

Northwest Review

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REV. A. A. CHERRIER,
EDITOR-IN-CHIEF.

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A Catholic newspaper in a parish is a perpetual mission. Let all who truly and from their souls desire that religion and society defended by human intellect and literature should flourish, strive by their liberality to guard and protect the Catholic press, and let everyone in proportion to his income, support them with his money and influence, for to those who devote themselves to the Catholic press we ought by all means to bring helps of this kind, without which their industry will either have no results or uncertain and miserable ones.

POPE LEO XIII.



SATURDAY, JULY 25, 1903.

JULY.

- 26—Seventh Sunday after Pentecost. St. Ann, Mother of the B. V. M. Dup. 2d class.
- 27—Monday—Our Lady of Good Help. Dup. Maj.
- 28—Tuesday—St. Nazaire and Companions, Martyrs, Sem.
- 29—Wednesday—St. Martha, Virgin, Dup. Maj.
- 30—Thursday—Votive Office of the Blessed Sacrament. Sem.
- 31—Friday—St. Ignatius, Louola, Conf., Dup.

AUGUST.

- 1—Saturday—St. Peter in chains. Dup. Maj.

WHY NOT BE SINCERE AND TRUTHFUL?

L'Echo de Manitoba says: "If we have a Normal School (at St. Boniface) we owe it to the Federal Government, for it is that, that has granted the Roblin Government the \$250,000.00 taken from the accrued interest of the School Fund, and that on the explicit condition that the Catholic minority should receive its share of that sum."

"The minority, therefore owes no particular gratitude to Mr. Roblin for the building up of that Normal School. He simply had to conform to the conditions imposed on him by the Federal Government."

"In reality, Mr. Roblin, we repeat it emphatically, has never shown the minority any kindness, except in words."

And later on: "The truth is, that the immense majority of our co-citizens are perfectly satisfied with the schools we possess, thanks to the settlement of 1897, and they do not forget that after all it is the Greenway Government, which, in its repentance, has granted us those partial concessions."

We should very much like to see the Echo produce vouchers for the truth of its statement regarding the \$250,000.00 granted to the Roblin Government by the Federal Authority.

But admitting the condition for the sake of an argument, ought we not to wonder at the Federal Government for not imposing another condition on Mr. Roblin, namely that of giving some financial consideration also to the poor Catholics of Winnipeg.

The Echo is neither true nor sincere in regard to the good achieved by the Catholic minority from the Greenway Government. Mr. d'Hallencourt has too much intelligence not to know better. What he styles as concessions, should in all respect to truth be called restitutions, and not partial ones, but final, as the signature of both Mr. Laurier and Mr. Sifton attests.

If the Echo is paid to do the work of politicians, we are not to quarrel with it on that ground, but when Mr. d'Hallencourt wishes to touch upon our school question, we have a right to expect from him more truthfulness and more sincerity.

If Mr. Greenway's repentance was in any way sincere, why did he not, submitting to the judgment of the Privy Council, merely repeat the iniquitous laws enacted in 1890, why did he not give some consideration to the Catholics of Winnipeg, and of all other similarly situated centers of population.

When this reaches our readers, the voters of our province shall have decided which party is to rule in Manitoba for the coming four years, therefore we cannot be accused of trying to influence the Catholic vote, and so we may venture to tell the editor of the Echo that he is neither fair nor just towards Mr. Roblin. The writer of this article has, for instance the handwriting of Mr. Cameron, the then Attorney-General of the Greenway Government, with regard to certain changes to be introduced in the solemn declaration to be made by all the teachers concerning religious teaching. Has Mr. Cameron carried out his word of honor to which he had pledged himself? No. Has the repentant Mr. Greenway ever thought of making good his Attorney-General's word? No. The one that has shown some sense of justice, in not only amending, but in eliminating entirely the odious declaration is Mr. Roblin. For that we owe him more gratitude than is due to any of the authors of the so-called settlement of 1897. When the Echo shall divest itself of its political bias and join with us in demanding from those who have power to carry out the judgment of the Privy Council, that justice, complete and entire which is due the aggrieved minority of Manitoba, then we may hope to see dawning over us the day of the restoration of our school rights and privileges.

CATHOLIC SCHOOLS NOT BEHIND PUBLIC SCHOOLS.

Father Pardow Gives Some Interesting Information on the Subject.

(From the New York Sun.)
To the Editor of the Sun—Sir: The recently published reports of the result of the examinations for entrance into the Normal College afford some interesting educational items.

One thousand graduates from the public schools, the Catholic parochial schools and the private elementary schools of this city took the examinations, and of these thousand, 305 received the required high average, 79.5-10 per cent., or more. Of these 305, 17 received marks so far above the required average as to entitle them to rank as honor students. Of these 17, 8 hailed from the public schools, 6 from the Catholic schools, 2 from the Training Department of the Normal College and 1 from a private school. The public schools competing were 25 in number, the Catholic schools competing were 13 in number.

Thus, twenty-five public schools gave eight honor students, thirteen Catholic schools gave six honor students; in other words, of the public schools not quite every third school had one honor student; in the Catholic schools not quite every second school had one honor student. This does not look as if the Catholic schools were so very far behind the public schools, does it?

The contrast becomes the more striking when we remember the far larger numbers that the public schools have to draw from to get their honor students, and when we recall this other fact, that the one honor student from the public school costs the city about \$42 of annual educational tax, whereas the one honor student from the Catholic school did not cost \$15 in annual tax.

One other item is interesting—the names of the three girls who received the extraordinary high mark of 98.25 were Louise Nyitray, Ottilie Proczazka and Mary Horst. Now these are three very good American names, but one would hardly call them pure Anglo-Saxon.

Still another item is significant; the successful students from the Catholic schools received training in definite religious belief during

class hours along with solid secular instruction. This time given to dogmatic teaching does not seem to have dulled their mentality or to have impeded their success over their public school competitors.

William O'Brien Pardow, S.J.
New York, June 24.

CURRENT COMMENT

The Free Press reports Mr. Roblin as having said at Carman: "I voted against the abolition of separate schools and against the abolition of French as an official language," and it calls that, Mr. Roblin's proud boast. We can only praise the Honorable Premier for that noble attitude. There was a time when the Free Press, also, in its love for constitutional rights, would have boasted and considered itself proud of such a vote. But the Free Press was not then a mere hireling, it had some respect for its motto, Freedom in trade, liberty in religion, equality in civil rights!

On the heading: "The enemies of religion and of liberty," "La Croix," a new and ably edited paper of Montreal, has the following pertinent reflections:—

"Who reproaches on religion the lowering of man's dignity? Those who reclaim the ape as their father—the brute animal as their brother, hazard as their master, the most criminal passions as their ruler, naught is their destiny."

"Who continually speaks of progress? Those who would fain bring us back to paganism, in exalting its tyranny, its follies and turpitudes, exhibiting to the eyes of the young representations which pagans themselves were loath to let their children see."

"Who charges the Church, that teacher of nations, and inspirer of fine arts, with being the enemy of light? Those who by all the means in their power, by cunning calumny and force, prevent Her (the Church) from manifesting herself to the world, from speaking, and from devoting herself to education."

"Who are they that cry out for the spreading, without measure, of science? Those who puffed up with pride, pose as being the only ones to know something and repel all teaching other than theirs, as if, outside of what they see, there could be nothing true, nothing useful, nothing real."

"Who constantly speaks to the people expressing regret, in his looks, at seeing so many disinherited? Those who are always putting obstacles to the works of charity instituted by the Church for the relief of miseries, whilst they refuse themselves none of the joys of life."

"Who condemns the Church, accusing her of enslaving the minds, because she imposes practices which they call ridiculous? Those who in secret consult somnambulists, and who would not sit at table where there are thirteen guests, and who would never begin a work on a Friday."

"Who goes by saying everywhere that all religions are good? Those who practice none and tolerate all sorts of worship, pursuing at the same time with hatred the Catholic religion, because it is the only one that cannot approve their sensual life."

"Who are in general the most embittered against the Church? The ignorant that have never studied religion and who combat without knowing what is the aim of their attacks, which they ground on doctrines not taught by the Church or resting on misrepresented facts. A little more catechism, philosophy or history would help them to reason more according to justice, and it is for such that Pascal said: 'Let them learn at least the religion which they oppose before opposing it.' The proud, who, ever refusing to submit their judgment, pretend to believe only what they see, and look with disdain upon those that admit dogmas of religion. The sensualist who will not allow their pleasures to be trammelled with. The coward and the fools, who being afraid of scorn dare not act otherwise than others."

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