

## RELIGION IN SCHOOLS.

The Pope Writes to the Hierarchy of Austria, Germany and Switzerland.

### Three Vital Rules: Religious Teaching, Religious Atmosphere, Religious Teachers.

Anent the Holy Father's last encyclical to the Archbishops and Bishops of the German-speaking countries, dated August 1st 1897 and intended to commemorate the tercentenary of Blessed Peter Canisius, the Montreal Star says:

The final decision of His Holiness the Pope regarding Manitoba schools is being anxiously awaited, as a result of the report made by Mgr. Merry del Val and of the audience granted the Prime Minister by Leo. XIII. The following extract from an encyclical just issued, addressed to the episcopacy of Austria, Germany and Switzerland regarding schools and the education of the young, will be read with interest as giving an insight into the views of the Sovereign Pontiff on such matters.

The fact that our great non-Catholic contemporary deems this pronouncement extremely significant at the present juncture more than justifies us in printing a rather longer extract than the one given in the Star. We take this passage from the translation prepared especially for the scholarly N. Y. Freeman's Journal.

Beginning with the remark that the age of Canisius resembled our own, the Holy Father says that the holy Jesuit was "after Boniface, the second Apostle of Germany." He and others were supported by the Popes who always fostered education, because knowledge is a great help to religion. This was realized vividly by Peter Canisius, so that "to know one's Canisius" and "to preserve Christian truth" have been synonymous in Catholic German for three centuries.

After showing how religion borrows lustre from learning, the Holy Father proceeds:—

#### No Barren Knowledge for Catholics.

Since the light which emanates from the arts and sciences reflects so brilliantly on religion, those who have devoted themselves to these studies should employ not only their entire intellectual strength, but all their activity, to the end that the knowledge which they themselves possess may not remain solitary and sterile. Let the learned, therefore, learn how to render their studies fruitful to the profit of the Christian commonwealth, and consecrate their private leisure to the general welfare, so that their knowledge may not remain imperfect, as it were, but enter upon the field of practical work.

#### Pope Leo Speaks Emphatically on Religious Education.

Now this practical work is in especial evidence in the education of youth, which is a matter of so much importance that it demands the largest share of their energies and care. For this reason, of all others, we strenuously exhort you, venerable brethren, imploring you to watch carefully over the maintenance of the schools in the integrity of the faith, or even, if need be, to restore the faith in them, and to lavish your care as well on the schools founded by past generations as on those more recently established, and not only on children's schools, but on those called secondary or academic. As to the other Catholics of your country, they should, even at the cost of the greatest efforts, see that in the instruction of youth the rights of parents, as well the rights of the Church, be restored and upheld.

The principal rules to be observed in this matter are as follows:

#### Catholics Must Have Their Own Schools.

In the first place Catholics are not, especially for children, to adopt mixed schools, but should have their own schools, and should select for them excellent and well approved teachers. Very perilous is the education in which religion is either vitiated or non-existent, and we see that in schools known as mixed either of these alternatives is frequently realized. Men

must not allow themselves to be easily persuaded that instruction and piety can be kept separate with impunity. If it is true that no part of life, public or private, can be exempt from the duty of religion, neither is there any age when this duty can be less ignored than that early period when wisdom is lacking when the mind is fresh, and when the heart is exposed to so many fascinating causes of corruption. To so organize education as to remove from it all points of contact with religion is to corrupt in the soul the very seeds of beauty and virtue, and to bring up, not defenders for the fatherland, but a pest and a scourge for the human race. Suppress God, and what consideration can be alleged to keep young people to their duty or to call them back to it when they have turned aside from the straight path of virtue and are moving downward toward the abysses of vice?

#### Religion Must Ferment Education.

In the second place, not only should religion be taught to children at certain hours, but all the rest of the instruction should, as it were, exhale a perfume of Christian piety. Where this is not the case, where this sacred aroma does not penetrate and enliven the minds of teachers and pupils, instruction, of whatever kind it may be, will produce but little fruit, but will, on the contrary, be often attended by very grave inconveniences. For almost every science brings with it its own perils which the young cannot escape if their minds and hearts be not held in check by divine restraints. The greatest care must be taken, therefore, that the practice of such essentials as justice and piety be not relegated to a secondary place; that youth, impressed only by what comes under its eyes, should not be allowed to let its powers of virtue grow feeble; that, while teachers are laboriously unfolding before their eyes the elements of some tiresome science, the young should not be permitted to have no care for that true wisdom whose "beginning is the fear of the Lord," and to whose precepts they should conform every moment of their lives. Let, then, the transmission of the various branches of human knowledge remain conjoined with the culture of the soul. Let every degree of instruction, in whatever line it may be, be penetrated and animated by religion, and let religion so rule by its majesty and sweetness as to leave, as it were, in the souls of the young a stimulus to well-doing.

#### And the Teachers Must Be Good Catholics.

On the other hand, since it has always been the intention of the Church that all kinds of studies should principally subserve the religious formation of youth, it is necessary not only that this branch of instruction should have its place and that this place should be the principal one, but, further, that nobody should exercise such important functions without having been judged fitted therefor by the judgment of the Church and confirmed in their office by religious authority.

#### The Good Fruit of Catholic Education.

But it is not only in the instruction of childhood that religion claims its rights. Time was when the management of every university, and especially that of Paris, was so intent on subordinating all kinds of instruction to theological science that no one was judged worthy of the highest scientific titles unless he had obtained a degree in theology. Leo X., the restorer of the Augustan era, and after him the other Pontiffs, our predecessors, were determined that the Italian Athenaeum and the other educational establishments, known as universities, at a time when impious wars were being let loose on the Church, should become, as it were, stout citadels where youth should be educated under the conduct and inspiration of Christian wisdom. This system of study, which accorded the first place to God and sacred things, has produced no meagre fruit. It insured, at least, that the young thus brought up remained more faithful to their duties.

#### The Holy Father Condemns Dissension.

These happy results will be renewed among you if you devote all your efforts to seeing that in the schools known as secondary, in gymnasiums, lyceums and

academies, the rights of religion be respected. May your efforts never encounter that obstacle which renders vain the best intentions and useless all exertions—dissension in policy and want of harmony in action. What can the divided forces of the well-meaning effect against the assault of their united enemies? Of what avail is the merit of individuals if there be no common line of conduct? Wherefore, we earnestly exhort you to put aside all untimely controversy and all contention of parties by which division in men's minds is so easily effected, so that all the faithful may have but one voice in defense of the Church, so that all may concentrate their strength to direct it toward one sole end and all bring to the work the same good will, "careful to keep the unity of the spirit in the bond of peace." (Eph. iv., 3.)

### Is It Wrong to Attend The Dancing School?

By Eben Bumstead.

We know a superintendent of a Sunday School who has his boys take lessons in dancing. It is well known that multitudes in the churches think the same course to be a wise one. But how many of these Christian parents have any knowledge of the dance as it exists to-day? If they knew but one-tenth of the evil that takes place in and results from the dance halls and even private parlor dances, we feel sure that they would at once take their children from so great a danger.

What can be the object of this Sunday School Superintendent, but that his boy may learn to do as the world does, to mingle more gracefully in its society, to spend his evenings in that which they think is the queen of worldly amusements. If this be his object how can it be reconciled with the admonitions, "Be not conformed to this world"; Romans 12: 2: "If any man love the world, the love of the Father is not in him"; 1 John 2: 15: "A friend of the world is the enemy of God"; James 4: 4.

The Bible clearly indicates that there is to be a dividing line between the world and the disciple of Christ. On which side is the dance?

Are the low cut dresses, bare arms and tightly clinging gowns befitting the modesty of one professing to be clothed in Christ's robe of righteousness? Can the giddy music, the overheated room, the early morning hour and the embrace of the opposite sex tend to purity of thought? Is the position assumed in the waltz tolerated in any other place? In a word, is it not all tending to temptation, if not actual sin, and how can a Christian pray "Lead us not into temptation" and then allow his children to go into the most captivating temptation ever invented?

Great as is this evil there seems to be almost no voice to speak out and warn against its bold effrontery. The Dancing School is not only tolerated but it is supported by a large portion of the Church, while in many cases Christian people open their parlors for private dances. I know of an Academy for young ladies, members of whose Board of Directors are among the foremost Congregational ministers of Massachusetts, that allows the girls to have weekly dances among themselves. Though they come from Christian homes, and may have been taught by watchful parents, to look upon dancing as a sin of worldliness, yet in this seminary, which is one of our very best, they have every encouragement and means to learn to dance. This season there was only one student who had the courage to refuse. Another student declined to dance for some time, knowing that her mother, then in heaven, had been opposed to it, but finally she yielded

to the solicitations of the other girls.

In answer to the question so commonly asked, "What harm can there be in parlor and boarding school dancing?" we will give the words of Mr. T. A. Faulkner, ex-dancing master, ex-champion dancer and ex-president of Dancing Masters' Association of the Pacific Coast: "In these places," he says, "are taught the rudiments of an education which may make them graduates of the saloon or the brothel."

"I do not say that it ALWAYS does, but I do say that it OFTEN does."

"I only wish that certain parents who think they are restricting their children to 'parlor dancing at home only,' could have been with me the night of May 30th, 1892, and have seen as I did, their girls, some of them but twelve or fourteen years of age dancing in a public saloon, where so much beer had been spilled on the floor that the women had to hold their dresses up to keep them from getting soiled and wet as they danced."

"This is usually the result of teaching the child to dance and then to restrict it to home dancing. If they once become fascinated with it they must and will, by some means fair or foul, have more of it than their homes afford."

"The safe side is the best side. Keep them from taking the first step to ruin, and they can never take the last."

It is a sad commentary on the dancing school that dancing masters find it necessary to close their schools for a season, lest the young ladies who have been ruined bring the school into disgrace, as is shown by Mr. Faulkner in the following incident: "I met on the train while leaving town one day, a young woman, who, a few months before, had been a member of my select dancing academy. She had been ruined there and was one of the discarded ones when the school was closed for a few weeks, as all dancing schools have to be every little while, to get rid of those girls who have met with a fate similar to hers."

"I entered into conversation with her and found she could no longer endure being shunned and slighted by all her old companions, and was running away from home. I knew that her parents would be heartbroken, and that she, without the protection of a home, would soon sink into utter abandonment, and I tried every persuasion to induce her to return to the home she was leaving. I—who was still teaching the very thing which had been her ruin, now that self-respect and all that life was worth living for, was lost to her forever—I tried to save her from future degradation."

"After I had argued for some time with her she turned fiercely upon me, her once beautiful eyes now filled with a desperation born of despair and said, with a look and tone of reproach which I shall never forget: 'Mr. Faulkner, when you will close your dancing schools and stop this business, which is sending so many girls by swift stages on a straight road to hell, THEN, SIR, and not till then, will I think of reform.'"

The dancing master was stirred by her words. He renounced the business and is to-day a devoted follower of the Lord Jesus Christ. The case of this young woman is not one of a few, but of many. It is the story of three-fourths of the harlots in our cities. Mission workers who have taken statistics among fallen women tell us that seventy-five per cent. ascribe the first cause of their downfall to dancing. Professor La Floris says: "I can safely say that three-fourths of these women (2500 abandoned women in San Francisco) were led to their downfall through the influence of dancing."

A chief of police of New York city has said that "three-fourths of the women and girls who are living lives of immorality, have been led from the path of virtue through the dance."

My only object in writing on the unpopular side of a popular subject is that Christian parents may be aroused to the danger their children are in, if they dance; and that those parents who are debating the question of sending their children to dancing schools, may have a few reasons why it is not a wise thing to do.

A friend told me that his wife took into their home a young girl with an illegitimate child, who one day said to his wife: "Mrs. \_\_\_\_\_ do not ever allow your daughters to attend a dancing school. WHEN MY FATHER SENT ME TO THE DANCING SCHOOL HE STARTED ME ON THE WAY TO HELL."

### IMPORTANT UTTERANCE OF IRELAND'S BISHOPS.

Irish World.

The Catholic bishops of Ireland have issued a very important statement on a question which has been raised by recent mischievous developments in Irish politics. Certain of the factionists, not content with breaking the Irish National party into fragments, have endeavored to do much worse by attempting to establish the doctrine that "political acts are outside the sphere of morals, and that, consequently, they are not subject to the rules of morality or to any control on moral grounds."

This is one of the factionist errors, as the Bishops word it in their pronouncement, and, as so presented, it carries with it, in our judgment, its own condemnation. No man who is a believer in the fundamental principles of the religion of Christian or Jew could for a moment accept the monstrous and preposterous idea that our relations and duties toward God are to be altogether shut out from and ignored within the wide field of politics. Of course, the Irish bishops have no difficulty in showing the absurdity, as well as the irreligion, of such a theory. They point to the obvious fact that there are many questions which, though called political, have a moral and religious aspect, bringing them clearly within the domain of subjects in which the clergy must be closely interested, not merely by right, but by duty. Such, for example, the bishops remark, was the question of the disestablishment of the Protestant Church in Ireland, and are at present the questions of education and legislation for the maintenance of the poor.

Apparently there are persons in Ireland who would exclude the clergy from a voice in the public discussion of such matters—persons who say, as the bishops declare in their statement, "that the clergy have no right to intervene in such questions, where oftentimes the highest interests of religion are at stake; that they ought not to point out to their flocks the line of conscientious duty and call upon them to follow it; that they cannot, and ought not, to advise them in such political matters to choose as their leaders men of high character and sound principles."

This doctrine sought to be inculcated as true patriotic doctrine on the minds of the Irish people by certain men claiming to be good Irishmen, the Catholic bishops condemn as a "great and pernicious error, involving a manifest denial of the teaching authority, of the Church," an authority they add, which was given by Christ "to teach politicians as well as private persons all the truth of the Christian revelation—dogmatic truth and moral truth—and to condemn everything which, judged by that code, is untrue, immoral or unjust."

Of course, the great mass of Catholic Irishmen will recognize in these utterances of their bishops a principle they well understand as inseparable from the faith to which they belong and which, needless to say, they will not abandon, in one jot or tittle, at the bidding of men whom they know to have already gone hopelessly wrong in things far less important than religion. To banish God and the Ten Commandments from politics is an undertaking for which there never was and never will be the ghost of a prospect of success in Catholic Ireland.

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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 ant-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 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's 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.**

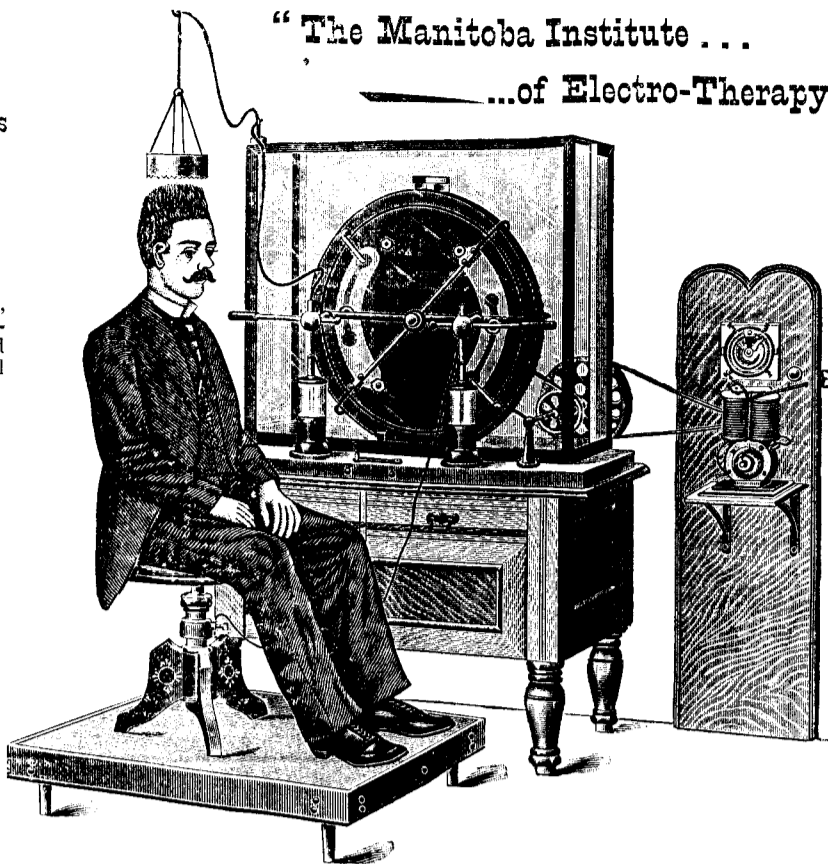
She had just returned from a visit to Boston. "Is it true," asked an acquaintance "that there is an air of culture and educational refinement plainly noticeable in the speech of Boston residents?" "My dear," she replied impressively, "even the owls around Boston hoot 'To whom,' instead of 'To whom,'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

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gorgement and Dis-  
placement of Uterus,  
Facial Blemishes, Su-  
perfluous Hair, Vomit-  
ing in Pregnancy,  
Sciatica, Birth mark,  
(Naevi), Skin Dis-  
eases, Paralysis, Neural-  
gia, Locomotor Atax-  
ia, Tic - douloureux,  
Loss of Memory and  
Motion, Asthma, Mi-  
graine, Heart-failure,  
Epilepsy, Chronic  
Constipation, Angina  
Pectoris, Incontinence  
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Ste. Rose du Lac.

August 16th, 1897.  
All Ste. Rose, like other places, is hay-  
making. The crops are looking splendid,  
and everyone hopes for a good harvest.  
Some barley has already been cut and  
Mr. Dick Robinson has begun cutting  
his wheat. We are more fortunate than  
the settlers round Dauphin, where most  
serious damage has been done, by hail,  
to cereals and garden produce. Rev.  
Father Lecoq has a small crop of the  
finest wheat in the neighborhood.

The roof of the new presbytery has  
recently been painted.

The inhabitants of Ste. Rose are justly  
proud of their foot-ball team, which has  
lately carried off the prizes at Makinak  
and Ste. Rose picnics. Our club look  
very nice in their costume of black  
shirts, blue knickerbockers and rose-  
colored sashes. We have had some ex-  
tremely hot weather the last two or  
three weeks, but some days have been  
more than cool. We average to have  
a thunder-storm every two days, and  
the rain greatly interferes with stacking.

Monsieur le Vicomte d'Aubigny  
d'Assy has lately returned from his six  
months' trip to France.

Several French families have arrived  
quite lately to settle here.

We are all very much surprised that  
Ste. Rose du Lac is not located on the  
new map of this Province, but no doubt,  
the omission is accidental, as several  
places of far less importance are marked.

Notices are up calling for tenders, for  
the carriage of the weekly mail be-  
tween the Ochre and Ste. Rose, but we  
still hope our petition to be served from  
Makinak, as heretofore, will be favorably  
received by the government. Makinak  
station is many miles nearer than the  
Ochre, and easier of access.

The Rev. Father St. John of St.  
George's Cathedral London, is at present  
visiting the Rev. Lord Douglas reserve  
near Ochre River, he is to preach here  
next Sunday morning. The Rev. Father  
was accompanied by six young En-  
glishmen, who are to remain on the  
reserve for the present.

BRIEFLETS.

Sir Wilfrid Laurier, in a recent in-  
terview since his return, says that the  
three personages that impressed him  
most deeply were the Queen, Mr. Glad-  
stone and Leo XII. How would it do  
for a Catholic to have reversed the or-  
der, or at least put the Pope first?

\* Rev. Father Cherrier returned yes-  
terday from La Salle, where he made  
arrangements for the re-opening of the  
La Salle school, and also organized a  
new school, called "The College School,"  
on property belonging to the Corpora-  
tion of St. Hyacinth College. From fif-  
teen to twenty pupils are expected to at-  
tend this latter school.

The Wesley College calendar for  
1897-8 is to hand. It is a neat pam-  
phlet of 76 pages, 43 of which are taken  
up with the usual reprint of the Uni-  
versity curriculum and the rest with  
matters of special interest to Wesleyans.  
The page enumerating the medals and  
scholarships won by students of Wesley  
College at the last University exami-  
nations reflects great credit on both the  
professors and the students. Oldly  
enough the calendar, while stating the

other fees, omits to mention the price  
of board at the college.

Monsignor Frin, Apostolic Prothono-  
tary of the New Orleans diocese, is ill at  
St. Boniface hospital, whither he was  
taken by Rev. Father Genin of Bath-  
gate, N. D.

Mr Joe Kinkhammer son of our former  
manager, and an employee in the N.P.  
service at Grand Forks, was married in  
Minneapolis last week to Miss Furlong,  
formerly of Winnipeg.

All the Winnipeg Catholic schools  
have undergone repairs and repainting  
during the holidays, and will open  
to-morrow. There are now two teach-  
ers in St. Joseph's school, Mr. W. A.  
Tucker and Miss Hilda Tucker. This  
will allow of admitting girls as well  
as boys to the school, the girls being  
taught in the upper class-room.

Prince Henri of Orleans said some  
cutting things about the Italian army.  
Prince Victor Emmanuel of Turin chal-  
lenged Prince Henri to fight a duel. The  
fight. Prince Victor Emmanuel struck  
his rapier into Prince Henri's abdomen,  
disabling him. Therefore, the cutting  
things Prince Henri d'Orleans said  
about the Italian army were not true.  
Q.E.D.—N. Y. FREEMAN'S JOURNAL.

Mr. Rochon, a Quebec man, who has  
been appointed inspector of public schools  
in the French settlements, has arrived  
and will assume his duties at once. He  
might follow the example of an Indian  
agent who some years ago telegraphed to  
Sir John Macdonald, on reaching Winni-  
peg: "I am here; bring on your Indians,"  
and ask the minister of education to  
bring on his schools.—EVENING BULLETIN.

We gratefully acknowledge the follow-  
ing cheery words from the latest issue  
of Mr. Preuss's brilliant paper, "The Re-  
viewer," of St. Louis:—

"We are glad to learn that Rev. Father  
Cherrier, Superintendent of the Catholic  
free schools of Manitoba, has assumed the  
editorship of the Northwest Review,  
of St. Boniface. The Northwest Review  
has always been a sterling paper, but un-  
der Father Cherrier's direction we be-  
speak for it a new lease of vigorous and  
successful activity."

Free and Compulsory.

There is probably in our whole system  
to-day no principle so fundamentally un-  
true as free and compulsory education,  
and there is certainly none that is fraught  
with so much social and political peril  
for the future.—Mr Peck, Professor of  
Latin Literature for Columbia University  
in "The Cosmopolitan," July, 1897, p. 269.

Chiniquy Redux.

How is it that Chiniquy has been got rid  
of in such a mysterious manner? When  
certain questions began to be asked, he  
disappeared under plea of requiring "a  
warmer climate." But he was to return—  
the Protestant Alliance could not do with-  
out him. They were to be blessed with  
another dose of his wicked fables, and  
now all of a sudden we read these few  
words:

Chiniquy left Liverpool yesterday  
(July 8th) on his return home to Canada.  
Was not the money "up to the marks  
or is there anything else which has  
hurried the hoary old sinner "over the  
sea"?—THE UNIVERSE.

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◆ of drugs as there is in shoes,  
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◆ can use your own judgment, in  
◆ buying the other you are en-  
◆ tirely dependent upon the honesty  
◆ and judgment of the Druggist.  
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◆ comfort and appearance, and in  
◆ the other frequently of LIFE or  
◆ DEATH.  
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— 2 for 25c —  
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— 15c —  
Fine Cranberries, 6 lbs. for  
— 25c —  
Fine Bitter Oranges, per doz.,  
— 40c —  
Fine Sweet Oranges, per doz.,  
— 25c and up. —  
Finest Bulk Cocoa, per lb.,  
— 30c —  
Finest Coffee, per lb.,  
— 40c —  
Good Coffee, per lb.,  
— 30c —  
Fine old Cheese, 2 lbs. for  
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MIOWERA..... 8 May

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Fr. No. 257 Express 103	St. Charles	St. Paul No. 107 Daily
Fr. No. 258 Express 104	St. Agathe	St. Paul No. 108 Daily
Fr. No. 259 Express 105	Union Point	St. Paul No. 109 Daily
Fr. No. 260 Express 106	Silver Plains	St. Paul No. 110 Daily
Fr. No. 261 Express 107	Morris	St. Paul No. 111 Daily
Fr. No. 262 Express 108	St. Jean	St. Paul No. 112 Daily
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Fr. No. 266 Express 112	Grand Forks	St. Paul No. 116 Daily
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Fr. No. 256 Sun. Day	Low Farm	St. Paul No. 106 Daily
Fr. No. 257 Express 103	Myrtle	St. Paul No. 107 Daily
Fr. No. 258 Express 104	Roland	St. Paul No. 108 Daily
Fr. No. 259 Express 105	Rosebank	St. Paul No. 109 Daily
Fr. No. 260 Express 106	Miami	St. Paul No. 110 Daily
Fr. No. 261 Express 107	Deerwood	St. Paul No. 111 Daily
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Fr. No. 274 Express 120	Martinville	St. Paul No. 124 Daily
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Mixed No. 304 Every Day Except Sunday	Portage Junction	Mixed No. 302 Every Day Except Sunday
Mixed No. 305 Every Day Except Sunday	St. Charles	Mixed No. 303 Every Day Except Sunday
Mixed No. 306 Every Day Except Sunday	Headingley	Mixed No. 304 Every Day Except Sunday
Mixed No. 307 Every Day Except Sunday	White Plains	Mixed No. 305 Every Day Except Sunday
Mixed No. 308 Every Day Except Sunday	Gravel Pit	Mixed No. 306 Every Day Except Sunday
Mixed No. 309 Every Day Except Sunday	La Salle Tank	Mixed No. 307 Every Day Except Sunday
Mixed No. 310 Every Day Except Sunday	Eustace	Mixed No. 308 Every Day Except Sunday
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**NOTICE.**

Some of our exchanges have not yet noticed our change of address. Papers marked "Winnipeg" reach us a day late. Our present address is

**THE NORTHWEST REVIEW**  
St. Boniface  
Manitoba.

**CALENDAR FOR NEXT WEEK**

**SEPTEMBER.**

- 5 Thirteenth Sunday after Pentecost.
- 6 Monday.—Votive office of the Holy Angels.
- 7 Tuesday.—Votive office of the Apostles.
- 8 Wednesday.—Nativity of the Blessed Virgin Mary. Second class feast with octave.
- 9 Thursday.—Of the octave.
- 10 Friday.—St. Nicolas Tolentino, Confessor.
- 11 Saturday.—Of the octave.

**BRIEFLETS.**

Mrs. Lawlor, wife of the governor of the provincial jail, is recovering from her late illness.

Mr. Lawrence Drummond started for Montreal last Friday via Duluth, Buffalo, Niagara Falls and New York.

A new Catholic school will shortly be opened in the parish of St. Eastache, not far from La Salle tank on the C.P.R.

St. Boniface College opened last Wednesday with 27 per cent more students than on the opening day last year.

Mr. Pare, M.P.P., of St. Anne was here last Thursday. He reports good crops and harvest well advanced without any frost.

Rev. Father Lacasse, O.M.I., preached a very instructive and impressive sermon at the close of the recent novena in the cathedral.

Messrs. M. Hughes and Son have reopened their undertaking show rooms at 499 Main St., opposite the City Hall, with a new equipment throughout.

The general retreat for the Oblates Fathers and Brothers of the archdiocese begins this evening at St. Mary's Presbytery, Winnipeg, and will end Sept. 5th.

The Very Rev. Father Allard, O.M.I., V.G., returned last Thursday from Prince Albert where he had preached the clergy retreat; and left on Friday for Selkirk.

Angiolillo, who assassinated the late Spanish prime minister and refused the offices of a priest before his execution, had a handsome but Satanic face of the Mephistopheles type.

The university Board of Studies will meet on Wednesday and the university council on Thursday next. The supplemental examinations begin on the first Tuesday in October.

Mr. Wilfrid Garipey, who had been visiting friends at Edmonton, returned to Montreal last Thursday, taking with him specimens of wheat and oat straw five feet six inches in length.

During the night between the 23rd and the 24th of August there was severe frost in several parts of Quebec. Nothing of the kind is reported here for the same date and now the harvest is safe.

The new nominations for the Grey Nuns are as follows: Sister Dionne, late superior at Nazareth, Montreal, becomes Mother Vicar for the West residing here at the Mother House of St. Boniface; Sister St. Placide becomes her assistant; Sister Royal remains Mistress of Novices; Sister St. Genevieve becomes superior at St. Norbert; Sister Duffin becomes superior of the Tache Academy; Sister

Dudemaine becomes directress of the Provencher Academy.

Mr. Ed. Kelly of Winnipeg believes Saturday to be the Sabbath. The Bible Christians, who have nothing but the dead letter to go by will have a hard time convincing him of the contrary.

The Novena of St. Joseph Calasanzio was very well attended at the Cathedral, closing with a large number of communions on Friday morning. The exercises at St. Mary's and the Immaculate Conception were also well attended.

Rev. Father Gendron, Treasurer of St. Hyacinth College, arrived lately at La Salle, to look after the interests of the aforesaid college's farm. In that neighborhood the farmers are jubilant over the fine harvest and high price of wheat.

"La Patrie" of Aug. 24th, completely ignores Father Cherrier's statistical reply to its attacks, and Father Guillet's admirable defence of St. Mary's schools, although it refers in a general way to some unknown statistics. Evidently, its doughty editor is quite non-plussed.

Mr. Chas. J. Ohmer, of Argyle, Minn., was here last Wednesday, for the entrance of his boy Earl to St. Boniface College. Mr. Ohmer reports the wheat crop in his district as a little spotted. He expects, however, to get twenty bushels an acre from his 1100 acres of wheat and 75 cents a bushel.

His Lordship Bishop Pascal, O.M.I., returned to Prince Albert by Friday afternoon's train. He had been visiting a few days at St. Boniface hospital after an episcopal visitation of 1900 miles in barges and canoes. In a storm at Pelican Lake His Lordship narrowly escaped drowning.

Mr. Grace writes to the Ottawa Free Press complaining of the elocutionists, singers and variety actors, who are ever imitating the Irish brogue in the most distastefully inartistic way. Why do our Scotch friends never complain of the ridiculous and continual imitation of the Caledonian burr?

A certain Major from the Isle of Man, who was in Winnipeg last week, was styled variously by various reporters. One paper had him down as **Spellall**, which indicates remarkable orthographic ability, while another called him **Spittall**, which would seem to point to his being of Yankee origin.

His Lordship Bishop Gaughran, O.M.I., who recently celebrated his Jubilee in his North African diocese of Kimberley, is now in England, where, says the Liverpool Catholic Times, "he will be warmly welcomed by the numerous friends to whom he endeared himself by his missionary labors" in the Old Country.

Rev. Father Guillet, O. M. I., pastor of St. Mary's, returned from the West last Saturday and preached, on Sunday, an interesting sermon in which he spoke of the enthusiasm with which the feast of St. Joseph Calasanzio was observed at Qu'Appelle and how generously the people there contributed to the school fund.

We regret to hear that Rev. Father Messier's mother, whom he went to visit last week. Though it was a providential consolation for her to have her priestly son with her at the hour of death, this bereavement must be a great blow to the pastor of St. Boniface, who will start to-morrow on his return to his parish.

His Grace the Archbishop returned home yesterday. The consecration of Mgr. Dontenville was a red-letter day in New Westminster, where no such solemn function had ever witnessed before. The Archbishop of St. Boniface was the consecrator; the assistant bishops were Bishops Durieu and Clut.—Bishop O'Dea preached an eloquent sermon.

Professor Warman, whose rational application of Desarte's principles last autumn so charmed our most judicious critics, will begin a course of lectures in Winnipeg on orthoepy, elocution and voice culture about the middle of September. The Professor is a man who, both personally and as a teacher, is the more highly appreciated the better he is known.

A permanent band of four Polish missionaries for their fellow-countrymen in the United States has been established by the General of the Society of Jesus with the concurrence of the Provincial of Missouri and the Provincial of Galicia. The Superior of the Polish Missionaries is the Rev. Alexander Mathonshek, S.J., St. Joseph's Church, 1228 N. 11th St., St. Louis, Mo.



When a baby smiles in its sleep it is the mother's fond belief that an angel is kissing it. No woman attains the supreme joy of womanhood until she knows the caressing touch of a first-born's fingers. No woman knows the supreme sorrow of womanhood until she sees her baby in the cold embrace of death.

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Read the following extract from the Northwest Review, July 8th, 1897:—

The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory redounds greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antoine Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage La Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and History scholarship of \$60 in the Previous was won by Fortunat LaChance. In the Latin course of Mental and Moral science, Marius Chiquet took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Rocan, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the past subjects, Chiquet being second out of twenty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

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