

**NORTHWEST REVIEW**

PRINTED AND PUBLISHED EVERY  
TUESDAY

WITH THE APPROVAL OF THE ECCLESIASTICAL  
AUTHORITY.

At St. Boniface, Man.

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Editor-in-Chief.

Subscription, - - - \$2.00 a year.  
Six months, - - - - - \$1.00.

The NORTHWEST REVIEW is on  
sale at R. Vendome, Stationer, 290  
Main St., opposite Manitoba Hotel, and  
at The Winnipeg Stationery & Book Co.,  
Ltd., 361 Main Street.

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**Northwest Review.**

TUESDAY, JULY 12, 1893.

**CURRENT COMMENT.**

The Holy Father, says the  
Western Watchman, has sent  
word to the papers through his  
chief physician that he will die  
no more for the present; that he  
means to die only once, and that  
when he does die he will not  
attempt to withhold the news from  
the world.

For the fourth time in success-  
ion Messrs. Daniel McIntyre and  
J. D. Hunt been elected by the  
teachers of the Province to repre-  
sent them on the advisory board,  
the first named for the eastern  
and the latter for the western  
division. Both gentlemen had  
large majorities over other nomi-  
nees.

**Sacred Heart Review.**

Some of our separated bre-  
thren who have been brought  
up on missionary stories about  
the ignorance of Catholic con-  
verts to the faith, and their de-  
scendants in China, will be sur-  
prised to learn that the new  
Chinese ambassador to France  
is a Catholic, and that his an-  
cestors have been Catholics for  
over two centuries. For fear  
that they may think he is an  
Englishman or an American of  
English ancestry in disguise we  
give his name. It is Tsching-ta-  
jen. There is nothing Anglo-  
Saxon about that.

**The Brandon Sun.**

The editor of the Northwest  
Review is away for his holidays  
and some St. Boniface sophomore  
is wielding the pen judging from  
a recent editorial on "Normal  
School Training." The writer's  
comments on Hegel, Rosenkranz  
and Rousseau show not only  
that he has no knowledge of the  
history of education, but also  
that he is as ignorant of the  
philosophy of history as he is of  
the history of philosophy. The  
editor should not leave a boy to  
do a man's work."

The Brandon Sun will have it  
that the article referred to above  
must have been written by some  
second year University student  
in the absence of the editor of  
the NORTHWEST REVIEW. Per-  
haps was the editor himself of  
the Brandon Sun absent when  
the above juvenile criticism did  
find room in its columns. But  
whatever the case may be, we  
wish to state here that the ar-  
ticle which the Brandon Sun  
makes so little of, was written  
by one of the best scholars of  
Manitoba and we are not afraid  
to say so.

Should the Brandon Sun have  
at its service some equally able

contributor, it would certainly  
have treated the article in a  
manner more worthy of its re-  
aders.

"The editor" (of the N. W. R.)  
says the Brandon Sun, "should  
not leave a boy to do a man's  
work." We answer by saying  
that the Brandon Sun should  
not allow any man on its staff to  
play the part of a boy in a ques-  
tion of so momentous a bearing,  
as the one at issue on "Normal  
School training."

**Free Press June 30.**

Manitobans will feel as if they  
are getting in closer touch with  
British Columbia in politics,  
when they see the old familiar  
names, "Hagel and Martin," fig-  
uring conspicuously as actors in  
them. They will not be surprised  
that they are opposed to each  
other. It would be hard to con-  
ceive conditions under which it  
would be possible for those two  
to become political bedfellows.  
Perhaps if they were to move  
out into the Pacific; up to Priby-  
loff, for instance, or across it to  
Korea, their natural antagonism  
might cease, and, by embracing,  
demonstrate that water and oil  
will mix after all.

**Ave Maria.**

It is not dogmatic truth alone  
which has suffered from the Pro-  
testant principle of private judg-  
ment: the clear dividing line be-  
tween moral right and moral  
wrong has been hopelessly  
blurred in many of the sects.  
Divorce is approved and smok-  
ing set down as sin; and at a  
general church council of the  
Dunkards, held in Chicago last  
month, the question of conform-  
ing to modern fashions of dress  
aroused much discussion. But-  
tons have long been a bone of  
contention among the Dunkards.  
It seems almost a caricature up-  
on the council to say it, but it is  
the plain truth that learned  
doctors disputed with one another  
as to whether it is lawful for a  
Christian man to wear collars  
and neckties! Belts are an  
abomination.

**CATHOLICITY VERSUS  
PROSPERITY.**

Just at present the Spanish  
American War and the unvary-  
ing success of the American  
arms, serves as a pretext for  
the reappearance of an oft quot-  
ed absurdity that Catholicity  
and Worldly prosperity never  
go hand in hand.

It would hardly be worth our  
while to pay attention to such a  
statement, were it not that Pro-  
testants and Non-Catholics at-  
tempt to bring it forward as an  
argument against the truth of  
our Religion.

Let us therefore look into the  
matter a little. "How," they say,  
"do you account for the fact  
that where-ever Catholicism is  
the State Religion, there you  
find incompetency and weak-  
ness?" and they direct attention  
to Spain as bearing out their  
case.

Now at first sight there may  
seem to be some truth in this  
charge as brought against Spain,  
in as much as Spain is a Catholic  
country and certainly Spain  
does seem incompetent and  
weak, but this mirage resembling  
truth does not stand much  
looking into.

A very simple little question  
completely dissolves it and the  
question is this—Was Spain less  
Catholic in the days gone by  
when she was the first power in  
Europe?

We have never even heard  
the bald statement of such a  
contention.

So much then for the truth of  
their contention, as applied to  
Spain, but now we have to deal  
with a much graver charge, that  
attacking our religion.

And perhaps the best way of  
giving proper consideration to  
their charge is to assume the  
truth of the statement that  
Catholicity and Worldly prospe-

riety do not go hand in hand,  
which brings us to the fact that  
Worldly prosperity is in their  
statement put forward as test by  
its presence or absence, of the  
truth of our Religion: which  
the Jews took when God the  
Son came on earth.

And to think that here in this  
nineteenth century, such a flimsy  
piece of argument can be put  
forward by people who ought to  
know so much better.

In reality it amounts to the  
bringing forward of a temporal  
fact and arguing from it to an  
eternal one; and the logical ab-  
surdity of arguing from a particu-  
lar to a general statement, is  
only a minor absurdity compar-  
ed to it.

Our temporal life comprising  
our welfare and worldly prospe-  
rity, is so exceedingly short  
and of such little account, com-  
pared to our Eternal life compris-  
ing the state of our soul, that it  
maybe said to be a negligible  
quantity, and yet the individuals  
to whom we are alluding bring  
forward this shallow considera-  
tion, this mere matter of worldly  
prosperity as an argument a-  
gainst the truth of our Religion  
which is the ground work of  
Infinity.

So that even admitting all  
that Non-Catholics say admitting  
that Worldly Prosperity and  
Catholicity are never found to-  
gether no argument based on  
this can be sustained for an in-  
stant and when we cannot ad-  
mit such a statement, because it  
is false as we have shown, no  
basis of argument exists.

Bearing upon this question,  
we might bring forward many  
instances of countries in the  
past who were Catholic and  
who stood in the fore front of  
worldly affluence and achieve-  
ment, but we prefer to mention  
an instance in the present, viz.  
Bavaria, where Catholicism is  
dominant and where the people  
are amongst the most enlight-  
ened and prosperous in Europe.

The records of the Franco  
Prussian War bear testimony to  
their Military Genius, and in  
Germany they are looked upon  
as the foremost Kingdom in the  
Empire.

So that even the statement can  
be disproved with evidence from  
the present day: no need for us  
to turn to History to bear us out,  
to drive into the past to array an  
overwhelming mass of dead and  
gone facts on our side.

The real truth of the matter  
as regards Spain is that Nations  
are subject to what seems a law  
without exception, a law which  
affects individuals as well as  
Nations unfortunately, a law  
which may be described as the  
law of Ups and Downs, and just  
now Spain is obedient to the  
Downs.

**REPORT OF EXPENDITURE  
FOR THE SUPPORT OF  
THE CATHOLIC SCHOOLS  
OF MANITOBA  
FROM 1st JAN. TO 30th JUNE  
1893.**

From the 1st Jan. to the 30th  
of June, A. D. 1893. There was  
paid to the Catholic Schools of:

St Adolphe	\$ 160.50
" Ann	" 200.00
" Alphonse	" 126.00
" Boniface	" 312.50
" Charles	" 35.00
" Eustache	" 356.40
" Joachim	" 160.00
" Lazare	" 50.00
" Laurent	" 100.00
" N. D. de Lourdes	" 300.00
Lasalle	" 49.00
St Malo	" 50.00
" Norbert	" 240.00
Oake Lake	" 75.00
St. Pierre	" 100.00
" Frs. Xavier	" 200.00
Pancreak	" 75.00
St. Rose du Lac	" 85.00
Selkirk	" 75.00
Winnipeg	" 1032.00
Ecole Normale	" 130.00
Building and repairs	" 414.13
	<b>\$426.65</b>

This amount added to the  
large sum of \$9866.37 already  
accounted for in the North-West  
Review issue of the 23th of June  
ult. will show that from the 1st  
Jan. 1897 to the 30th of June  
1898, a total expenditure of  
\$14193.02 of alms so generously  
given by our sympathisers of  
the Eastern Provinces, was made  
for the support of the Catholic  
Schools of Manitoba. Again with  
hearts overwhelmed with grati-  
tude we thank all who have thus  
extended to us the hand of sweet  
charity; and to God we fervently  
pray to give them the hundred  
fold return.

Now a word of explanation as  
to how we have distributed those  
alms, would seem to be in order.  
All our schools have not received  
for each school exactly according  
to the number of teachers em-  
ployed and the pupils enrolled,  
but only according to pressure  
of circumstances.

It may be remarked for instance  
that the allowance made to the  
Winnipeg schools by far exceeds  
that made to any other group  
of schools. There are some very  
good reasons, we believe, for  
this: 1<sup>o</sup> Winnipeg alone has  
furnished nearly the one fourth  
of the total number of the children  
attending schools; 2<sup>o</sup> owing  
to more advanced grades  
of pupils we have had to pay  
higher salaries in the  
city than in the country; 3<sup>rd</sup> the  
Catholics of Winnipeg have had  
more to suffer from the working  
of the Manitoba school law of  
1890, than any other locality in  
the Province. For not only our  
private property but our schools  
themselves and the adjoining  
play-grounds have been taxed  
for both Municipal and Public  
school purposes. Year after year  
we have had to contribute from  
\$4000<sup>00</sup> to \$5000<sup>00</sup> to the treasury  
of the Winnipeg school Board.  
Those who know the financial  
standing of the Catholics of the  
City will no doubt easily realize  
under what straining difficulties  
we have been placed thereby.

Out in the country our people  
have not had near so much to  
suffer for the simple reason that  
in many districts, where the  
settlers are almost exclusively  
Catholics, there were only very  
few public schools to supports,  
and where more did exist, they  
could not be compared with the  
Winnipeg schools either as to  
number of buildings or running  
expenses. Moreover as the taxes  
in the country are levied on all  
the property within each munici-  
pality even for school purpose,  
it followed that since 1894 in  
Catholic centres at least the rate  
of School taxation hardly ever  
came up to more than 2 mills.  
on the \$., whilst here in the city  
it has reached as high as 4.25 mills.  
on the \$. Therefore more than  
any where else did we in  
Winnipeg experience the burden-  
some results of the working of  
the law. We have as a consequen-  
ce received a larger share of the  
alms that came to us from chari-  
table friends of education, but  
we dare say that greater is our  
gratitude also towards our bene-  
factors.

We now look with eager anxiety  
and longings for a new era, be-  
cause we cannot reconcile our-  
selves to the idea that our fellow-  
citizens of the Protestant Majority  
will permit us to be much longer  
the victims of the great evil they  
have inflicted on us by the school  
Acts of 1890 and 1894.

We are not begging for mercy,  
but we simply appeal to the com-  
mon sense of justice and equity  
which should rule every where,  
and which the constitution of  
the land says we have a right to  
expect that it should rule here  
also,

Alp. A. Cherrier P.P.  
Supt. of Cat. Sch.

The Rev. Father Gaisford  
of Dauphin. Where he has charge  
of a boys home, left last week  
on his way to England. We  
wish a happy journey, with a  
successful stay in his native  
land and a prompt return to the  
home of his adoption.

**CONFIDENCE IN MARY.**

**Catholic Mirror.**

A Scotch bishop was making  
a visitation of his mountain dio-  
cese on foot. In a thick forest he  
lost his way. At last he came to  
a cabin in which a poor family  
was living. As he wore a large  
cloak, they did not see his clerical  
dress. They received him  
hospitably, and invited him to  
partake of the evening meal.  
They gave no signs of their faith.  
A shade of sadness brooded over  
them. He remarked this, and  
was told that the father lay in  
the next room dying, but refus-  
ing to believe it. The bishop  
asked to see him, and finding  
him in a dying condition, tried  
to make the sick man realize it.  
"No, I won't die it's impossible."  
The bishop asked the reason.  
The sick man looked at him  
sharply, and said: "Are you a  
Catholic?"

"I am," replied the bishop. "I,  
too, am a Catholic," said the dy-  
ing man. From the day of my  
First Communion until now,  
I have never failed to ask the  
Blessed Virgin daily for the  
grace of not dying without a  
priest. Do you believe that god  
mother would not grant it? No,  
it is impossible. I won't die."  
"My child," answered the bishop,  
"your prayer is granted. I am  
not only a priest, but your bis-  
hop." The sick man cried out in  
a transport of joy: "O, Mary, my  
dearest mother, how I thank you."  
He then turned to the bishop  
and said: "Hear my confession,  
for now I am going to die." A  
short time after he died, resigned  
to the will of God.

"Thee! standing loveliest in  
the open heaven  
Ave Maria, only heaven and  
thee!

**Lawlessness in Children.**

**Sacred Heart Review.**

A correspondent of the Spring-  
field REPUBLICAN complains  
that numberless parents in Mas-  
sachusetts do not realize, nor  
assume, the responsibility which  
is theirs. This is, of course, a  
great detriment to children who  
become lawless and unmanage-  
able, and justifies the correspon-  
dent in saying that the argu-  
ment that they are only children  
is fallacious, and in continuing  
as follows: "The very fact of  
their youth makes it imperative  
that then they should be taught  
better, for a few years of non-  
interference with these liberties  
which, by right, do not belong  
to them, not only induces a  
worse encroachment upon the  
liberties of others, but causes  
them to resent any effort to  
rectify them, as an encroach-  
ment upon their right to do as  
they please. Some will say,  
when the boys are a little older,  
and manly pride possesses  
them, they will cease their  
lawlessness. Really this is a  
good deal like allowing children  
to play with fire and poison,  
comforting ourselves with the  
assurance that eventually they  
will learn that fire burns and  
poison kills." The writer calls  
for the formation of a society to  
discourage any overt act on  
the part of children. It strikes  
us, however, that if religion  
were taught in the public  
schools generally there would  
be no need of such an associa-  
tion. Lawlessness comes from  
bad morals, and you can not  
have good morals without reli-  
gion.

Many have regretted that the  
bad weather of last week should  
have prevented them from at-  
tending the Golden Wedding of  
Mr. and Mrs. J. Bte. Desautels  
at Ste. Anne des Chênes. Those  
who went say that the feast  
was grand. Mgr. Ritchot V. G.  
P. A. Administrator was present  
at the Mass, which was celebrat-  
ed by the Rev. Father Amyot-  
O. M. I. The Rev. Father Lac-  
caese O. M. I. preached the ser-  
mon de circonstance.