were exposed to the insurgents; and Cooke Taylor, "after a very careful examination of all the statements," estimated that "the number of Protestants killed in the rebellion did not exceed five thousand." Put in juxtaposition with this estimate, which was not made from sources favorable to the Catholics, this one item from the long and gruesome catalogue given by Borlase of the services rendered by a single Protestant regiment: "Starved and famished, of the vulgar sort, whose goods were seized on by this regiment, seven thousand!"

When all the evidence is sifted the

simple fact remains that the Irish Catholics did in 1641 what all down-trodden people in every land have ever done amid the plaudits of all lovers of liberty—they rose not to persecute for religious opinion, but to "spoil the spoiler" and "from the robber rend his prey." Had they not taken up arms under the terrible goading of their oppressors, they would have proved themselves unworthy to be free. Had they so restrained themselves under the awful stress to which they were subjected as to have carried on the war on their side without the doing of any deeds that were better undone, they would have proved themselves more than human. "That a race," as Sir Charles Gavin Duffy has well said, "whose chiefs had been trapped like wild beasts, or assassinated in the very office of hospitality, among whom the tragedy of the Pacata Hibernia and the kindred tragedy of the plantation were performed, should have been stung into no deadlier a humor, will be forever a marvel to men who have studied human history and human nature."

Indeed, far from being an occasion of reproach, the very rebellion of 1641 furnishes incidents of Irish Catholic liberality, humanity and charity, that challenge the admiration of every serious and fair minded student of the movement. While the Protestant leaders incited to acts of cruelty the Catholic leaders did all in their power, and with great success, to keep within the bounds of fair belligerency the provoked passions of their followers. While the Protestant Parliament of England did its utmost to give the contest the character of a war of extermination, the Parliament of the Catholic Confederation of Kilkenny conducted its affairs with "notable clemency and moderation"; and a synod of Catholic Bishops promulgated a decree of excommunication against all "who should be guilty of murder, violence to persons, or plunder, under pretence of war."

When the order went forth that Irish Catholics should be refused quarter, and Irish soldiers were hanged in batches and their wives and children thrown into the sea, the Catholic leaders forbade retaliation, and all who submitted to the Catholic army were admitted to terms and treated with humanity; while little children were carried writhing on the pikes of the troopers of Coote—who, to use his own phrase, "liked such frolics"; while Munroe literally roasted the hundreds of Catholic fugitives who came within his power, and neither age nor sex was spared by the brutal soldiery; while the men of the whole Protestant army, under the inspiration of leaders who proclaimed that not one Papist should be left in Ireland, were killing priests on sight and committing outrages which have only been paralleled by the unspeakable Turk; the Rev. Dr. Pollen and other Protestant prisoners of war were well cared for in Catholic Cashel; in other parts priests concealed Protestant fugitives beneath their very altars, in order to protect them from retaliatory violence, and the residence of the Protestant Bishop Bedell, crowded with his flock, was guarded from assault by order of the Catholic leaders. And when this bishop died, after being treated, Mr. Goldwin Smith testifies, "with respect and humanity," the Irish army buried him with military honors and joined in prayer over his grave.

This gratifying incident has been aptly described "as a rainbow amidst the storm"; but it was followed by no calm. Cromwell crossed the channel and the furies were let loose. He passed, but the work of oppression went on. And yet, despite all, when, under James II., the Catholics of Ireland attained a brief moment of power, they taught their oppressors another lesson in tolerance and "set an example of forbearance almost unique in history." Instead of imposing disabilities on Protestants, the Parliament which met in Dublin in 1689 ("The Patriot Parliament of 1689," by Thomas Davis) established absolute religious equality. Instead of collecting tithes from Protestants for the support of Catholic worship, it declared that the tithes paid by Protestants should go to the Protestant clergy and the tithes of the Catholics to the Catholic priests, thus voluntarily conceding a principle that had to be wrung from the British Parliament almost two centuries later. Protestants were not barred from the franchise; neither was Parliament nor the professions closed to them. They were not impeded in the education of their children, nor was provision made for their being tempted by bribes to conform to another faith.

Irish Catholics in power, as history bears witness, never thought of inflicting such wrongs, though they had been subject to them in large measure and were destined to endure them to the full. For when victory perched on the Protestant banner such a campaign of persecution was begun, in violation of solemn treaty, as made what had gone before seem "comparatively trifling," and for genera-

tions the Catholics of Ireland were subjected to so perfect a system of oppression that the memory of it yet remains as a reproach to human nature—a system which must have been designed to exclude its victims from the pale of humanity, and which was so relentlessly carried out, that the masses of Catholic people were driven into "a state the most deplorable which history records as having existed in any country."

It is not so long since the Irish felt the sting of the scorpion. A century has not elapsed since Lord Cornwallis wrote: "The conversation of the principal persons of the country all tends to encourage this system of blood; and the conversation at my table, where, you will suppose, I do all I can to prevent it, always turns on hanging, shooting, burning, etc. And if a priest is put to death the greatest joy is expressed by the whole company." Goldwin Smith tells us that "in the use of torture the Orangemen seem to have reached a pitch of fiendish cruelty which was scarcely attained by the Jacobins." Protestant ascendancy and the penal laws produced a reign of terror in Ireland, which in continuity far exceeded and in detail often outrivalled those of French fury depicted by Carlyle.

Notwithstanding this—notwithstanding the fact that the horrid system of oppression was only gradually and grudgingly relaxed under the pressure of compelling circumstances—the history of Ireland from Mary to Victoria, is filled with evidences that the religion of its Catholic people never "turned into hatred." "It is," writes Mr. Goldwin Smith, in his "Irish History and Irish Character," "an honor to the Catholic priesthood that they should have kept the hearts of the people, as they appear on the whole to have kept them, warm, affectionate and open to kindly influences." And Mr. Gladstone has remarked that "the candid observer cannot fail to be struck with this fact, that in the choice of leaders both in the last century and since 1829, when they had the power of choosing Roman Catholic leaders and sending them down to Parliament, the Irish people have been perfectly impartial as between Roman Catholics and Protestants."

Irish Catholic liberality is no mushroom growth. It is firmly rooted in the character of the people and draws copious nourishment from their faith. It has weathered the storms of the past; it will flourish in the sunshine of the apostolic men to renew the faith of Europe. It may now be the mission of her sons to teach the world that strong faith and broad tolerance are akin and not incompatible, and that all other names for hate are the very antithesis of the religion of Him who declared love to be the epitome of His teaching.

## THE UNIVERSITY.

Mr. Justice Dubuc Re-elected Vice Chancellor.

The regular meeting of the Council of the University of Manitoba was held Thursday afternoon at 3 o'clock in the university rooms, McIntyre block. There were present Mr. Justice Dubuc, vice-chancellor; Mr. I. Pitblado, registrar; Dr. Sparling, Mr. J. B. Somerset, Prof. Cochrane, Principal W. A. McIntyre, Dr. King, Dr. Duval, Father Cherrier, Mr. J. C. Saul, Father Drummond, S. J., Dr. Popham, Rev. Mr. Pitblado, Dr. Gray, Dr. Hutton, Dr. Laird, Dr. O'Donnell, Dr. Lundy, Dr. Jones and Dr. McDonnell. Mr. Justice Dubuc was re-elected vice-chancellor. In the matter of the election of representatives of the council to the board of studies Dr. Laird wished the matter left over until next meeting and moved to that effect. This was seconded by Father Cherrier and carried.

The auditors elected for the ensuing year were Mr. Prendergast and J. C. Saul; finance committee, W. A. McIntyre, Dr. Bryce, Dr. Laird, J. A. M. Aikins, Canon Matheson, Dr. Montgomery, I. Pitblado; land committee, Messrs. Aikins, Dawson, Archibald, Russell, Ashdown, Pitblado and Dr. Chown. From St. Boniface college the following gentlemen were appointed as representatives to the university council: Rev. Fathers Cherrier, Cloutier, Drummond, Hon. Jos. Dubuc, Hon. J. E. P. Prendergast, Dr. Barrett and Mr. F. W. Russell; and as members of the board of studies, Rev. Fathers Cherrier and Drummond.

Saving money is like rolling a snowball downhill, the longer it rolls the faster it grows.

He who is in a hurry to be rich generally has to wait till his hurry is over, sometimes longer.

Ripans Tabules.