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**Northwest Review.**

WEDNESDAY, APRIL 25, 1900

**CURRENT COMMENT**

Rev. Dr. Patrick, the new principal of Manitoba College was tendered a most flattering reception Monday evening of last week. One notable improvement on similar affairs in previous years, an improvement which was doubtless suggested by the thorough gentleman Dr. Patrick is, was the omission of prayer before and after the formal speeches. Catholics, of whom some must necessarily be present on such occasions, strongly object to joining in prayers said by Protestants, because this communication in worship is a sort of tacit admission that other religions may be right. Besides, haunting one's prayerfulness in mixed gatherings looks like the religion of the Pharisee. In an ordinary Catholic college or convent, on a full class day, the students pray about twenty times in the waking hours of the twenty-four; and yet a Catholic faculty would never think of using public prayers before and after an entertainment which Protestants may attend.

Among the many good speeches made on this occasion, probably the most thought-provoking was Mr. Daniel McIntyre's. He gave expression to two ideas which ought to be particularly fruitful. The first is that the affiliated colleges act and react on each other till the best in each is the property of all. The second is that good educational ideas filter down from the upper strata to the lower; the public school teachers get their ideas from the colleges, and thus thousands who might never meet the new principal would yet be influenced by him.

The deadly parallel is being used with great effect by the Montreal Star, which published, Monday of last week, in parallel columns Mr. Tarte's imperialist speech before the Society of Arts in London on April 2, and the same Mr. Tarte's apologetic interview in Paris, with the representative of the Journal de Paris on April 5. In this latter interview the versatile minister practically makes French Canadian loyalty a matter of expediency, and gushes about the tricolor, "that unique and holy relic which still binds our hearts

to France." As the tricolor was not invented till 23 years after Canada had been ceded to England, it is hard to see how it can be considered a "unique and holy relic." All the best traditions of French Canada are connected with the white flag of France before the Revolution, and most of the dangerous tendencies that threaten the future of French Canada are connected with the tricolor.

The Rev. I. J. Kavanagh, S.J., so long and favorably known at St. Boniface College, has been appointed English chaplain to the Paray-le-Monial Pilgrimage which is soon to start for the cradle of the devotion to the Sacred Heart of Jesus. As there will naturally be great eagerness to join this pilgrimage, and as the number of accepted applicants must necessarily be limited, people desirous of taking part in this grand demonstration of faith and piety should send in their names as soon as possible to Rev. I. J. Kavanagh, S. J., St. Mary's College, Bieury St., Montreal. Further details as to dates and prices will be given shortly.

In the Ottawa House of Commons last Monday, replying to a question by Mr. Dugas in regard to a report in the Manitoba Free Press on Catholic schools, Sir Wilfrid Laurier is reported, by the Free Press Ottawa correspondent, to have said "he was more than ever of the opinion that the Manitoba school question has been settled in a manner to do to the Catholics of that province the fullest and most complete justice that was possible under existing circumstances, especially as it appears that the Roman Catholics are willing to take advantage of the new law, and only ask to have it liberally administered by the provincial authorities, a demand in which all good citizens will heartily concur." This statement diplomatically stops short of the answer to that demand, because that answer imposes such conditions as to be tantamount to a refusal. Sir Wilfrid Laurier is careful not to tell the house that the most important Catholic school centre in Manitoba has as yet derived not the slightest advantage from what he still persists in calling a "settlement." No doubt elsewhere there has been some relief, because the Catholics, on the Pope's advice, chose to take advantage of the law; but even that relief is precarious, and it does not extend at all to Winnipeg.

Although the negotiations between the Winnipeg Catholic schools are not yet completed, judging from the first reception made to our overtures, we have no great hopes of obtaining any restitution of our constitutional rights. The Public School Board seems incapable of understanding the justice of our claims. It presents no guarantee, that if we lease our school buildings, we shall keep our teachers and pupils and not have Protestant pupils or teachers forced upon us. Everywhere we are met with the spirit of the iniquitous 1890 law. Is this what Sir Wilfrid Laurier considers "the fullest and most complete justice that

is possible under existing circumstances?"

The last two numbers of the University Ottawa Review have appeared rather late, February at the end of March and March a fortnight ago; but they are well worth waiting for. The February number opens with a fine portrait of Rev. William J. Howe, O.M.I., who was called to his reward at the early age of 42 on Feb. 13. There are several touching tributes to his memory. He was a learned, pious and zealous priest whose loss will be keenly felt. The March number has a beautiful green cover and is full of the St. Patrick's Day banquet, in which, among many other eloquent speakers, our friend Father Fallon, O.M.I., seems to have been particularly happy in his reply to the toast of "Soggarth Aroon."

To those who have read Father Timothy Brosnahan's reply to President Eliot of Harvard, a reply which the Chicago "Inter-ocean" deemed a very serious humiliation for the University president who has been laying down the law in educational matters in the United States for the past twenty years, will not be surprised to hear from the Chicago "New World" (April 21) that the essay Father Brosnahan read at the Conference of Catholic colleges held in Chicago last Wednesday and Thursday was "the leading paper of the conference." Father Brosnahan belongs to the great Jesuit scholasticate at Woodstock, Maryland, which was first made famous by the presence there of Father, afterwards Cardinal, Camillus Mazzella, lately dead.

The editor of the Midland Review, in reply to our astonishment at his calling Mr. Louis Fréchette an "ardent Catholic," says: "yet is not Mr. Fréchette a Catholic?" Our literary contemporary ought surely to observe that what we objected to was the epithet "ardent," since we added: "If so, ardor must be an extremely relative quality." No doubt Mr. Fréchette professes Catholicism; but as "La Vérité" of Quebec (April 21) says: "Mr. Fréchette is very pretentious and has a strong dose of presumption; yet he would hesitate, we think, to allow himself to be ranked among ardent Catholics." If Mr. Tardivel would kindly send to the Midland Review some back numbers of "La Vérité" exposing the plagiarisms and un-Catholic outbursts of Mr. Fréchette, Mr. O'Malley might perhaps come to realize that we know more of French Canadian literature that Prof. O'Hagan does.

More light is being thrown on Mrs. Dewey's character. The Milwaukee "Catholic Citizen" says she was received into the Church by Bishop Keane, whose eloquence captivated her. When he was deposed from the rectorship of the Catholic University, she bitterly resented the treatment he received, and though the Bishop was made an Archbishop, her ardor in the service of the Church went on cooling till it froze completely away. Conversions traceable to admiration for any particular man are or ought to be questionable.

One very characteristic utter-

ance of Dr. Patrick's stamps the man as a refined lover of gentlemanly modesty. He began his speech by deprecating all the praise that had been showered upon him, and added in a half-humorous but evidently sincere tone "that it had always been his sad and solemn destiny to be overestimated wherever he went." The students of Manitoba College, not being used to such protestations of Christian humility, gaffawed at this rather ironically; it was so different from the self-assertion of some of their leaders. But Dr. Patrick, altogether unconcerned, went on to show in detail how Dr. Sparling had, in his speech of welcome, been quite right in expressing a healthy scepticism as to some of the praise bestowed on the new Principal.

"The New World," a Catholic weekly published in Chicago, has issued an Easter number containing 176 pages folio size. Its special features are a history of the Catholic Church in Illinois, beginning with Father Marquette, historical sketches of the diocese of Chicago, of the Jesuits in Chicago, the dioceses of Alton, Peoria and Belleville, the French, Irish, German, Bohemian, Polish, Syrian and Italian elements, and descriptions of colleges and convents in Illinois. Being profusely and tastefully illustrated, this special number presents a vivid picture of the progress of the Church in and around cosmopolitan Chicago. Address: The Catholic Press Company, 158 Adams St., Chicago. Price of this monumental souvenir: 50 cents.

**UP-TO-DATE EDUCATION.**

Rev. J. F. X. O'Connor, S. J., at the invitation of the "Quid Nunc Club" of New York, read to them, on March 16, 1900, a paper on "Education in the City Schools of New York," of which we have received a neat edition. This paper has been warmly welcomed by many of our Catholic exchanges; but none of those we have seen gives the keynote of Father O'Connor's lecture, which undoubtedly is condemnation of the methods in vogue in the greatest city of America. The lecturer must be a man of more than ordinary moral courage and personal magnetism to deliver before a secular literary club so sweeping an indictment of fashionable educational fads. For, despite the absence of all passion and prejudice and the careful eschewing of rhetoric the lecture contains but very faint praise of some secondary advantages of the present system. As this system obtains more or less in Manitoba and the Territories and wherever the wholesome influence of the Church with its traditions of mental sanity is excluded, it may be well to quote some of Father O'Connor's principles and strictures.

At the outset he holds that "thoroughness ought to be..... the foundation of education, of all good art, of literature and of science. Education ought to mean the development of a man's faculties, a formation of the judgment and an equipment for the ordinary duties of life..... The education of a great city like New York, almost on the threshold of the twentieth century, should aim at something better

than utilitarian cram..... The education the future citizen receives should not prepare him directly for the trade he is to follow—that will be given by his apprenticeship—but it should give a solidity to his mind, a receptivity of thought, a readiness to make use of men and things for the betterment of life, and for the work given to him by Providence. Men are not machines, or parts of machines, but are beings of action, and these actions and lines of action vary according to the emergencies of life, and it is the educated mind only that can take in all the varied aspects of the situation, and act promptly, vigorously and effectively for the best results."

Having laid down these undisputed principles, the lecturer finds they fail of application to the New York school course. In the first place there are too many subjects. "In the school, if the instruction were confined to the first three subjects—language, number, writing—it would be possible to give the child a thorough training." But when you add music, sewing, drawing, clay modelling, hygiene, botany, the abuse of alcohol and narcotics, you laps into "the utilitarian idea that a school education is to prepare a child for the work of life. It is, indeed, to prepare it for life, but not for one particular trade. The child's mind should receive an all round training, it will then be better adapted to learn the various professions of life. The schools ought not to undertake to teach all those things that are to be learned in home life. This is the home training. The school is to train the mind; let the home and the apprenticeship train the hands. The public schools or private school or any school ought not assume that every child is to be a tradesman and transformed themselves into mechanical and trade schools, but they ought to look after the mental development of the child, and especially of the judgment and will, and this is accomplished better by mental exercise than by practice of eye and hand. What is the value of the best equipment in war without the brains of the general and his thinking power to bring about results?" This illustration is extremely up-to-date just now. If our British generals had made better use of their brains and less of their muscles, the war in South Africa would not have been mostly a series of blunders. "On account of the multiplicity of subjects to division of time given to each subject becomes exceedingly small," and so thoroughness cannot be secured.

Secondly, the fashionable theory that learning must be made easy, that the child should learn while at play, is contrary to the character of the human mind, which develops in direct ratio to persevering effort, and, Father O'Connor adds with fine irony, "the mind has not suddenly divested itself of all its characteristics in the last twenty-five years."

Thirdly, he shows the baneful result of those sudden changes in pedagogy which our feather-brained reformers mistake for improvements. Anything new and highly recommended by some irresponsible but fascinating writer in some pedagogic