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Northwest Review.

WEDNESDAY, JANUARY 20.

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.

In our last
week's comment
on "His Grace's
Consistency,"
there was one word that must have
puzzled our readers. After quoting
"The Tablet" to the effect that, in his
sermon on the school settlement at St.
Mary's Church, Winnipeg, the Arch-
bishop "made a free use of notes, being
evidently desirous of making nothing
but the most guarded utterances," we
added: "These last words should be
pondered." The proof bore "produced"
instead of "pondered." We struck out
all the letters except the initial "p,"
and wrote "ordered" in the margin.
The compositor, thinking that the
whole word had been deleted and that
"ordered" must be a slip of the pen,
set it up as "ordered"; which, of
course, was precisely what he was
ordered not to do. He hereby apolo-
gizes for the oversight.

**The January number
of Donahue's
Magazine is**

a very interesting one. The article by
Mr. R. Taylor on the Benedictine
Order gives us, in the portraits of
Bishop Haid, O. S. B., and of several
well-known Benedictine abbots, as fine
a collection of serene monastic faces as
one could wish to see. Among the
various abbeys, the history of which
reproduces in America the old time
victry of prayerful labor over the
desolate wilderness, the nearest to us is
St. John's, of Collegeville, Minnesota,
with its successful university, its
numerous parishes and its wide-
spreading influence for good. Two
curious and not generally known facts
are mentioned in this excellent sketch:
the first, that the American Hierarchy
has its source in a son of St. Benedict,

since Archbishop Carroll, one of the
members of the then suppressed
Society of Jesus, was consecrated by
Bishop Walmsly, a Benedictine; the
second, that Cardinal Satolli was once
a Benedictine, though not a fully pro-
fessed monk, before he was summoned
from the cloister of Monte Casino to
assume the post of secretary to the
Archbishop-Bishop of Perugia, now
Leo XIII.

**Lifelike
Pictures.**

Donahue's is
really admirable
in its illustrations.
Undoubtedly the
best portrait ever published of the late
Archbishop Fabre, a side view redolent
of his surpassing gentleness, appears in
this number; and, although the death
of the lamented prelate had not yet oc-
curred when the magazine went to
press, the editor finds room to say that
a large number of the priests ordained
by the Archbishop of Montreal and
laboring in different portions of the
United States "feel a personal sorrow
for the saintly prelate at whose hands
they were invested with the dignity of
the priesthood." Other particularly
good likenesses are those of the Hon.
Wilfrid Laurier and Mrs. Mary A.
Sadlier. Of the latter we are happy to
read: "Where is the Catholic home
in America, in which the name of Mrs.
Mary A. Sadlier is not a familiar and
venerated one, and where is the writer
who has done so much to create a
healthful Catholic literature in this
country?"

**The Catholic
Chincoaguers.**

In the
World
for this
month, the eloquent Paulist, Father
Doyle, relates in a pleasant vein how
he and another priest preached a three
days mission to the primitive folk of
Chincoague Island, six miles off the
coast of Virginia. Among the three
thousand people there not one was a
Catholic; and yet, after the first night,
the hall, which the Fathers had hired at
their own expense, was filled, and "as
these hardy men, with their peaked
faces, and leathery skin, and lanky
necks, and shoulders rounded as a
spoon—as they listened a new ex-
pression came into their countenance
and a new light into their eye that
seemed to transform them, and so
eager was their look and so intent their
gaze that it was quite evident that
they were interested as never before."
It is not often that one finds, in this
end of the nineteenth century, a com-
munity working out to its logical con-
sequence the Protestant heresy of the
impossibility of falling from grace; but
it appears that there was not long ago
at one end of Chincoague Island a
settlement of "Sanctified People," who,
under the persuasion that they could
do no wrong, rapidly fell into all sorts
of vices, until, when they began to en-
danger the lives of sensible people by
their free use of firearms, they were
driven out. Old Marm Jester, who re-
membered vividly the scenes she had
gone through, said to Father Doyle:
"It was far worse than the fever'n
ager."

**Homer
Nodding.**

"When Dante
and Petrarch sung
in the mellifluous
Tuscan, Ireland
was encountering the best soldiers of
Europe under Elizabeth's generals." This
astonishing anachronism, or rather
asynchronism, occurs in "The
Ballad Poetry of Ireland" in the latest
Donahue's. Considering that Dante
lived from 1265 to 1321 and Petrarch
from 1304 to 1374, while Elizabeth
reigned from 1558 to 1603, the two sets
of events mentioned above fail to syn-
chronize by from two to three hundred
years. It is a pity that the writer of
this otherwise graceful and impassioned
study should not be more accurate
in his historical reminiscences, and
that the editor should have so comple-
tely overlooked a blunder unworthy of
an intelligent schoolboy as to select the

passage containing it for his monthly
collection of specimen extracts entitled:
"Editor's Supplement." We are nat-
urally inclined to distrust the compe-
tence of a guide into the mazes of
bardic literature who is so unfamiliar
with the beaten paths of European
history.

**Well Paid
But
Inefficient.**

Mr. Jas. N.
Davidson, of
Aikinside, Man-
itoba, writes to
the Free Press a
letter which, while richly amusing in
its description of facts, must be rather
unpleasant reading to those who plume
themselves on the superior efficiency of
Protestant schools. It appears that
one of the school trustees, who is also
secretary-treasurer for Aikinside, got
dint of misrepresentations, got his
wife appointed teacher in the Nelles
school at a salary of \$420 for ten
months, although there were several
other applicants better qualified and
willing to accept smaller salaries. As
this lady was foisted into the position
against the protests of the majority of
the ratepayers, "she had," says Mr.
Davidson, "an average of about eight
scholars when there should have been
at least twenty-three, and what to me
looks worse, the married teacher brings
her baby to school and puts it to sleep
on the seat, when her husband, the
secretary-treasurer, is absent from his
farm; and she comes to school any
time that suits her best; sometimes not
at all, and sometimes at 10 a. m., and
sometimes at 2 p. m. At other times
she opens the school at 10 a. m. and
closes it at 12 noon, and does not come
back any more the same day, but takes
care to draw her full salary." This is
truly an expensive teacher. Each of
her eight pupils costs the Aikinsiders
and the government \$52.50 cts. a year.
And how regular must be the attend-
ance, how steady the progress of these
eight youngsters under the tuition of
a mother so devoted—to her baby!
We commend this palmy in-
stance, to Mr. Tarte and his ad-
mirers who hold up to our admiration
such schools as this. Just after Mr.
Davidson's letter in the Free Press of
last Friday, we notice that the mun-
icipal council of North Norfolk are
waking up to the extravagant demands
of school teachers. They have sent a
letter to the several councils of the
province for united action looking to a
reduction of teachers' salaries.

**An
Epistolary
Duel.**

The people of
St. Malo, Man.,
sent last month
their protest
against the
"Settlement" to "La Presse" of
Montreal, and to the French Canadian
members of the Federal Cabinet. Hon.
J. Israel Tarte wrote thereupon to
Father Noret, parish priest of St.
Malo, who replied to the minister's
letter. Both these communications are
published in "La Presse" of the 18th
inst. Mr. Tarte's letter, dated Decem-
ber 21st, is an insulting production,
full of his stereotyped attacks on his
Manitoba compatriots. Father Noret,
who, by the way, writes much better
French, answers him in a dignified but
vigorous manner, and leaves him not a
leg to stand upon. Tarte had said:
"The protest bears three signatures
all presumably in your own handwrit-
ing." "Of course they are," replies
Father Noret, "all in one handwriting,
because I sent you a certified copy; the
original is in the Archbishop's Palace.
If you think there has been forgery,
prosecute me at the next assises of
Salaberry county." "I am just back
from Manitoba and I know how things
are done there," says Tarte. "Yes,"
replies Father Noret, "You have been
to Manitoba, but I do not believe you
know the true state of affairs; you
know only what Mr. Greenway has
told you. You visited only Protestant
schools, no Catholic schools." "You
have not seriously studied the settle-
ment," says Tarte. "I have," says
Father Noret, "and I find it mere dust,

to blind those who will not see."
"You wish to deprive Catholics of a
good education," says Tarte. "Good
education," replies the priest, "is based
on the religious teaching left us by
Jesus Christ. You are aware of that,
you who are a Catholic—by accident,
possibly—but still this accident, how-
ever regrettable it may have appeared
to you at the time of the Winnipeg
banquet, has occurred in your life."
"If you contributed to public ex-
penses," says Tarte, "your attitude
would be different." "In the single
year 1893," answers Father Noret, "I,
the poor parish priest of St. Malo, a
very small parish, have contributed
more than \$150 to public expenses."
"You are a militant Conservative,"
says Tarte. Hitherto we have con-
densed Father Noret's words, but here
we must give a literal translation of
his eloquent reply to this point. "I
come now to the most singular pas-
sage of your letter. I am, forsooth, a
'militant Conservative,' because I have
sent our protest to a few Conservative
journals; but then I must be also an
out and out liberal (un libéral
franc), since I sent it to you, to
Mr. Laurier and Mr. Greenway. So I
am, forsooth, the leader of the Tory
party at St. Malo! Ha! you would
fain drag me down from the altar-step
on which I stand, on which you are
not and on which you make a show of
wishing to be in order to set me down
alongside of you on the ground, where
you really are, where I am not and
where I refuse to be. No, I will not
down. That is not my place. Your
political arena! It sickens me, since I
have there heard one man deliver, at
six months' interval, absolutely con-
tradictory speeches. I know not, sir,
what education is given in the Prot-
estant schools; but here, at St. Malo,
children are taught, in the catechism,
that solemn pledges, which are not ful-
filled when they might be, make a per-
jurer of him who took them. Away
with the political arena! Our arena is
called the chair of truth, wherein we
speak in the name of Jesus Christ,
under the control of the Church, which
holds its authority neither from any
minister nor from any government." Mr.
Tarte was seized with inflamma-
tion of the liver directly after reading
this letter. We don't wonder. His
bile must have been all upset.

**Childless
Child-Lovers.**

There is
one point the
full malice of
which Father
Noret does not seem to have realized.
Twice does Mr. Tarte reproach him
with not being the father of a family.
and Father Noret, unused to the perfid-
ious jargon of anti-Catholics, replies
simply: "No, I am not 'pere de fam-
ille.'" The good priest is apparently
not aware that any so-called Christians
could deem it a reproach not to have
begotten children in the flesh. He has
experienced too vividly in his own life
the priceless boon of religious celibacy
to understand how any follower of
Christ could find fault with that state
which St. Paul lauded above all others.
But this is one of Mr. Tarte's stereo-
typed reproaches to the clergy, a reproach
which he has borrowed from
ultra-Protestantism. The latter, a coun-
geries of unhistorical, unscriptural and
irrational prejudices, has, in its blind
hatred of everything Catholic, done
what no decent heathen society ever
dared to do. It has branded religious
celibacy as a wrong or at least an im-
perfection. The pagan Roman honored
the Vestal virgins; the Brahmins of
our day admire and practise spiritual
celibacy, in fact despise the Protestant
missionaries for not doing so; the un-
tutored savage himself recognizes
in the unmarried Black a
superior being; the ultra-Pro-
testant alone despises the mode
of life which Christ Jesus chose
for himself. Mr. Tarte has picked up
this missile from the heretical refuse-
heap and now flings it right and left at
the Catholic clergy, insinuating that he
who has no children cannot take a real

interest in the education of children.
Experience is dead against him. What
is more, this insinuation is a direct in-
sult to the vast majority of Protestant
teachers in Manitoba, very few of whom
are or have been fathers or mothers of
families. The greatest of educators were
and are childless: St. Benedict, whose
followers educated the whole of Europe
and are still educating multitudes; St.
Ignatius of Loyola and his sons all over
the world; the various orders of teaching
Brothers with their innumerable and
matchless schools everywhere; the Sa-
lesians of Don Bosco with their thou-
sands of devoted teachers; the countless
host of teaching nuns in both hemi-
spheres. But why heap up examples to
prove what common sense indicates—
that those who have sacrificed the joys
of family life for the love of God and the
good of their brethren are pre-eminently
qualified to follow the child-loving life of
the childless Master Who said: "Suffer
little children to come unto me"? Were
it not for the devotion of Catholic cel-
ibates, Christian education, the only edu-
cation that is at once strong and tender,
would soon be swept from the face of the
earth.

**His
Grace's
Denial.**

Last week we
proved that His
Grace the Arch-
bishop of St. Boni-
face could never
have accepted the terms of the "Settle-
ment," since he condemned them in a
general meeting of his clergy before they
were published. Now Monseigneur Lan-
gevin, for the second time and still more
categorically, denies the shameless as-
sertions of the Echo de Montmagny.
Here are the Archbishop's words:
"I positively deny having changed
my opinion on the so-called Laurier-
Greenway settlement, which on the
contrary I have always condemned as
being adverse to our Catholic schools, as
establishing neutral or atheistic schools,
as contrary to the national interests of
the French Canadians, and as contrary
to the constitution of the land."

THE PUBLIC SCHOOL BOARD.

At a recent School Board meeting in
this City, one of the Trustees, a Mr.
Porter, resigned his position on the
school management committee to make
way for Mr. John O'Donoghue, his reason
being, as stated by himself, that he
thought it only fair that the Catholics
should have a representative on such an
important committee. It may be that
some people will look upon this as a
graceful action on the part of Mr. Porter
and it is even possible that he was
actuated by the very best intentions, but
we venture to say that if he is in the
slightest degree an observer of current
events he must be aware that one of the
very last things the Catholics of Winni-
peg want is a share in the management
of the Public schools as they are at
present constituted and, further, that
they will not appreciate his action in
describing Mr. John O'Donoghue as their
representative on the School Board. The
Catholics of Winnipeg did not put Mr.
O'Donoghue on the Board, he is not
there at their request, and, indeed, he
is probably the last man in the City
they would select to represent them in
any capacity. He is, in a word, simply the
representative elected by the Public
School Board supporters living in ward
three and is so evidently deficient of the
qualifications one would naturally look
for in a member of an educational body
that there is good reason for believing
that he is selected solely because he is
one of those unfortunate beings who
allow themselves to be used to bring
ridicule upon the church of which they
profess to be members, and to harass and
annoy all who cherish and live up to the
principles of that church.

MR. N. BAWLF.

We earnestly congratulate Mr. N.
Bawlf on the honor done him last week
by the Board of Trade of this City
when the members of that important
body selected him as their president for
the ensuing year, and, we may add, that
we also felicitate the members of the
Board on having prevailed upon him to
accept the position. Mr. Bawlf is in
every sense of the word a citizen of