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"AD MAJOREM DEI GLORIAM."

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SAND CASTLES.

I watch the children on the shore,
With pail and spade at play;
I watch, and threescore years and more
Seem but as yesterday.

I watch them digging dike and well;
Mole, bulwark, bastion brave,
With shining pebble, weed and shell,
Oppose the hostile wave.

Beneath the sun their red towers rise,
With walls embattled wide;
A kerchief on their flagstaff flies,—
I watch the turning tide.

Their glaucs glitter, fenced with stone,
Alternate black and white;
To them both seem alike unknown,
The coming sea and night.

They cannot think their castle's port
Is fenced around in vain;
They toil as though their tiny fort
For ever would remain;

Nor dream their ramparts must decline,
Which now so boldly stand,
And that to-morrow's sun will shine
But on the bare wet sand.

Ah, idle work! and yet I think
They are as wise as we,
Who build our castles on the brink
Of a more awful sea.

—James Mew, in the Pall Mall Magazine.

PAROCHIAL FREE SCHOOLS.

Archbishop Ireland Inaugurates An Excellent Educational Experiment.

From the Catholic Columbian.

On account of his stand on the public school question and his advocacy of what is known as the Faribault plan, Archbishop Ireland's position in regard to parochial schools has been misunderstood in a great many quarters. His aim is to establish free schools for Catholic children, and since experience has proved that the public schools are not Christian schools, then the Christian schools must be made public or free schools. In accordance with this determination on the part of the Archbishop, he has issued the following circular letter to be read in all the diocesan churches:

THROW OPEN THE DOORS.

Brethren: We beg leave to make known to you some regulations which, upon the advice of our clergy, we have resolved to put into force in regard to parish schools.

A serious obstacle hitherto to the growth and prosperity of parish schools has been the payment of a monthly stipend by the pupils. True, children unable to make this payment were exempt from it. But this very exemption brought into the school a distinction between pupils. The schools have suffered in many ways from the requirement that even those who were able to do so should pay for their children's tuition. And then, after all due efforts made in collecting the stipend, the amount received during the year fell far short of the amount which had to be expended for the maintenance of the schools, and pastors were compelled to have recourse to extraordinary measures to make up the usually large deficit.

Henceforward the parish schools in English-speaking parishes will be free to all pupils attending them. No stipend will be exacted or received from any pupil.

We are confident that this regulation will be pleasing to pupils and to parents, and will result in a notable increase in the attendance upon our schools. Parents will see in this regulation a new evidence of the zeal of their pastors for Catholic education, and of their willingness to do all that is possible to meet the wishes of the people.

From this regulation we except the Cretin school for boys under the charge of the Christian Brothers. This school is less a parish school than a general school for the boys of the whole city of St. Paul, and for this and other reasons must be treated differently from our other schools.

HOW EXPENSES WILL BE MET.

Of course, the expenses of maintaining the schools must be provided for in some way. Pastors will take the amount of those expenses from the regular church receipts of the parish, or will rely upon extraordinary measures which their own judgment may commend. Catholics will, we are very sure, co-operate with their pastors in maintaining the parish schools. The proper view to be taken of

the Catholic school is to regard it as a great religious work, in which all are concerned, whether they have or have not children attending it. The Catholic school,—the future will prove it beyond a doubt,—is the most fruitful of all institutions for the preservation and perpetuation of the faith in this country, and the Catholic who takes a deep and abiding interest in his religion will love the Catholic school and prove his love for it by his generosity toward it.

FOR POOR AND UNPROVIDED PARISHES.

Not a few of the parishes in the cities of St. Paul and Minneapolis have no schools, and are for the present so situated that they cannot hope to have any for some time to come. This fact, however, does not absolve parents living in those parishes from the duty of giving their children a Catholic education, nor does it absolve the pastors of those parishes from their duty to urge parents to provide for children the blessing of a Catholic education. Hence this second regulation is made, and will be enforced. Existing parish schools will be open, free of charge, to all children, in whatever parish these may live. Pastors having no school of their own will urge the children of their parishes to attend the schools in the neighboring parishes. The members of the diocesan school board will ascertain what sum should be paid by a parish in which there is no school, for the tuition of its children in a neighboring parish, and that sum must be duly paid over to said neighboring parish. All parishes, in other words, must provide for the education of the children within their limits, either by building up schoolhouses of their own, or by contributing in aid of schools in which their children are instructed.

THE GOOD STANDING OF CATHOLIC SCHOOLS.

We take the occasion to pay a just tribute of praise to our parish schools, and to the devoted and self-sacrificing Sisters who are in charge of them. Of the efficiency of these schools there is no doubt. The teachers are thoroughly equipped for the duties which they assume, and the results of their work are seen in their pupils, who in their scholarly attainments compare most favorably with the pupils of other schools.

We recommend to Catholic parents throughout the whole city of St. Paul the Cretin school for boys, in charge of the Christian Brothers. The pupils of the Brothers speak sufficiently for the school; no other testimony is needed in its favor. The Christian education of our boys is a matter in which the Church is vitally interested. Parents should not neglect it, when such a great opportunity of securing it is offered in the Cretin school.

We had, until very recently, hoped that this present year would witness the opening of a similar school in Minneapolis by the Christian Brothers. The matter, however, is only delayed, and we have the positive promise of the Rev. Superior of the Christian Brothers that we shall have a school for boys opened under their charge in Minneapolis by September, 1897.

THE GREATEST BLESSING OBTAINABLE.

Of the inestimable blessings of a Catholic education for their children, we need say but little to Catholic parents. The experience of long years has taught me that nothing takes the place of the Catholic school in the education of youth. Pupils of Catholic schools learn thoroughly their religion, and are made to practice it in daily life. If the faith of your children is to be with them a strong and living faith when they have grown to manhood and womanhood, it must become to them now, as it were, a second nature. This is what is done by a Catholic school. Faith is there grounded into children, so that it never leaves them afterwards. Catholic parents should rejoice when the opportunity is offered them to send their children to a Catholic school. A Catholic education is the greatest blessing they can confer upon their little ones. We appeal most earnestly to the faith of Catholic parents in St. Paul and Minneapolis, to their love for the souls of their children, to send those children, as far as it is at all practicable, to Catholic schools.

Praying God bless you, brethren, I am very sincerely,

JOHN IRELAND,
Archbishop of St. Paul.

The Dublin Convention.

It is too soon yet to determine what the success of the recent Irish Convention may be. That will depend entirely upon the good sense of the people of Ireland. One thing at least it has done: it has shown who among the warring Irish leaders are Ireland's true friends and who are traitors to her cause. It has proved a veritable Judgment of Solomon upon the rival claimants for the Irish leadership. Mr. Dillon, like the real mother in that case, was willing to forego his claim to save the national life of his country. Not so with Messrs. Healy and Redmond. Each of these, like the false claimant before the court of the Wise Man, would rather see Ireland cleft in twain and one of its bleeding sections given into their keeping than to have it pass whole and united out of their hands. With Dillon his country was first: with the others their own petty jealousy and insatiate ambition. This revelation should make it an easy matter for the Irish people to judge between the rival parties; and as the coalition of these has been proven to be impossible, the extermination of the implacable factionists is the only course that remains.

If any doubt could possibly remain as to the duty of the Irish people to suppress Timothy M. Healy and John Redmond, it would surely be set at rest by the words of Mr. Joseph Chamberlain in New York the other day. The sentiments of the brilliant Colonial Secretary on the question of Home Rule for Ireland are well known. His desertion of Mr. Gladstone on that question long ago earned for him among the people of Ireland a scriptural prenomem which is much less honorable than that given him at baptism. Perhaps there is no living man whose name is so cordially hated of the Irish as that of the able and not over scrupulous Liberal-Unionist leader. This, then, according to a New York press reporter, is what Mr. Chamberlain thinks of the Irish convention and the rival leaders:

"That is Dillon's convention. It is not Healy's. Without Healy the Irish party would be similar to Hamlet without the prince. The convention is simply Dillon's conceit. Healy and Redmond are accepted as the better quality of Irishmen by Irishmen."

As to what constitutes the better quality of Irishmen, opinions will doubtless differ; and very few men of that nationality will be found willing to accept that of Mr. Joseph Chamberlain upon the point. But it will surely be interesting to all Irishmen to know, what most of them were probably already well aware of, that the work that Messrs. Healy and Redmond are doing commends itself so heartily to one of the arch-enemies of their country. It makes the duty of all Irishmen with respect to those gentlemen very clear.—The Casket.

An "Ex-Priest" Converted.

The Catholic Union and Times gives space in its latest issue to an article which proves that "while the lamp holds out to burn the vilest sinner may return." Henry Anthony Koehler, widely advertised by the A. P. A. and by a certain class of Protestants as an "ex-priest," has repented of his slanderous and salacious sermons and statements, written a voluntary retraction and sworn to it in the presence of a notary public. This unfortunate man has been for more than two years an enemy of truth and decency in the hands of the vilifiers of the Church and has delivered lectures and sermons innumerable against monastic and conventual life and the practices of the Catholic Church. Many Baptist ministers of Buffalo gave him public endorsement, and were not ashamed to lend their churches as audience houses for his filthy discourses, even though his love for drink had more than once landed him behind the bars of the police station. He claimed to have been a Franciscan monk in Cincinnati for about twenty years, "but left the order and the church on account of its corrupt practices."

The grace of God has at length overtaken the pitiful victim of his own vices and in his sworn statement, published in the Union and Times, he confesses that,

far from being a priest, he has been a Protestant minister for thirty-five years, and became a Catholic only on June 22, 1896. He acknowledges the falsity of his former accusations against the Church and her ministers, denounces the A. P. A. as a dangerous body, begs pardon of God, the Church and all Catholics for the scandal occasioned and offers to do anything in his power to atone for his offences. All this in an open letter to Very Rev. James A. Lanigan, administrator of the diocese of Buffalo, to which is attached the oath administered by a notary.

It is to be hoped that the repentant Koehler will be able to persevere in the straight and narrow way into which the mercy of God has permitted him to walk.

Catholic Increase.

The statement was made in our columns a week or two ago that there was a five-fold increase of the Catholic population in non-Catholic countries throughout the world since the beginning of the present century. The following are the statistics as given by the Economiste Francais, a journal, says the Liverpool Catholic Times, which is certainly not addicted to exaggerating Catholic gains:

	In 1800.	In 1890.
Germany (Catholic).....	6,000,000	16,000,000
Switzerland.....	350,000	1,080,400
Turkey in Asia and Europe.....	631,000	1,298,475
India.....	475,000	1,692,837
Indo-China.....	310,000	690,772
China.....	187,000	676,490
The United States (now ten millions).....	61,000	7,877,270
Canada.....	120,000	2,000,000
The Antilles and British Guiana.....	119,000	337,750
Oceania.....	2,000	2,000,000
Africa.....	47,000	3,000,000
England and Scotland.....	120,000	1,690,921
Holland.....	350,000	1,441,832
Russia (Poland not included) about.....	20,000	2,985,519
	8,832,900	42,728,745

The greatest increase is in Canada, Great Britain, the United States, Africa, Russia and Oceania. In many of these countries, notably the United States and Australia, it has been largely due to immigration. It would be interesting to compare the proportionate growth of the Catholic population to the whole population in these countries, but we can find census returns of the latter for the first years of the century only in the case of England and Scotland. The combined population of these two countries in 1801 was 10,500,000; in 1890, it was something over 30,000,000 a three-fold increase in that time. On the other hand, there were more than fourteen times as many Catholics in Great Britain in 1890 as there were at the beginning of the century. In the 61 years between 1829 and 1890, the population of Holland increased considerably less than twofold, being in the former year 2,613,488, and in the latter something short of 4,000,000. The Catholic increase in that country in the period between 1800 and 1890 was nearly fivefold. There were more than three times as many Catholics in Switzerland in 1890 as there were in 1800, while the whole population increased by less than one-fourth in the last forty years of that period. In 1850, it was 2,392,740; in 1890, 2,914,000. The growth of Catholicism in Russia, despite the persecution to which it has been subjected, is phenomenal.—Casket.

The Vice Rector of Ottawa University.

The elevation of the Rev. M. F. Fallon, O. M. I., to the vice-rectorship of the University of Ottawa is a subject of congratulation not only to the recipient of the honor himself, but to the institution and its patrons and the cause of Catholic education in Canada generally. Father Fallon, who has been a professor in the University for several years, is a young man of great zeal and of lofty ideals, with a consuming desire to see the higher things of the mind prized by the Catholics of Canada. It is very largely to him that the University owes the excellent college magazine, The Owl, which has done so much to give a literary tone to the institution. No Catholic in Canada has a keener appreciation of the necessity for a strong and reputable Catholic press, or a more indignant scorn of the character of many of the journals that are published under the name of Catholic papers, than Father Fallon. The new appointee will, owing to the illness of the Very Rev. Father McGuckin, Rector of the University, have the control of the institution largely in his hands, and it is needless to say he will make his influence felt for good.—Casket.

The University of Ottawa.

The Catholic University of Ottawa began its 49th scholastic year on Wednesday, the 2nd of September. The following is the list of the Faculty and professors in the various courses. All are members of the Oblates of Mary Immaculate:

Rector, Very Rev. J. M. McGuckin.
Vice-Rector, Rev. M. F. Fallon.
Secretary, Rev. H. A. Constantineau.
Treasurer, Rev. A. Martin.

ARTS AND COLLEGIATE COURSES.

Prefect of studies, Rev. W. J. Murphy.
Professors of Philosophy, Rev. C. Gohiet, Rev. W. Patton.
Professor of Physics and Astronomy, Rev. W. Murphy.
Professors of English, Rev. M. Fallon, Rev. C. Sloan, Rev. L. Tighe.
Professors of Greek, Rev. H. Gervais, Rev. W. Patton, Rev. C. Gauvreau.
Professors of Latin, Rev. N. Nilles, Rev. A. Antoine, Rev. W. Howe, Rev. H. Gervais, Rev. E. David.
Professor of French, Rev. C. Gohiet, Rev. L. Lacoste, Rev. Father Dubruil.
Professors of Mathematics, Rev. A. Antoine, Rev. C. Sloan, Rev. A. Lajeunesse, Rev. J. Gillis.
Professors of Natural Science, Rev. C. Gauvreau, Rev. A. Lajeunesse.
Professors of History, Rev. N. Nilles, Rev. W. Patton, Rev. W. Howe.
Professors of Music, Rev. O. Lambert, Rev. A. Lajeunesse, Rev. W. Kulavy.

COMMERCIAL COURSE.

Prefect of studies, Rev. A. Henault.
Professors of English, Rev. L. Tighe, Messrs. Ryan, Calvin, Kingsley, O'Reilly.
Professors of Mathematics, Messrs. Fleury, Clancy, O'Meara, Payment.
Professors of History and Geography, Messrs. Ryan, Calvin, Kingsley, Fleury.
Professor of Commercial Law and Commercial Geography, Rev. D. A. Sullivan.
Professors of Bookkeeping, Rev. J. C. Duffy, Rev. D. A. Sullivan.
Professor of Physics, Rev. J. C. Duffy.
Professors of French, Rev. T. Campeau, Rev. N. Rouzeau, Rev. J. Benoit.
Professor of Writing and Drawing, Rev. A. Lajeunesse.
The school year at Ottawa covers a period of ten months, with a vacation of three weeks at Christmas.

Lectures on the Beach at Hastings.

The recent prominence of the vexed question of the Reunion of Christendom (says the Hastings Observer of Saturday last) has resulted in the formation of a band of Catholic lecturers, who with the approval of Cardinal Vaughan, and under the direction of his brother Mgr. John Vaughan, have for the past few months been delivering lectures in the London parks and other public places. These lectures have created considerable attention, owing to the lecturers being men of education and culture, drawn mainly from the ranks of the legal and other professions. Mr. Lister Drummond, barrister-at-law, well known as a constant visitor to this town, is one of the leading lecturers, and on Sunday evening gave the first of a course of lectures on the beach. In his opening remarks Mr. Drummond said that the Reunion of Christendom, with the Roman Church excluded, could hardly be considered a re-union at all, even if it could be carried out; but it was perfectly plain that as long as the English people retained the erroneous notions of the doctrine and practices of the Catholic Church which they had imbibed from the prejudiced teaching of those who knew nothing whatever about either, Re-union was out of the question. The lectures he proposed to give were an attempt to remove at least some of these false ideas. All he asked for was a fair hearing, and he had little doubt that as an Englishman, speaking to Englishmen, he should obtain it. Mr. Drummond then explained the doctrine of the infallibility of the Pope.

Mr. Drummond's address was listened to with marked interest and attention by a large audience, perfect order and good feeling being maintained throughout the proceedings. Questions were invited by the lecturer but none were asked.