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Northwest Review.

WEDNESDAY, FEBRUARY 7.

**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.

**A
Voice
From The
Tomb.**

We publish this week a valuable passage from a Pastoral of the late Bishop Ryan of Buffalo. This saintly prelate, one of the most zealous and enlightened members of the American episcopate, was a Canadian by birth. He will be best remembered by many amongst us as the originator and founder of the C. M. B. A., an association which has since become so great a power for good. Bishop Ryan's strong condemnation of the injustice of the American public school system has the more weight in that he was by nature the gentlest of men. His undisguised admiration for the system which then, in 1881, obtained in this fair Province of ours, will not fail to strengthen Catholics in their resolve to obtain redress; while the popular and convincing way in which he proves the necessity of Catholic schools for Catholic children will nerve our readers to undergo any sacrifice rather than lose the priceless boon of Catholic education. This Pastoral Letter was written on the occasion when Bishop Ryan sent to all his priests a copy of the Instructions emanating from Propaganda on the American public schools. These Instructions formed the basis of the Catholic School Law as promulgated by the Third Plenary Council of Baltimore, a law which our Holy Father, Leo XIII, in his letter of May 31st 1890 to the American Bishops, most emphatically maintained and confirmed.

**The
Eloquence
Of
Figures.**

We trust Father Cherrier will collect his valuable letters to "La Presse" and publish them in pamphlet form; better still, we should very much like to see them translated into English, as they embody a more practical and up-to-date treatment of the School question than any other publication we know of. The last of this series that has come to hand appears in "La Presse" of the 23rd ult. It explains in detail the substantial redress offered by the Remedial Bill and contrasts that measure of justice with the farcical settlement. Among other points excellently made, Father Cherrier calculates, with mathematical accuracy, the moneys actually filched from Catholic pockets by the iniquitous legislation of 1890. We here subjoin the totals of his calculations:—
School taxes paid by the Catholics of Winnipeg from 1891 to 1896 (all which, instead of going to the support of the Protestant schools, should have gone to the support of Catholic schools)..... \$20,281
Our share of taxes on the properties of corporations from 1891 to 1896..... 18,900
Our share of government grants from 1891 to 1896..... 10,753
TOTAL..... \$49,934

In round numbers, then, we have been robbed of \$50,000. So much for the city of Winnipeg alone. For the whole province, Father Cherrier estimates the entire misappropriation by the local government at about \$200,000. "Behold," he says, "how, for the last six years, they have waxed fat on our substance, and yet they are not ashamed to pose as wishing to be generous with us."

**A little before
A Christmas we
Handsomeness
Apology.**

Review with a postcard from the editor to this effect: "Unless due notice is made of the December issue of the Globe Review, the magazine will not be sent to you in the future." Now, although we cannot undertake to pass judgment on all issues of all the publications sent to us, the Globe Review is not one which we can bear to lose sight of. We accordingly wrote to the Editor, calling to his mind what he seemed to have overlooked, viz., that we had reviewed the September issue on Oct. 7th, and sending him a copy of our paper of that date. On December 28th, Mr. W. H. Thorne wrote back: "In view of your postcard of the 22nd and the admirable editorial in the issue of Oct. 7th I offer you my sincere apology for my postal card of recent date. I admire the NORTHWEST REVIEW and read it with care; but in some way I missed the notice indicated. I was probably away when said issue came." This is a gentlemanly reparation, setting both parties on better terms than they were before the misunderstanding.

**The
Birth
Of
God.**

Mr. William Henry Thorne opens this number with a lay sermon on The Birth of the Divine, a lyric effusion in impassioned prose, which ends with these eloquent words: "I have spoken only of the birth of the Divine: not at all of his mission: or of his church—that will come some other time. In truth this is but the faintest and most imperfect outline of what the birth of Jesus means to me. It sanctifies all motherhood and wreathes the brow of every child with glory. I am unworthy to name His dear name. I am unworthy to love the mother that gave him birth; but my prayer is constant that I may more clearly understand all the mystery and meaning of that greatest hour of all the ages of time; and that in some humble way I may be permitted to love and honor the Saviour of our race, and to crown His mother's brow with all the grateful tokens of my deathless love for her and her divine, loving, wise and all-conquering and now exalted Son of God."

**Edgar
A.
Poe.**

As a contrast to the above, we quote a specimen of Mr. Thorne's vituperative style from "Globe Notes": "One of the dirtiest, most despicable and damnable little pieces of so-called literary work ever attempted by mortal man has just found its exit in the New York "Independent." One Thomas Dunn English, who had for a time the inexpressible honor of Edgar A. Poe's personal acquaintance, but who will henceforth be known as a vile slanderer of the most gifted soul ever born on American soil, has been given space in the paper once edited by Beecher and Tilton—both of them far more vulnerable than Poe—to expatiate on the maddened faults and failings of a man, who, instead of being chagrined and harnessed to the common drudgery of American newspaper work, for which he received outrageous pittance of pay, should have been clothed with purple and fine linen—allowed all the wine he could drink, and have been salaried like a king. I consider Mr. Dunn's so-called revelations too despicable to quote or name. I hold that his plea of self-defence is more cowardly than dirt, and the marvel to me is that a man of Poe's gifts and genius, finding himself quartered for a time on this earth in close proximity to a low-minded and grovelling wretch like T. D. English, could possibly refrain from running him through with a dagger; and yet, unfortunately, English was not the only beast of his breed that Poe had to consort with." We presume Mr. Thorne, when he says Poe should have been allowed all the wine he could drink, means all the wine he could safely drink.

**Mr. B. Bourinot's
Paper.**

The Bras D'Or Gazette, published at St. Peter's, Cape Breton, is a sprightly outspoken newspaper edited and owned by Mr. Bertram Bourinot. Its editorials indicate culture and power, while its selections are in the very best taste. Its first year is drawing to a close. We cull from it a couple of articles WELL WORTHY of perusal.

**TIMELY
EXTRACT**

From a Pastoral Letter
of the Late Right Rev.
S. V. Ryan, D. D.,

BISHOP OF BUFFALO, N. Y.

**On the Necessity of
Catholic Schools,
1881.**

On the approach of the holy season of Lent, as the chief Pastor and Bishop of the diocese, I feel impelled by a sense of our mutual responsibilities and common interests, to address you briefly on some topics that will, I trust, be interesting and instructive to us all. As our schools occupy much of our attention, and are among the most pressing solicitations of our pastoral charge, engrossing our thoughts and burdening our conscience, naturally the first subject presented for your respectful consideration will be that which I believe to be of the first importance, viz.: that of establishing, sustaining and improving our parish schools. We will never be satisfied until we have provided facilities of acquiring a Christian education within the reach of all the children of the diocese, and have gather-

ed the bulk of the Catholic youth into schools, in which this object is obtainable.

I need not repeat, what I have often said before, that no parish is fully equipped with a good school; no church can make progress in what is essentially the mission of a church, can build up its members in piety, religion and faith, unless the young are instructed in their faith, and trained to the practices of piety. True Catholic life, genuine Catholic sentiments and instincts, can only exist and endure, when implanted, and as it were, ingrained in the soul even from its mother's breast, by such deft and loving ways as only intelligent religious mothers know, and afterwards fostered, deepened, and confirmed in ripening youth, by a Christian education. Religious and moral principles cannot be hoped for, in mature years, unless soon in infancy, by the voice and example of good parents, they are watered, sheltered and cultivated, as the heart warms and expands, the mind unfolds and matures, in the atmosphere of a religious school.

The Christian school must then be ready to take the child from the threshold of the Christian home and fit the young boy and the young girl to be consistent, instructed and faithful members of the Christian Church. In the school, children must learn to know and love, to appropriate and assimilate the saving truths and divine principles of the Christian religion, to understand, cherish and adopt in practice, in spirit and in truth, the divine lessons of Christian morality, Christian virtue. The Christian Church is fed from the Christian school, and this in turn filled from the Christian family, the Christian home. These constantly and necessarily act and react on each other, and on society. No permanent and genuine growth in the Christian Church is possible, unless the young get a Christian training: a religious education; but a religious education will be appreciated, and the Christian school patronized only in proportion as moral principles prevail in society, as religious sentiments pervade the home, as Christian faith retains its hold on the fathers and mothers of the rising generation.

Indications are not wanting that Christian denominations and especially their religious teachers are at length awakening to a sense of the importance of this subject and to the grave perils imminent to Christian faith and Christian society from neglect of early Christian training, from the un-Christian, if not positively anti-Christian education of the youth of our country. And yet there is an unaccountable apathy amounting to religious indifference in the community regarding the religious education of the young which bodes no good to religion or to country, and which makes it all the more imperative on us to do our whole duty to our children, and thus, to the full extent of our means, to stay the ruin which irreligion and unbelief are bringing on society.

Parents should then be admonished to early imbue their offspring with sentiments of religion, faith, and piety, in words and ways suited to their tender years, and enable them as they grow in age to grow in wisdom and grace before God and men. They must be often reminded of the strict obligation of sending their children to Catholic schools wherever such are established; and indeed we cannot see how parents, who neglect this duty can be safe in conscience, or admitted to the sacraments, or how Pastors who do not enforce this duty can be justified before God. As a safe rule and guide for Pastors I forward herewith the official instruction sent some time ago from the Holy See, and which you have all doubtless seen, to be kept for reference in the archives of every church.

This reminds us, too, of our obligation of providing schools for our children, and on this point I must congratulate our zealous clergy and faithful people on what they have done, and are doing, and I hope, that ere long, there will be a good parish school wherever there is a resident Priest. I fully realize the heavy tax this is on the energies of the priest, and the resources of the people, especially on account of the great injustice inflicted on our people of supporting, in addition, other schools of whose educational advantages they cannot in conscience avail themselves; and I had hoped even against hope, that some remedy would be found for this undeniable grievance, in wise and impartial legislation, by a sensible, fair and honest system of public schools, SUCH AS OUR NEIGHBORS IN THE DOMINION OF CANADA POSSESS. This remedy, however, can hardly be looked for unless in a community animated by religious convictions, among a

people believing in the necessity of divine faith, in a society that is, in profession and very deed, Christian.

HON. MR. LAURIER

As a Special Pleader.

(Bras D'Or Gazette.)

The banquet at Montreal in honor of the Premier was specially arranged for the purpose of giving him an opportunity to defend the school settlement in Manitoba. The organs of the party had for weeks previous proclaimed with united chorus: "Conciliation is successful." Yet as the echo of their chorus reverberated from the mountains of British Columbia on the Pacific to Cape Smoky on the Atlantic the impression left was despair instead of victory. The speech of the Premier is a flat contradiction of the boasted claims of the government organs as the following quotation will prove: "Gentlemen, it may be that the result of my efforts will be the Tarpelan rock. But if it be thus I will fall without a murmur." It is true that Messrs. Greenway, Sifton & Co., and their sympathizers all over the Dominion are satisfied. And perhaps Hon. Mr. Tarte and a few officeholders may do like little children in play, who close their eyes and open their mouths, which when filled the morsel is swallowed without making a wry face. But to contend that the aforesaid minority should also be satisfied is adding insult to injury.

Hon. Mr. Laurier quoted from the address delivered by Mr. Ewart, counsel for the minority in London. We copy Mr. Ewart's remarks:—

"Before closing I would like to say a word or two as to what we are seeking. As it has been already remarked, we are not asking for any declaration as to the extent of the relief to be given by the governor-general. We merely ask that it should be held that he has jurisdiction to hear our prayer, and to grant us some relief if he thinks proper to do so. It may be that the Dominion authorities may not choose to establish us in all the rights and privileges which we enjoyed prior to this act of 1890, although that was a system which had been approved of by the more important religious bodies, and acquiesced in by everybody, and it remained as a good working act for a period of nineteen years; and although I may say also that it is the system, or almost the system which has existed in the Province of Quebec for more than a quarter of a century. It may be that the Dominion authorities may prefer the Ontario system, under which there is a closer governmental control a system under which government control is very complete, under which books are chosen by the government inspectors, appointed by the Government, and all school regulations made by the government. Or it may be that some other system may be devised which will enable the Roman Catholics to teach in schools, to which no Protestant child now goes, the religion of the parents under limited circumstances without thereby being penalized by ostracism from the public school provisions. We cannot tell. Nor have I come here instructed to state what the measure of relief will be which will be asked if it be held that the governor-general has jurisdiction to deal with the matter. But this much I think I may properly say that we have no desire to withdraw from the operation of state statutory control."

From the above statement of Mr. Ewart's Hon. Mr. Laurier draws the conclusion that the minority did not ask for separate schools. We quote his own words: "Mr. Ewart did not ask for the re-establishment of the schools as they existed before 1890 or for the Ontario or Quebec systems, but simply that the Privy Council should declare that the Governor-General had the right to hear the complaint of the Catholic minority and render justice according as it would appear to him justice was due." And forsooth! because Mr. Ewart did not insist upon a pronouncement from their Lordships in favor of any of the "systems" mentioned, Mr. Laurier feels relieved from all responsibility of giving any "system." Will any man of common sense call the miserable concessions made by Mr. Greenway a "system"? If not we fail to see how the Hon. Mr. Laurier can reconcile Mr. Ewart's remarks before the judges with his settlement according to the decision of those judges. Furthermore we wish to call particular attention to the words used by Mr. Ewart in drawing their Lordships' attention to the different "systems" existing in the two larger provinces of the Dominion. We maintain that, instead of the Hon. Mr. Laurier sheltering himself behind Mr. Ewart, he is on the contrary exposing the hollowness of his defence and hypocrisy unworthy of a statesman.