

NORTHWEST REVIEW

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REV. A. A. CHERRIER, Editor-in-Chief.

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Northwest Review.

TUESDAY, AUGUST 31 1897.

The Pope Has Spoken.

Without in the slightest degree departing from the line of conduct laid down by the Apostolic Delegate we cannot but see in the Holy Father's most recent pronouncement, issued on the first day of this month, a clear indication of what must be the gist of his decision on the question of Manitoba Catholic Schools. It will be seen, from the extract which we print on our first page, that the Sovereign Pontiff extends, beyond all previous instructions, the requirements of Catholic education, going so far as to say that all Catholic teachers must have the approval of the church authorities. On the insufficiency of stated hours for the teaching of religion the Holy Father is so plain that he seems to point to our case.

Fast Dances.

We publish elsewhere an article the author of which, quite unsolicited and without any possible knowledge of recent Winnipeg happenings, sent it to the REVIEW as no doubt also to many other papers. We publish it because we think it in the main correct and true.

Fast dances, and especially the waltz did not become general in Europe or America till the orgies of the French Revolution had swept away all traditions of morality. Even in the worst days of Louis XV the fashionable dances never went so far as to tolerate anything like the present partial or complete embrace which too often accompanies fast dances. So true is this that Byron, at the beginning of this century, could write a poem in praise of the newly introduced waltz as an admirable means of corrupting other men's wives.

This view of the dance in the mind of a profligate should give pause to those society women who, either through insensibility or fear of not being in the swim, "see no harm" in what is "the most captivating temptation ever invented."

Of course, the fashionable world affects to make dancing an innocent amusement; but the fashionable world is woven, warp and woof, of deadly deceit; in reality it is all made up of "lust of the flesh, lust of the eyes and pride of life."

A Letter From Dr. Egan.

We addressed to Dr. Maurice Francis Egan, the celebrated Professor of English Literature in the Catholic University of America, a copy of our issue of Aug. 3rd, marking therein our leader on the Library of the World's Best Literature. It will be remembered that, after quoting the Ave Maria to the effect that the anti-Catholic prejudice shown in the very first ar-

...icle of the "Library" proves that even works said to be revised by competent Catholic critics should be received with caution, we held the view that Dr Egan, being only one out of twelve members of the Advisory Council, could not control its decisions. That gentleman, whom Dana of the N.Y. Sun ranks among the four greatest living writers in America, kindly writes to us the following letter, in which the salient point is that he was asked to join the Council merely in order that he might "advise as to some of the names to be chosen." Merely that and nothing more.

201 Street, Washington, D. C. August 18, 1897.

Reverend and Dear Sir,

Permit me to thank you for your courtesy in sending me a marked copy of the NORTHWEST REVIEW, with the notice of "The Library of the World's Best Literature."

I regret that the notice in the Ave Maria should have given the impression that my name as one of the "Advisory Council" should guarantee that all the contributors are non-partisan or even, (from my point of view,) entirely to be approved of.

After I had written my article on "Calderon," I was asked to be of the Council, that I might advise as to some of the names to be chosen. I should as soon think of trying to force my views of Voltaire upon Mr. Brunetiere or Mr. John Morley, (both contributors, I believe,) as I should of permitting them to object effectively to my belief in the miracles of St Francis d'Assisi or in the sanctity of Joan of Arc.

Let me thank you for your kindness to me personally and trust that your leader,—which I shall send to the publishers,—may lead them,—as it is not too late yet,—to include Adam de St Victor, who, however, is probably on their list.

I am Your sincerely MAURICE FRANCIS EGAN.

To The Very Reverend Dr. Cherrier, Editor of the NORTHWEST REVIEW.

Oldest Priest in the United States.

Well Filled Life.

IN HIS NINETY-SECOND YEAR.

Utica Globe.

When Rev. Father Havermans, the venerable pastor of St. Mary's Church, Troy, N. Y., died on July 22, there passed away the oldest active priest in the United States.

Peter Havermans was born in Bearle-Nassau, Holland, March 23, 1806. He received his early education in the common schools of his native town and partly through the tutorage of Rev. John von Beyserveld, assistant to his uncle, who was pastor of the town. Later he studied at Turnhout, at the school of De Nell, and also in the academy of that city. At the age of 17 he entered the seminary at the Hoeven, where he studied five years. He was ordained a priest by Bishop Van Der Velde in 1830.

CAME TO AMERICA.

In 1830 he sailed for America, in company with Baron Van Der Wart, and landed at Norfolk, Va., November 25. Entering Georgetown College he took up the study of the English language and found that there was a field for missionary work without going to the Indians. He was stationed at White Marsh for a time and subsequently went to St. Francis Xavier Church at Newton, St. Mary's county, Md. Here he had supervision of six churches that were 14 miles apart, most of them only half finished. On his leaving that territory they were all completed and paid for. His congregation included about 7,000 slaves. In 1840 the deceased was appointed pastor of St. Joseph's Church, Philadelphia, then the oldest Catholic church in Pennsylvania. He remained until 1841, when he came to Troy.

HIS WORK IN TROY.

Rev. Father Haverman's first change in this city was as pastor of St. Peter's Church. When he came to Troy there were only about 2,000 Catholics in the city. To-day there are many times that number. Then they had only one church, half brick and half frame, and now there are 10. Then they had no institutions, and now they have orphan asylums, a home for the aged, academies, parish schools, a hospital and other institutions, most of them coming into existence by the efforts of Father Havermans. In 1843 Father Havermans built St. Mary's Church, and he was its pastor until the time of his death. In 1847 he built St. Joseph's

Church and presented it to the Jesuit Fathers, to whose Order he had at one time belonged, and subsequently he had constructed the old St. Francis Church on Fifteenth street.

Father Havermans, in 1847, established a hospital and orphan asylum on Fourth street. It was called St. Mary's Orphan Asylum. In 1854 the institution was removed to a building on the west side of Hill street. It was destroyed by fire May 5, 1866. Father Havermans gave the ground for the site of the Troy Catholic Male Orphan Asylum in South Troy and also built the old Troy hospital at the corner of Washington street and Fifth avenue, which became the St. Vincent Female Orphan Asylum upon the erection of the present Troy hospital on Eighth street. The arrival here of a large number of emigrants who were lodged in sheds at the county house, instigated Father Havermans to erect a hospital. Many of the emigrants at the time were suffering from ship fever and their sleeping and living quarters were considered unfit for human habitation. The La Salle Institute was also founded by Father Havermans. It had its origin in a free school established by him in 1847. The present handsome and commodious building was erected in 1878.

The college on the hill in the eastern part of the city known as St. Joseph's Provincial Seminary and now used as a novitiate for the Christian Brothers was secured from the Methodist denomination through the efforts of Father Havermans. Through his agency the Little Sisters of the Poor and Sisters of the Good Shepherd came to Troy. Nearly every Roman Catholic institution in the city owes its inception and much of its success to the deceased pastor of St. Mary's Church. After building the latter he was in charge of a mission extending 70 miles north of Troy and from Saratoga to Massachusetts. In the territory where he was alone then there are now more than 40 priests. During his life Father Havermans administered the pledge of temperance to more than 100,000 persons.

DURING THE CIVIL WAR

Father Havermans was one of the most patriotic citizens. In July, 1862, the city of Troy was practically in the hands of a mob opposed to the draft. They marched through the principal streets 100 strong, and the officials were paralyzed. They broke into the county jail and liberated 80 prisoners, besides committing other acts of lawlessness. All through the day Father Havermans, John A. Griswold and other prominent citizens followed the mob from place to place and on several occasions dissuaded them from doing damage to property. Every Sunday Father Havermans celebrated mass for the soldiers at the camp between Troy and Lansingburgh and he took an active interest in the enlistment of recruits. He also showed his patriotism by having the stars and stripes flying from St. Mary's Church spire. His was the first church in Troy at which a G. A. R. post attended service. He had been intimate with the most prominent citizens and all numbered him as one of their staunchest friends. Father Havermans was present at most of the public events in the city during his residence there and participated in many of them as a speaker. Each anniversary of his priesthood was made a celebration by his congregation and all Trojans extended in person or spirit congratulations to the venerable priest.

GAVE HIS WEALTH TO THE NEEDY.

Father Havermans was at one time the possessor of considerable wealth, but it was at the disposal always of the needy. He worked hard all his life and success crowned his efforts. To that, many who have been benefited can attest. He was imbued with cordial sympathy and generosity and his demeanor was so gentle and kind at all times as to attract. Benevolence was one of the chief characteristics of his nature and it seemed impossible for him to turn from a plea. Every cause for the elevation of humanity had an advocate in him. He was true and faithful to all his priestly duties, to his fellowmen, to his Creator and to himself.

La Patrie Right After All ONLY ITS STRICTURES APPLY NOT TO Catholic Schools, BUT TO RURAL PUBLIC SCHOOLS Taught By Ignorant Girls.

Letter of a non-Catholic to the Free Press. Sir,—I deem it my duty to write this open letter to the department of education and in the public interest as well, for I believe it is a matter above all other questions that at once requires the most serious consideration of the authorities charged with the educational affairs of this province. It is one of the most impor-

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REV. J. M. MCGUCKIN, O. M. I., Rector.

tant duties that devolve upon us the matter of the looking after the education of our children. What is the country going to come to if the children are not going to get a better education, and better facilities than they are at present receiving, under the present system we have now in vogue? I regret very much indeed that I have to write this letter. I do not write it for malice to anyone, but I believe the time has come for the department of education to act, and do something and see that our children are being given a good education, and that none but thoroughly qualified and trained teachers be allowed to take charge of any school. The majority, I believe, of country schools in this province are in charge of young boys and girls, far too young and inexperienced to be allowed to take charge of any school. Great numbers of them have had practically no training, not qualified, but still they are allowed by the educational authorities to teach. This is very wrong. In Great Britain this is not the case, it would not be permitted, none but grown up persons, thoroughly trained and qualified, take charge of children in the schools, as a young man or woman must first become a pupil teacher, and work his or her way up to the highest position of schoolmaster, or principal as you call it here, I think. A teacher should be thoroughly trained and qualified before he or she is allowed to take charge of any school in Manitoba. Young persons, if possible, should not be allowed to take entire charge of any school. This is as it ought to be in the near future. Great Britain's schools are a credit to the government and the country. Manitoba's (country schools I refer to generally) are in most cases a disgrace to the province and its people. I do not wish to be understood to mean that they are badly managed altogether, but that the country schools are not provided with proper teachers, and that the education of the children is being neglected by the authorities that should look after this. The schools are very seldom inspected by the government; they are indifferent and care little about them, and so they are not inspected from time to time as they should be. In Great Britain, I believe, the schools are inspected by the government inspector, quarterly, if I am not mistaken, but, anyway, oftener than they are in this country. In Manitoba there is no system at all; the inspector visits a school perhaps once a year, or once in two years, or perhaps seldom, if ever at all. This is very bad; a disgraceful state of affairs indeed. I sometimes wonder what an inspector is for. School trustees give their services for nothing, and they cannot be expected (and sometimes they are not qualified to find out for themselves) to keep visiting schools, to see if the children are being taught as they ought to be. The government have a school inspector appointed in each division. Why do not they have a better system, and have each country school thoroughly inspected like they are in Great Britain, at least twice a year? Another thing I find, that the children in country schools are being taught a lot of nonsense, instead of something that will be of some service to them in the future, such as reading, writing and arithmetic, etc.

What is the good of filling them up with a lot of humbug, such as chemistry, and flowers and weeds, something that may very likely be of no use to them afterwards. If it were music, no one should have cause to complain. As an instance, I will give our school, in particular. The government sent the trustees a year or more ago, a chemical box, deducted \$6 or more from our grant and this year the government sends the trustees a portfolio of flowers, and further deducts \$2.50 from the grant of this year. They are both not needed in our school, and perhaps never will be. The trustees never asked for them; they are not of use to them, but still they are compelled to pay for them. It is a foolish waste of public money, and should never have been brought out. Our children being taught this nonsense are really wasting time. School

hours are short enough. Teach something that will be of some use to a child after it grows up. Let them have reading, writing and arithmetic etc. I will add music; teach them that well, but by all means, let us have better teachers in our schools, a better system of inspection, established and it will be better for all concerned.

GEORGE HOWARD,

Trustee and Sec.-Treas., Ladyman, S. D.

Cromwell, Man., Aug. 16.

Mr. A. H. Atteridge.

The following is from the N. Y. Catholic News.

A journalist who had been slandered undoubtedly because he is a Catholic and an Irishman has won a splendid victory in the English courts. The gentleman is Mr. A. H. Atteridge, at one time connected with that excellent journal, the Liverpool Catholic Times. He went to the Soudan as the war correspondent of the London Chronicle, and in that capacity distinguished himself by sending the best description of the battle of Firket printed in any London paper. It seems that the Soudan correspondent of the London Times, a man named Knight, persecuted Mr. Atteridge in camp, and wrote to England letters in which he accused the Chronicle correspondent of inhumanity to a comrade and cowardice under fire. That Mr. Atteridge's religious belief was obnoxious to Knight is evident from the fact that he sneeringly referred to the former as "praying to his God." On his return from the Soudan Mr. Atteridge brought suit for libel against his persecutor, and after a trial that attracted much attention in London Mr. Atteridge was completely vindicated the jury rendering a verdict for the full amount of damages asked by him, £1,000. Hereafter Knight will, no doubt, control his pen, if not his temper. He has found that, as his own paper learned years ago, it is a costly business to slander Irishmen.

NORTHWEST REVIEW note.—Mr. A. Hillyard Atteridge is one of the ablest magazine and cyclopedia writers in England. He is the author of the article on "Gunnery," and several others in "Gunnery Cyclopedia." He entered the Society of Jesus some twenty years ago and was for a time editor of the great London Catholic magazine, "The Month." When he withdrew from the Jesuit Order he was not a subdeacon and could therefore be relieved from his vows. To those who knew Mr. Atteridge as the kindest and most considerate of men, the accusation of inhumanity to a comrade is preposterous, and so the English courts, we are happy to see, decided.

GOOD EXAMPLE.

The general intention of the League of the Sacred Heart for August is: "The Apostleship of Good Example." It is astonishing that so many attach little importance to good example, and in consequence we may believe that the loss the Church suffers is due in a great measure to the negligence of Catholics, who in place of edifying their neighbors scandalize them by irreverent words and scandalous deeds. If every Catholic will give his acquaintances a good example the converts will soon be numbered by thousands.—CHURCH NEWS.

Boston Culture.

She had just returned from a visit to Boston. "Is it true," asked an acquaintance "that there is an air of culture and educational refinement plainly noticeable in the speech of Boston residents?" "My dear," she replied impressively, "even the owls around Boston hoot 'To whom,' instead of 'To whom,' as they do in the west."—Chicago Times-Herald.