

# Northwest Review.



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## BISHOP BAGSHAWE

### On Godless Board Schools.

#### Paganized Education And Its Results.

The bishop of Nottingham, in his Adv. M. pastoral, says: We are now anxiously waiting to know what measure of justice Her Majesty's government is prepared to make out to our Catholic schools. We need hardly exhort you to unite together in using all our energies to obtain from the Parliament that which justice strictly requires, viz., that Catholics, who at their own expense build and manage schools for their children, should have at least equal rights with the Dissenters and Infidels, who come upon the parish to build and manage schools for them at the expense of the rates. We should have thought that those who have spent, and are spending, millions of their own money upon the education of their children, had even a better claim to consideration than those who prefer to burden the public rates. The Board schools have cost the public for building and management forty-five million pounds; the Denominational schools have spent of their own money a far larger sum in the service of the public, without receiving a penny in return. The Board schools, moreover, receive public money for the teaching of the Board school Dissenting religion; but for the teaching of religion in Denominational schools not a single penny may be paid. Suffering under these grievous inequalities, we ask at least to have equal rights with Board schools to open our schools where we will, and to have the secular education given in them maintained and paid for out of the public money. The state makes education obligatory, and levies heavy taxes and rates for its maintenance. We who equally pay those rates and taxes have a right to equal liberty and equal maintenance. We are not to be heavily punished because we are Catholics, not School Board Dissenters; we are not to be still further fined and mulcted because we have already saved the state enormous sums. You will stand firmly, dear children, to these just demands. The Catholic bishops of England are again putting them forward in a new manifesto. We look to you to insist upon your rights, to put them forward and explain them in many public meetings, and to urge them upon all whom you may be able to influence. We have recently had public attention called to one of the consequences of the school Board system, the thought of which may well serve to stimulate our zeal. It is a foretaste and an evidence of what would be in our law if Christian teaching should ever have been successfully driven out of it by Godless Board schools, and Paganized ideas of morality have taken its place. We speak of the degeneration of children's manners and of the rudeness of school children, which have lately formed the subject of many articles in the public press. We have ourselves a pretty fair idea of the state of manners in our Public Board schools, both by many testimonies, and because we know to what excessive human nature tends in children who are brought up without any restraint of Christ an doctrine. We will, however, let one describe it who is a vehement public advocate of School Board education, and who therefore ought to know something of its results. His lordship then quotes the editor of the "Nottingham Daily Express," the Dissenting School Board organ in Nottingham, who, speaking generally of children attending public schools, says it is absurd to hope for improvement from the teaching the child gets in school. The child goes to school under compulsion; he hears his parents deplore, in terms more vicious than select, the arbitrary tyranny which deprives them, worthy souls, of a bread-winner; he looks upon the school, in nine cases out of ten, as a prison house, and on his teachers as slave drivers and ruthless taskmasters. We can quite believe, continues his lordship, what is said of the school and of its teaching, for a school from the teachings of which the doctrines of the Saviour to mankind are purposely banished, cannot possibly be any check or restraint upon the passions and evil inclinations of its pupils. It will teach them history, even Scripture history, all in vain. It is religion only that can reform the heart of man. But while we think thus of Board schools, and of the ruin which, if they prevail, they will occasion to the religion and morality of future generations, we were hardly prepared for such an account as yet of the dispositions and behavior of the vast majority of their

pupils. Nine out of ten, we are told, hate the schools, hate the teachers and despise the teaching. And yet, dear children in Christ, the men who advocate the schools which produce such lamentable results, do not appear to be ashamed of them! They appear to think it a fine thing that their boys should become like little Pagans, Spartans, or Romans; only let them be bold and high-spirited, and the Christian virtues matter but little; humility, obedience, docility, reverence for their elders and superiors, and charity and respect for God and man, may be obliterated from their lives. But if these people are contented, dear children in Christ, to bring up their own little ones in this semi-Pagan manner, have they a right to take our children from us that they also may be brought up in the same way and learn the same ideas and manners. For this especially, as well as for many other cogent reasons, will we strive might and main against the hideous cruelty and injustice which would force our children into a companionship so destructive to faith and morality. We want our children to be Christians, imbued with the soul-saving doctrines of Jesus Christ, and not with the ideas and principles of Pagans. If they are debased from the former, they will certainly imbibed the latter. No statute and no state law has a right to rob parents of their God-given right to educate their children in such a way as they believe will lead them to eternal life. Is the ridiculous plea that public money is spent on the schools to rob us of this precious right? Who pays the public money? Do we not pay our share of it, and have we not our right to share in the fruit? But pay or not pay, the solemn rights of parents come before the rights of government taxation or the so-called rights of a chance majority of ratepayers. God has given to parents their rights, and God alone can take them away. We want our children to be brought up as Christians, true disciples and followers of Jesus Christ, true imitators of the Holy Child Jesus. We have a right, then, dear children in Christ, and an urgent duty, too, to secure for our children at all costs Catholic schools in which Christian principles of modesty, reverence and obedience may be daily instilled into our children's minds, and in which they may be daily taught to love and imitate the sweet model for children our dear Saviour the Infant Jesus. We have seen how the Board school advocate professes, not only that the Board school can effect no improvement in this matter, but that it is absurd to hope for such a thing. We do not think this of our Catholic schools. We know that in them our children love, reverence and obey those who we really and effectually taught to respect over them by God, and to keep down and correct all tendencies to vulgarity, selfishness, insolence and the false liberty of an undisciplined life. Let use be determined, then, to strive our utmost to maintain just freedom and support for our Catholic Christian schools, and never to send our children elsewhere, if we can by any means avoid doing so.

## CARDINAL NEWMAN

### AT AN OLD IRISH WOMAN'S DEATHBED.

I have this story from the lips of the late Father Martin Everard, S. J. About the year 1872, he was engaged in missionary work at Galashiels. Part of his duty was to go every Sunday, to celebrate Mass at Selkirk, which was hardly more than three-quarters of an hour by train from Galashiels. He made it a ruse to visit a few old people and any sick person on every Sunday morning before returning. Among the aged and infirm was a dear old Irishwoman who lived in a cottage by the roadside with her married daughter. Father Everard took a pleasure in calling on Granny, she was so cheerful in disposition and with strong faith—her whole occupation seemed to be saying her Rosary over and over to obtain the grace of a happy death. Calling as usual on a certain Monday morning, he found poor Granny not at all well. She told him that the next morning she would have to send for his Reverence. The good priest did his best to cheer her up, and told her he would come to her at once any time she might send for him. The next morning's post brought a letter from the daughter, begging Father Everard to come at once, as her mother was growing hourly worse. He determined to go by the afternoon train, thinking there was no need of greater hurry; but soon after came a telegram: "Come immediately, my mother is dying." He caught a train

almost at once, and in less than half an hour he was at Granny's bedside—to find to his great sorrow that Granny was already dead. But God was too good to deny her the grace that she had prayed for so fervently many a long year; she died, fortified by the last sacraments and all the holy rites of our mother the Church. It happened thus. One of her grandchildren a little boy four years old was standing on a table near a window that looked out on the road; he saw a carriage drive past, and he shouted to his mother in childish glee, "Oh ma, ma, two priests, two priests!" The young woman at once ran after the carriage and said to its occupants, "Oh please, gentlemen, are ye priests?" To which one of them replied kindly: "Yes, child, what is your trouble? What can we do for you?" She told them her old mother was dying, and she was sure their own priest would not catch her alive, would they be so good as to step in and look at her?

Both priests entered the cottage, and found the old saint conscious still, but evidently very near death. One of the priests immediately heard Granny's last confession, while the other hastened to the chapel to inquire from the caretaker where the priest kept the key of the safe where the Holy Oils were reserved. Hurrying back with them, he found everything in readiness, neat and tidy; a clean cloth laid on the little table, two candles lighted, a crucifix in the centre, and a small glass vessel of Holy Water. The other priest had meanwhile prepared his aged penitent for the last sacraments; she was now anointed, and, with the holy name of Jesus on her lips, she gave back her soul to her Maker, before the priests had left the house.

Who were these priests, who, perhaps, had never passed by that way before, and who would have passed unnoticed but for the vigilance of the little sentinel on the table? To the lying Christian it mattered not who they were. Strangers as they were, they were her priests at that supremament, God's messengers to her. But their names have some interest for us, they were no other than Father Butt, who is now Bishop of Southwark, and the Superior of the Birmingham Oration, whose memory we venerate as Cardinal Newman. They were on a visit with Mr. Hope Scott, of Abbotseford, when God asked them to help this poor old Irishwoman to die.—A. C. in Irish Monthly.

## THE CONSPIRACY OF SILENCE.

(From the Casket.)

Last week we saw something of the manner in which Catholic authors who will not consent to keep their religion religiously out of their writings, are treated by the secular press—how The Evening Post, of New York, a journal that assumes to be a literary guide to its readers, recently published a row-toned editorial diatribe upon a series of Catholic novels evidently without taking the trouble to read even one of them. They were called Catholic; that was enough to relegate them to the Limbo of the unrecognized.

This persistent, systematic ignoring of Catholic writers—not mark it, only devotional writers, whose works a Protestant might offer some excuse for being ignorant of, but producers of the highest class of general literature—a very old and very exasperating cause of complaint. It applies to Catholic celebrities in every walk of life. We have just had a most striking example of it from another source. The article in the Post suggested an examination of "The Century Dictionary," with results that almost took our breath away.

We first consulted its "Cyclopedia of Names" for that of William George Ward, the distinguished Oxford convert, philosopher, essayist and author of "The Ideal of a Christian Church." The name is not there. Wards there are a plenty, of much account and of no account, some whose names one might never happen upon in a life's perusal of history, and literature but neither "Ideal" Ward nor his son, Wilfrid Ward, the well-known writer of the present day, have been deemed worthy of notice by the compilers of this work. That the omission of the first of these names is not due to the obscurity of the man who bore it, is conclusively proved even from the work itself, which has this sentence in its notice of Manning: "He (Manning) took no part in the secession of Ward and Newman, but continued a leader of the High-Church party until 1848."

We next looked for Hope-Scott, the leader in his day of the English Bar; one of that remarkable trio of bosom

friends of whom it was said that "Manning in the Church, Gasstone in the State, and Hope in the Law" were to be the pillars of the Church of England; the man who, by his marriage with the grand-daughter of Sir Walter Scott, kept alive the line of the Wizard of the North. Would it be believed without ocular demonstration—in the long lists of Hopes and of Scotts there is no place for this great man's name! He was one of that "third part of the stars of heaven" drawn by the "great luminary" of Oxford into the bosom of the Catholic Church; hence his name loses its interest for the compilers of "The Century Dictionary."

After a fruitless search for these names, and after having looked in vain for that of another of the most illustrious of the Oxford converts—Thomas William Allies—we were only mildly surprised to find no mention made of Wilfrid Meynell or of his gifted wife, whose essays, Coventry Patmore declared, placed her "in the very front rank of living writers in prose"; or of Dom Gasquet, Katherine Tynan, Hinkson, or Rosa Mulholland.

We turned with disgust to see how Catholics in America had fared. We turned with disgust to see how Catholics in America had fared. We remembered that Charles A. Dana, no mean authority of the question of literary excellence, had recently been asked to name the four best writers in America, and had answered: William Dean Howells, Maurice Francis Egan, John Fiske, and Eugene Field. We looked for the name that comes second on this list and—found it not! Needless to say it was the only one of the four that was missing. Next we sought the pen-name of the first woman writer of fiction on this continent, if not indeed in the English-speaking world. This time we were surprised; for we found: "Reid, Christian. The pseudonym of Frances C. Fisher." Well, thought we, we will see what is said of Frances C. Fisher, who, by the way, has been Frances J. Tiernan for some eight years now. But when we had found the place where the name ought to be—lo! 'twas not there!

After looking for the names of various noted Catholics, finding an odd one, but failing to find many more, we thought of a name which we said to ourselves, no American biographical dictionary could possibly omit. The result positively dumfounded us. We could scarcely believe our eyes on discovering that the name of Orestes A. Brownson is not in "The Century Cyclopedia of Names."

Now we are informed in the preface to this work that "The only condition of insertion has been that the name should be one about which information would be likely to be sought." Is it the opinion of the Editor and the number of eminent specialists who assisted him that the names above mentioned do not come within that category? Will they take the Catholic public into their confidence to the extent of telling them why A. Cleveland Foxe should be mentioned and John Ireland ignored; why Roscoe Conkling should have a lengthy notice, while Daniel Dougherty is not referred to? Are they unwilling, or are they incompetent, to do justice to Catholicism? We shall charitably assume the latter alternative, and we should remind the Catholics of this country that the remedy is in their own hands. If the learned (?) men whom the Century Company employ to edit their works of reference are so grossly ignorant of the standing of eminent Catholics, let their employers add to their staff some one better acquainted with Catholic subjects, who will save their books from being ridiculously inadequate. If "The Century Dictionary" secures another Catholic subscriber until this defect is remedied, we shall certainly deserve to be ignored as we are.

The celerity with which a threatened ying of the purse-strings brings publishers to a sense of duty is illustrated by the case of Messrs. Harper Brothers, whose book, "The Story of Liberty," was recently exposed by The Ave Maria. They have already written to the Editor of our valued contemporary, promising the removal of the objectionable passages in future editions. We must overcome the conspiracy of silence, as well as that of misrepresentation, by this means. Few realize how widespread the latter is. Here in Nova Scotia, for example, our public high-school pupils study English literature from a text-book in which, though it comes down to our own day, the name of Cardinal Newman is not even mentioned. It is the old, old story; the men make the books and the lions' side is not told. But then the men would like very much to sell these same books to the lions, and if the latter insist upon fair treatment as a condition of purchase they will soon secure it.

## Another Instance.

One of the many forms of the "conspiracy of silence" in regard to things Catholic was quietly but effectively rebuked recently by the Protestant governor of Malabar. Having paid a visit to Calcutta, he was presented with an address of welcome by the Protestants of the district. The address purported to come from the "Native Christian Community," but referred only to the good work done by the Protestants, who are but a small minority of the Christians of Calcutta. Noting this, the governor said in the course of his reply: "I will venture to offer a little criticism on the heading of your address. There you state this to be the address of the Native Christian Community at Calcutta. But I gather from the whole wording of your address that you do not include in the term 'Native Christian Community' the Roman Catholic body, which is the most numerous of all the Christian denominations in this part of India. I understand that the Roman Catholic denomination in the district of Malabar numbers about 40,000 and the Protestant denominations 6,000 or 7,000. Do not think that we should exclude, when we are dealing with the work of the Christian bodies in any country, the work that is done by the great Roman Catholic body." The members of the "Native Christian Community" at Calcutta are probably descended from the three tailors of Tooley street.—The Casket.

## HON. EDWARD BLAKE.

In the English house of commons Edward Blake occupies a position that has never before been given to an Irishman to fill. He is the leader of 103 Irish representatives, united upon a cause the result of which only slaves could hear in silence. Mr. Blake is now in the forefront as much by right as by the unanimous choice of all parties in Ireland. He is there by the right of his magnificent services on the Financial Relations Commission, services which were only second to those of Mr. Sexton, who unfortunately is no longer in parliament or in public life. Mr. Blake's services are fully recognized by all Irishmen without any distinction; and it is the reasonable reward of what he has done that he has been selected to move the amendment to the address at the opening of Parliament. The London correspondent of the Montreal Star in announcing the unique circumstances of his new leadership, says:

It is the duty of Mr. Blake in representing the Dillonites, Healyites, Redmondites and Unionists to voice this great grievance in such a way that all parties in Ireland will be satisfied. In moving the amendment to the Queen's speech the Canadian statesman has the chance of his lifetime. He was chosen because he represents the cool-headed, argumentative and logical type, rather than the hot-headed, warm-hearted enthusiast. That Mr. Blake will do the matter justice no one who has heard him before the Privy Council doubts. The subject calls for technical reasoning, and in this Mr. Blake is a past-master. It will be the greatest speech that Mr. Blake has made since he entered the British Parliament in August, 1892, after being triumphantly elected member for South Londonderry. Mr. Blake has two fundamental requisites of the orator—a commanding presence and a magnificent voice.

Long live the new leader, and may he unprecedented union which has formed around him be preserved permanently for the prosperity and credit of Ireland.—Catholic Register.

## "RUM, ROMANISM AND REBELLION."

(From Our Dumb Animals.)

It seems to us that the constantly increasing outrages by students in many of our Protestant universities and colleges (and probably comparatively few of them ever get into our newspapers) will go far to help build up our Roman Catholic universities and colleges, where no such outrages are permitted or ever take place.

And it seems to us that unless some new influences are brought to bear, the time will come when some of our thinking millionaires will stop giving to institutions which send out (with better men) so many educated devils.

And it seems to us that the time will come when the leaders of political parties will consider that public demonstrations of rowdy students in their political processions may be as dangerous to their party success as was "Rum, Romanism and Rebellion Burchard" to the chances of Blaine against Cleveland.

GEO. T. ANGELL.