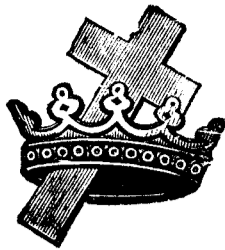


Northwest Review

Senate R. Room.



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CURRENT COMMENT

"Mary Markwell," the brilliant editor of the *Woman's Page* in the *Free Press*, reviewed, on August 12, the *Women's Hospital* edition of the *Brandon Sun*. The general impression left by that review is that our Regina correspondent's article, which we will print next week, is decidedly the most thought-provoking article in that very creditable issue of our *Brandon* contemporary. This is what the *Free Press* lady says: "Her article on 'The Use of Disappointments' reads as if it came from a heart that had come through the deeps, and 'Gena McFarlane' should be heard from again."

In common with all zealous Catholics we are delighted to hear that the Oblates of Mary Immaculate are opening a Juniorate in what was formerly the Industrial School at St. Boniface. An Oblate Juniorate may be defined as a nursery for religious vocations. In all ages of the Church's history the need of nursing these vocations to perfection has been felt. The early middle ages witnessed the establishment of abbey schools in which young lads were trained to the easier practices of the monastic life. At a time when the majority of priests belonged to religious orders every bishop's residence was more or less a school in which boyish clerics were trained for the Church, and when they outgrew the cathedral school they became novices in some house of Benedictines or Canons Regular. This practice is still kept up by the Canons Regular of the Immaculate Conception who admit boys of twelve to wear their habit, while they learn Latin, for five or six years before they enter the noviate proper. The Redemptorists, too, have preparatory boarding houses wherein pious lads are prepared for their noviate. In fact, so strongly has this necessity of fostering religious vocations been borne in upon men zealous for the higher life that, some forty years ago, the Society of Jesus established, in various parts of Europe, in France and Belgium especially, "Apostolic Schools," in which promising boys are prepared for any religious order they may ultimately choose. Many successful missionaries, Franciscans, Capuchins, Dominicans, Oblates, Priests of the Missions Etrangères, Jesuits and members of other active orders, owe their early gratuitous training to these Apostolic Schools. The Oblates of Mary Immaculate have, at Buffalo, N.Y., the Holy Angels' Juniorate, where the boys, who are preparing to enter the order, receive a classical education and go up for the examinations of the University of the State of New York. In Ottawa the pupils of the Sacred Heart Juniorate attend lectures in the University of Ottawa, but live in a house apart, with study and recreation, halls, dormitories, refectory and chapel of their own. And now at St. Boniface the Juniorate of the Holy Family, which opens next month, will provide special religious training and discipline for its inmates, who will attend the classes at St. Boniface College, but will not, at other times, mingle with the other students. This noble work deserves every encouragement. Of late years the bonds of family discipline even among good Catholics have been so sadly relaxed by the influence of a pleasure-seeking and excitement-loving environment that few children find in their homes the slightest vestige of that Christian austerity of which the religious life is the blessed fruitage. Hence the urgent need of such nurseries of perfection as the Holy Family Juniorate, in order that vocations may not be lost and lives shattered by cowardly refusal to follow the Divine call.

This admirable undertaking already has its monthly organ, "L'Ami du Foyer," the *Friend of the Home*, as the sub-title runs, "A Journal for Christian Families," edited by Father Gladu, O.M.I., the Superior of the Holy Family juniarate, St. Boniface. The first number appeared on the 15th of this month and is both entertaining and edifying. Father Lacasse, O.M.I., gives us the first instalment of a series of Canadian legends. This one is called "The Legend of St. Anne de Beaupre." The writer, who assures us that all his facts and proper names are historical, has a graphic style and a crisp way of relating his tales of the olden time. We feel sure that this new publication, occupying a field of its own, will be largely patronized and will do a great amount of good.

At this moment, when schools are about to re-open, this question of the Sacred Heart Review ought to give pause to certain careless parents: "What does it profit a young man or a young woman to gain a good intellectual training at a non-Catholic institution if he or she lose the faith?"

This question of our Boston contemporary charitably supposes that one can gain as good an intellectual training at a non-Catholic as at a Catholic institution. But, in point of fact, this is very seldom the case. Lack of the true faith impairs the balance of the mind, distorts one's mental perspective, actually weakens the homely fibres of common sense. Instances of this are not far to seek. We have one in Mr. W. A. McIntyre's opening address to the students of the Normal School on the 16th inst. Let us bear in mind the man and the hearers. The man is the respected, and, we may truly say, beloved Principal of that school which ought to be the main-spring of non-Catholic education in this province. The overwhelming majority of the hearers are young women bereft of the slightest inkling of philosophy. To this audience the earnest and too uniformly emphatic Principal holds forth in a strain of deepest philosophy, confessedly borrowed from some new-fangled text-book remarkable for the size of its words and the obscurity of its language. Of course we might make allowance for the misunderstandings of the reporter if the report itself did not bear internal evidence of having been furnished by the speaker himself—a conclusion which the absence of any *Free Press* report corroborates. There may also be some misprints in that report (*Telegram*, Aug. 17, p. 5, col. 3). But, as no complaint has been made by the speaker, we take the report to be substantially correct.

Now let us look at that address purporting to outline the work of the Normal School session. The *Telegram* heads it "Practical Address," and such undoubtedly should be the character of a speech from such a man on such an occasion. It should be eminently practical. Well, here is how it opens: "Everybody has a life theory, a theory as to what is real in the universe. A brief consideration would convince a man of that great reality which lies within the inner self. The universe reduces itself to a succession of states of unconsciousness. That is the reality man can know and build upon. Education must concern itself with the building of the inner life." Gentle reader, especially thou who happenest to be a girl budding into womanhood, as most of the Normalites are, how vividly this appeals to thy practical common sense! Thou hast no "doubt long since elaborated thy pet theory as to what is real in the universe." At a glance of thy philosophic eye dost thou realize the connection between "a succession of states of unconsciousness" and "the building of the inner life." How plain and

easy this Kantian limpidity of thought must make thy future pedagogical career!

Listen once more. Just after that phrase about the "building of the inner life," the oracle proceeds: "It (education) must have a distinct social purpose." A moment ago thou wast told that "education must concern itself with the building of the inner life"; in the next breath thou art told that "it must have a distinct social purpose." Thus thine own inner life and the lives of all others are identical, with the transparent Hegelian identity of the "ego" and the "non-ego." How clear, once more, is the connection! And lest thou shouldst dread the identification of thine own beloved self with the unlovely beings whom thy selfish eye discerns in nine-tenths of thy fellows, look at this life-like photo of the human race: "This is a humanized world, composed of men, women and children, sound and accomplished and beautiful in body; intelligent and sympathetic in mind; reverent in spirit; right in the largest elements of beauty, occupying themselves with

SIR JAMES WATSON'S OPINION

He says the commonest of all disorders, and one from which few escape is Catarrh. Sir James firmly believes in local treatment, which is best supplied by "Catarrhazone." No case of catarrh can exist where Catarrhazone is used; it is a miracle worker, relieves almost instantly and cures after other remedies fail. Other treatments can't reach the diseased parts like Catarrhazone because it goes to the source of the trouble along with the air you breathe. Catarrhazone is free from cocaine, it leaves no bad after effects, it is simply nature's own cure. Accept no substitute for Catarrhazone, which alone can cure Catarrh.

MOVING

THIS MONTH

TO
Cor.

Princess St.
AND
Cumberland
Ave.

Northwest Review

St. Boniface Hospital

"The Sisters of St. Boniface Hospital congratulate and thank the Lady Patronesses for their great success, in realizing the sum of \$2,500.00, for the Hospital. The Sisters also convey their sincere thanks to the kind friends who have contributed by their generous donations, to the Lady Patronesses' success."

SISTERS OF ST. BONIFACE

the persistent pursuit of perfection." Very little would be needed to make this a tolerably good picture of the purified and glorified inhabitants of heaven. And thou, poor sensible girl, who hast met, to thy jaundiced eye, so few beautiful, clever and sympathetic people, so few especially who cared a row of pins for the "persistent pursuit of perfection," recognize thine error and believe with implicit faith that all thy future pupils shall be paragons of physical beauty, intellect and high endeavor. How admirably this will prepare thee for the imaginary trials of a teacher's life!

Not all Mr. W. A. McIntyre's pronouncements are open to a similar satirical paraphrase. Some of his remarks are excellent, as when he says: "Even in Manitoba men and women.....emphasize the outer world rather than the inner and take into consideration what a man possesses rather than what he is. All is handed over to the crude ministrations of profit. Therefore, little time is left for the real purpose of life, the seeking for the accomplished, the beautiful, the good, and the preparation for future occupation." Change "future occupation" into "eternity", and the most fervent Catholic will endorse every word of that quotation. But this last phrase, as Mr. McIntyre puts it, clashes with another of his subsequent apothegms, wherein he avers that "education must be thought of as something which gives a present rather than a future possession." This is the trouble with him; his speech does not hang together, it is not consistent, it suffers from the ordinary ailment of non-Catholic speakers or writers on educational questions: they have no comprehensive, well balanced outlook. They coruscate in disconnected and often conflicting flashes of tentative wisdom. Another instance of this illogical presentation of fragmentary truths is this: "Whatever ministers to soul-growth will be great, for it touches that which is immortal; whatever makes only for material wealth is comparatively insignificant, for it is linked with that which is perishable. No educational system is good which emphasizes the thing produced, rather than the soul which produced it." Admirable! But then, why does Mr. W. A. McIntyre severely exclude from his normal course the only psychologies that speak of the soul and proclaim its immortality, while he recommends and uses the works of so-called psychologists (which, translated, means: "talkers about the soul") who ignore that spiritual and immortal energy called the soul, and who reduce human life to a succession of states of consciousness, thus fluttering about like blind bats where it would be so easy for them to open their eyes?

These and other good points in Mr. McIntyre's address make us regret that a man who has the noble aspirations of a crusader should be handicapped by the narrowness of his sectarian point of view and the limitations of his own training in philosophy.

The *Tribune* has lately secured an editorial writer who occasionally gets off very good things. He is a hidebound bigot, utterly unable to understand the Catholic position; he is one of those would-be reformers, who have no suspicion that what they need most themselves is reformation; but, in spite of all these drawbacks, he sometimes hits the nail square on the head so as to make the sparks fly. Last week he handed out a delicious roast to Dr. Bryce anent his *History of Winnipeg*. No doubt it somewhat detracts from the spice of the thing when one knows that the real cause of the *Tribune's* present animus against Dr. Bryce is his recent declaration favoring separate schools—one of the few objectively good actions the doctor has perpetrated in his life.

Persons and Facts

Senator Wark, who last year received the congratulations of the Senate and Commons of Canada on the completion of his hundredth year, died last Sunday morning at the age of 101 years, six months and one day. He was born at Londonderry, Ireland, February 19, 1804, and emigrated to New Brunswick in 1825. At Confederation, in 1867, having been already 24 years in the New Brunswick legislature and legislative council and a member of the government of that province from 1858 to 1862, he was called to the Canadian Senate by royal proclamation and thus he occupied a place in the upper chamber during the Dominion's entire existence. He was a man of simple, frugal habits and of remarkable equanimity. His first and last illness was all over in a week. He was probably the oldest legislator in the world.

Mr. John McAstocker was a guest of Mr. Michael Conway on Monday last on his way from Nelson, B.C., where the family resides, to enter the novitiate of the Society of Jesus at Brooklyn, near Cleveland, O. His brother David is already a Jesuit at Los Gatos, California.

Dr. George J. Bull has published a pamphlet in French, "Pourquoi je suis devenu Catholique," with a preface by Father Bremond, who says: "This conversion, aided by the study of a book of Newman's, prepared by a prayer of Newman's, seems to me entirely a product of Newmanism, confirming for us the teaching of him who was 'the last of the Fathers', and I rejoice to learn that this valuable pamphlet is to serve as a prelude to a book shortly to be published on 'Newman and the psychology of faith.'" On which the *Tablet* remarks: "The growing mass of literature in all languages turning on the work of the great English Cardinal shows how largely modern religious thought has been affected by his influence in other countries than his own."

James Walsh, well known as a student of St. Boniface College for several years ending in 1904, entered the Jesuit novitiate at Florissant, near St. Louis, Mo., on the 10th inst.

Sunday, July 30, was "Catholic Day" at the Lewis and Clark Exposition, Portland, Oregon, and thousands of people gathered in the great Auditorium on the Fair grounds to attend the exercises in honor of the day. The building was filled to its capacity, and hundreds were forced to stand during the exercises. His Grace, Archbishop Christie, presided, and with him were Bishop Lenihan of Great Falls, Monsignor Blanchet, the Rev. Thomas Sherman, the speaker of the day, and a large number of the local and visiting clergy.

The Rev. Royal B. Webster of Stockton, Cal., connected on his mother's side, with many prominent New England families, all of Protestant predilection, and on his father's side with a Scotch settler in colonial Massachusetts, withdrew from Methodism a few years ago, studied for the Catholic priesthood, was ordained by Cardinal Gibbons, and said his first Mass at St. Mary's Church, Stockton, July 2.

St. Boniface College will re-open for boarders on Sept. 6 at 7 o'clock in the evening. A great number of new students are announced. St. Mary's Academy will re-open on the same date. The St. Boniface Convent re-opens on Sept. 1, as does the Provencher School.