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## CURRENT COMMENT

All the Catholics of this diocese welcome with unfeigned joy the return from Europe and the Holy Land of their beloved Father in God, the Most Reverend Adalard Langevin, O.M.I. He is expected home to-morrow, Oct. 2, and every one looks forward to his graphic descriptions of persons and things, from the Sovereign Pontiff, who received His Grace so kindly, to the relatives of the Archbishop's humblest dependents, none of whom he seems to have forgotten in his travels through France and Belgium.

Is it not high time that Winnipeg, with its growing population and increasing culture, should secure the services of at least one cartoonist or newspaper artist able to draw the human face and figure? How long are our aesthetic tastes to be insulted by the schoolboy efforts of "Ida Lumb," "M. L." and "Timmy"?

Although the Archbishop of Canterbury has caught the American trick of the highest sounding platitudes based on the lowest minimum of fact, yet there are a number of really happy thoughts in his address to 30,000 people at an open air service near the city of Washington. For instance, there is nothing which a Catholic would not heartily approve in the following passage:

We, from across the sea, join hands with you in the endeavor to translate Christ's ideals into accomplished facts—fact, not fancy. What we are aiming at and striving for is a plain thing—the bettering of people's lives; to make women purer and men manlier; to uplift the weak and wayward, and to trample under foot what is selfish and impure; to make certain that every one of Christ's children shall learn to know the greatness of His heritage and shall have an ideal before him—an ennobling ideal of worship and of work. Christ charges us with that. We are trusted to work for Him among those for whom He died. No other period of Christendom can compare with ours in the possibilities which are set within our reach. No other part of Christendom, as I firmly believe, can do for the world what we, on either side of the sea, can do for it, if we only will. God give us grace to answer that inspiring call.

But when we come to "fact, not fancy," how can this beautiful ideal be realized in a nation which, apart from its Catholic and some other denominational schools, is trained in schools that are practically Godless and Christless? This one fact vitiate and stultifies another passage of that much lauded discourse. "It has been given to us English-speaking folk," says Dr. Davidson, "in the manifold development of our storied life, to realize in practice more fully than other men the true meaning of liberty—the liberty wherewith Christ hath made us free." That political liberty is better understood in Great Britain, though not in Ireland, than in most other countries of the world, is probably true; but the liberty of the children of God, "wherewith Christ hath made us free," is a very different thing. Those who have an atom of that supernatural liberty in their hearts would not tolerate for an instant the exclusion of Catholics from public schools by the banishment therefrom of Catholic truth. In this respect, Great Britain is vastly freer than Manitoba and the United States. Germany and Austria understand denominational liberty still better than Great Britain. Without Christ's definite teaching, all this talk about "the greatness of his heritage" is pure moonshine.

In connection with this subject of religious liberty in education we must protest against an article that appeared in the Toronto "News" and

has since been translated by many French Liberal organs. The purpose of the article was to prevent the revival of the school question in the coming general elections by striving to prove that the question was quietly settling itself. In order to produce this impression the writer makes several statements that are contrary to fact. One is that the text books used in the French schools are thoroughly Catholic. This is not true. The Advisory Board refuses to approve any text book mentioning Catholic doctrines or practices, such as the Real Presence, the Guardian Angels, the Blessed Virgin, prayers for the dead. Thus the finest passages of Newman, Wiseman, Faber, Allies, Brownson, and a host of French classics are rigorously excluded. For instance, the beautiful episode of Tarcisus, from Fabiola, was expunged from a proposed Reader.

Another false statement is that religious instruction, relegated by law outside of school hours is practically imparted at any time during school hours. This is most distinctly untrue. No, the lessons in catechism are restricted to the half hour that follows afternoon school, and Catholic teachers are continually complaining that this arrangement is very unsatisfactory. For the children, who learn their catechism lesson at home in the evening, and have their heads filled afterwards during a whole day with all sorts of other subjects, forget all about the catechism when they are fagged out at the end of the afternoon school hours, and so they make very little headway in religious instruction, as the parish priest: find when they have to prepare them for First Communion.

Of course the Toronto "News" could not speak of the Manitoba schools without mentioning Winnipeg, but it does so as briefly as possible, merely remarking that the arrangement of 1897 was never applied in this city, as if that were a mere matter of insignificant detail. But it is for us Winnipeggers a most portentous difficulty. Not only our Catholic schools have obtained no relief, not only do our taxes go to support Protestant schools, which we do not patronize, but our very school buildings have to pay an enormous tax. Brandon, Portage la Prairie, Greta, Morden, Oak Lake, in fact all centres of mixed population are in the same lamentable plight, and these with Winnipeg represent fully a quarter of the Catholic population of Manitoba, while in social, financial and political influence they constitute the most important Catholic body in the province. Is it not a mockery to say that the school question is quietly settling itself? Look at the new St. Mary's School. The \$42,000 it has cost must come from the pockets of those Catholics who are contributing to build all the fine public Protestant schools of the city, and not one cent do they receive from the Government or the Winnipeg School Board.

Looking over the "Statistical Year Book of Canada" for 1903, we notice a curious omission. At page 676, under the heading, "The Higher Educational Institutions of Canada," while eight Protestant Ladies' Colleges in Ontario, New Brunswick and Nova Scotia are given with accompanying statistics as to endowment, value of property, income and number of students, there is absolutely no mention of such splendid Catholic Ladies' Colleges as Loretto Abbey, Toronto, the Niagara Falls convent and the Sacred Heart convent of London, Ontario, St. Mary's Academy, Winnipeg, the Calgary and Edmonton convents of the Faithful Companions of Jesus, and the Victoria (B. C.) convent of the Sisters of St. Anne. We instance only the more important omissions. Outside of Quebec there are probably many more boarding convents that would compare favorably with the Protestant Ladies' Colleges in the Dominion, and yet the Year Book af-

forwards no hint of their existence. Quebec itself, where such institutions abound, is dismissed in this note: "There are good Ladies' Colleges in the Province of Quebec, but the returns of the Superintendent of Education for the Province of Quebec are so incomplete that no satisfactory analysis can be made." But could not the Government Statistician write direct to these convents for the required figures? Judging from the up-to-date information given on the preceding page about the colleges affiliated to the University of Manitoba, this must have been done in their case. The address of each convent could easily be found in the Catholic Directory.

A similar remark applies to this note appended to the list of nineteen classical colleges in the Province of Quebec: "The classical colleges in Quebec are a combination of school and college, attended by both boys and young men. It not being possible to separate them, the pupils in these colleges" (or rather, some of them) "are counted twice over, viz.: in this table and in the preceding one." But, surely, this double counting could easily be obviated by asking the Superior of each college to count as college pupils those only who study Latin, counting the others as school boys.

To be sure, it does not very much matter if Protestants ignore or minimize the great educational work of the Catholic Church. Facts are always more eloquent in themselves than the mere official recital thereof, and those of our separated brethren who witness those facts in their immediate environment are more strongly moved thereby than they would be by dry statistics. And yet for their own sakes we wish they knew more of our doings in the educational line. We have far more valuable hints to give them we expect to receive. Their methods are known to us, because they always court publicity; ours are but little known to them because we prefer acts to words, silent progress to noisy advertisement. These reflections are suggested by most of the papers read and speeches made at the recent meeting of the National Council of Women in this city. Catholic work in all lines was systematically ignored. Take, for instance, the question of "Home Study for School Children," on which an elaborate report was read from the Province of Quebec. Six-sevenths of that province, namely, all the Catholic schools therein, were simply left out. No doubt those Catholic schools will strike the balance between proper and excessive home study without the endless discussions of a Council of Women. Being less dependent on public opinion than Protestant schools are, they suffer less from the excessive stimulus supplied thereby to ambitious teachers who jeopardize their pupils' health in order to secure more striking results. But the Council of Women might have gained much useful knowledge from the experience of Catholic teachers. It is a mistake to suppose that these good ladies are all faddists, trying to air their views and aiming at novelty above everything else. On the contrary many, probably most of them, are sincerely searching after real improvement, and are capable of conferring real benefits on society. The able way in which Miss Derick, of Montreal, last Monday evening, handled "Modern Educational Experiments" shows how eminently practical and reasonable the leading spirits among them often are. She reviewed some of the recent educational nostrums, highly vaunted at first, and then found wanting after trial. One of the most convincing examples she cited, was the double-handed fad. It appears that, some years ago, teachers were strongly advised to make children practise all sorts of feats of dexterity with the left hand as well as with the right; they were solemnly told that this double handedness, this equal dexterity, would bring about a wonderful development in the hitherto unused

lobe of the brain. But, after some years' experiment, the best physicians have come to the conclusion that any prolonged effort to acquire ambidexterity, where this is not a natural gift, is positively injurious to the child's brain and general health. Miss Derick also threw a humorous flood of light on the question of home study when she said that many parents who complained of the long tasks imposed upon their children did not scruple to overstimulate those same children by late hours at parties or at the theatre, thus making them nervous and jaded, and therefore incapable of proper attention in school hours.

What the Council of Women needs is the infusion of many such independent thinkers as Miss Derick, with the added leverage of a lively Catholic faith, that matchless guardian of mental sanity. We have reason to fear that too often the Catholic women who are most conspicuous in these meetings are not the best informed, nor the wisest, nor the most firmly grounded in Catholic principles. Those who join are too often feather-brained, worldly creatures, whose only object is social prestige. The Catholic ladies who take an active part in these meetings should go there to teach rather than to learn.

That the most homely truths are the most acceptable even to this supposedly reforming Council of Women was proved by the earnest appreciation by these good ladies of Father Drummond's address on the paramount influence of the mother. He attempted no flights of theory, he ventured on no untrodden paths, but simply reminded the many mothers present that they must first win the love of their children, not by caresses or fulsome praise, but by devoting themselves to the care of those children, so that no exterior calls could divert them from their home duties. Then, when those little hearts were won, they should, with constant self-repression, train them firmly to obedience, bend their stubborn wills. Above all, they should give them great ideas, such as the superiority of eternity over time, the fleeting nature of all pleasure, the blessings of contented poverty. Children thus trained would be, when grown up, the comfort and the joy of the true Christian mother.

## Persons and Facts

On Monday last, for the first time, the St. Boniface car went through, without change, and without toll on the Norwood bridge, as far as the C.P.R. station. There being only two cars on the line, the service is a 25-minute one. Now that the W. E. S. Car Company has begun to do the square thing, let us hope that they will put in an extra switch or two and furnish three or four cars, so that the service may become a 15-minute one.

The annual retreat of the St. Boniface College students began on Wednesday evening, the 28th inst., and will end on Sunday morning, Oct. 2. The French sermons are preached by the rector, Rev. James Dugas, S.J., and the English sermons by Father Reynolds, S.J.

In reply to a letter from the Very Rev. Administrator, His Grace Archbishop Langevin telegraphs from Montreal that he will arrive on Sunday morning. A procession of carriages will be at the C.P.R. station on the arrival of the train to welcome His Grace and Rev. Father Lacombe. The cadets of St. Boniface College will also be there with their bugle corps.

Miss Maria A'Becket, a distinguished American painter, and a convert of more than thirty years' standing, died recently in New York, fortified with all the rites of Holy Church. Her brother, John J. A'Becket, is a writer of wide repute and exquisite finish. He

is also a convert who went through a long course of philosophy and theology, but never received Holy Orders.

On Sept. 11th, at the annual convention of the German Catholic Centralverein in St. Louis, Bishop McFaul, of Trenton, N. J., said that in his opinion there ought to be in the United States to-day at least forty million Catholics, whereas really there are only from twelve to fifteen millions. He said he would not, on this occasion, enquire into the causes of the leakage, but that there had been a tremendous leakage was absolutely undeniable. When he added that the leaks were now stopped, and that we were not only holding our own, but making heavy inroads into Protestantism, he betrayed an optimism which was not shared by many of his hearers.—"The Review," St. Louis, Sept. 22.

On Friday morning of last week the Fathers of St. Boniface College were deeply grieved when they read in the Telegram of that date, Sept. 23, that "the home of Father La Marche," a residence costing nearly \$20,000, had been destroyed by fire during the previous night. The despatch was dated "Fort Frances," but this was evidently a mistake, as there is no priest of that name there, and, besides, the context showed that the despatch really referred to the Indian Mission at Fort William, the principal building of which is a large stone edifice originally built by the Jesuits with a view to lodging Indian boys. Fortunately, however, the whole story turned out to be a misunderstanding. Brother Delille, S.J., who arrived from Fort William and reached St. Boniface College that very evening, was able to explain away the mistake. There was a fire in a house occupied by an Indian family near Father La Marche's residence. As soon as the priest noticed the fire, he telephoned to the fire hall in the town of Fort William on the north side of the Kaministiquia river. The answer came back in the form of a query: "Is the fire at the Mission?" "Yes," replied Father La Marche, meaning that the fire was in the Indian village. But the people in Fort William town often speak of the priest's house as "the Mission," and so they thought the large residence was burning. But, happily, it was not touched by the flames, which died down after consuming the Indian cabin.

James R. Randal is authority for the statement that the richest woman in the United States is a convert to the Church, the widow Walker of Philadelphia, heiress of the late William Weightman's many millions of dollars. His wise reflections on this fact will be found in another column.

Mr. Brahma-bandhav Upadhyay, a distinguished convert from Buddhism, writing to an English paper, concludes a learned article on the "Prospects and Difficulties of Christianity in India" with these words: "No country is more responsible for the well-being of India than England. Therefore, I appeal to the English Catholics to look upon our people with the eyes of charity. It is often said that they have too much to do at home to think of foreigners. But charity covereth a multitude of sins. May God Almighty cover the great sin of English apostasy through the charity of her faithful children towards our fallen race."

Toronto, Sept. 26.—John Redmond, P. O'Brien and Capt. A. J. C. Donegan, three Irish members of Parliament, were speakers at a largely attended meeting held to-night under the auspices of the local branch of the United Irish League. In collections and subscriptions the meeting gave \$1,250 to the home rule cause.

The twenty-five minute service on the St. Boniface electric car line produces a rather inconvenient timetable. Cars leave both ends in the morning at 6.15, 6.40, 7.05, 7.30, 7.55,