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Editor-in-Chief.

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Northwest Review.

WEDNESDAY, MAY 2, 1900

CURRENT COMMENT

In a recently published work, "Innermost Asia," Mr. R. P. Cobbold writes that, in the Pamirs, called the Roof of the World, as soon as the sun went down the cold became so great that a cup of boiling tea placed on a box within a yard of a large fire would freeze in five minutes. This, we do not hesitate to say, is a great exaggeration. We once placed a cup of boiling water in the open air far from any fire, when the thermometer marked 40 degrees below zero, and the water did not begin to freeze till three quarters of an hour had gone by.

A Scotch minister from a large town once visited and preached in a rural parish, and was asked to pray for rain. He did so and the rain came in floods and destroyed some of the crops; whereupon one elder remarked to another: "This comes of entrusting sic a request to a meenister who isna aquentit wi' agriculture." The above anecdote, related by Bishop Walsham How, reminds us of what happened some years ago near Three Rivers, Que. A Protestant lumber merchant asked the local parish priest to offer up a High Mass in order that it might rain so as to float his logs down the river. The priest complied with his request and the rain poured in such torrents as to carry away the booms that guard the timber and thus a vast quantity of logs was lost. The Protestant thanked the priest for his kindness but assured him that the next time he would ask for a Low Mass.

A kind correspondent, a learned genealogist, calls our attention to an absurd blunder in our last issue, wherein the Duke of Norfolk is called "premier Duke of Ireland" and Lord Fingall "premier Earl of England." Of course it was a case of transposition through absent-mindedness. On inquiry we find the copy bore "Duke of Norfolk, premier duke of England" and "the premier earl of Ireland, Lord Fingall"; but the compositor and proof-reader got the countries mixed and left them so. We trust His Grace of Norfolk will not feel hurt.

At the beginning of Our La-

dy's month, we beg to remind our readers that "The Virgin," a solid and edifying defence of devotion to Mary can be had of Miss Kéroack, corner Main and Water streets, Winnipeg, for 10 cents, and "Mariolatry," an able and well written refutation of objections to this devotion, costs 30 cents and is sold by the Winnipeg Book and Stationery Co., 364 Main street.

The General Intention for May, recommended to our prayers by the Holy Father, is Respect for Religious Congregations. The American Messenger of the Sacred Heart shows how this intention is a practical enforcement of the principles inculcated by Leo XIII. in his letter "Testem Benevolentia" to Cardinal Gibbons on Americanism. In that letter the Sovereign Pontiff condemned as false the disparaging views of religious orders expressed in the writings of certain American Catholics, who held that vows were not in keeping with the spirit of our age and were better adapted to weak than to strong minds. Is it the mark of a weak mind to enlist for ever under the banner of the most valiant soldiers of Christ? Is it against the prevailing spirit of liberty to bind one's self by vow to that nobler and fuller liberty by which Christ has made us free?

For the second time in the space of three years the Winnipeg General Hospital is quarantined on account of contagious diseases not properly diagnosed at the outset. What a howl would have gone up had such a thing happened at St Boniface Hospital! Poor French Canadians may also be thankful that the man who brought small-pox into Winnipeg bore a Saxon name, was rich and presumably cleanly in his habits and travelled in a Pullman car; had he borne a French name and been poor, his conduct would have been constructively criminal, whereas now his memory is blameless.

The Midland Review, which lately published a most interesting article on Mivart by one of his former pupils, now notes that the Weekly Register published at the same time in England an article by another of the unfortunate biologist's pupils; but our Kentucky contemporary is mistaken as to the identity of Rev. Robert Francis Clarke. He is not the famous Jesuit, whose name is Richard F. Clarke, but a secular priest whose erudition along certain lines is far wider than that of the late editor of the Month.

A SURPRISING BLUNDER.

In our issue of March 13 we wrote an article headed "His Grace's Anniversary," in which we said that the following Monday would be "the fifth anniversary of our revered Archbishop's consecration." We also spoke of "the completion of the first lustrum" and gave a general outline of what Mgr. Langevin "has done for his vast diocese and the entire ecclesiastical Province of Western Canada during these last five years."

In spite of this threefold reference to the period between 1895 and 1900, the writer of

"Notes of the Week" in the English "Catholic Times," of April 12, has read "fiftieth" instead of "fifth" anniversary and the result is the astonishing editorial note here appended. The misspelling of the names Provencher and Taché, correctly printed by us, is bad enough; the title of Archbishop given to Mgr. Provencher who died in 1853, 18 years before the diocese of St. Boniface became a metropolitan see, is worse; but the most surprising blunder is the attributing 50 years of episcopate to an Archbishop who is not yet 45 years old. Besides, the whole drift of our article went to show how much His Grace has accomplished in the short space of five years. Fifty years of episcopate in Manitoba would have called for much more careful treatment, since this half-century has seen the Red River desert blossom as the rose. Fifty years ago millions of buffaloes roamed over the prairies which are now turned into rich wheat-yielding farms.

"An Archbishop's Golden Jubilee.—The Most Rev. Dr. Langevin, of St. Boniface, Canada, we learn from the NORTHWEST REVIEW, celebrated on March 20th the fiftieth anniversary of his consecration as an Archbishop which occurred on the previous day. Fifty years' labours are the work of a life-time. In the case of Archbishops who, as a rule, are not appointed before the age of thirty-five or forty, they bring the jubilarian near the end of life's span, and the commemoration is therefore an occasion of rare importance. The Most Rev. Dr. Langevin has been a worthy successor to Archbishops Provencher (sic) and Taches (sic), to whom the Church in the Canadian North-west is indebted for much of its progress. His Grace has largely increased the number of his priests, has multiplied churches, parishes, and mission stations, introduced religious Orders, and built new convents and schools for the education of the young. He has fought the educational battle for the Catholics in the North-west with courage and devotion, and as a token of the state of collegiate training under his care, it is interesting to note that in honour of his jubilee the students of St. Boniface College gave a representation of the "Philoctetes" of Sophocles in the original Greek."

A WORD TO "L'ÉCHO DE MANITOBA."

Our Liberal contemporary, "L'Echo de Manitoba," of last week, devotes two columns to our article of April 18 on "The School Negotiations." It is amusing to hear the "Echo," whose be-all and end-all is the Liberal party, accusing us of political bias. We do not blame the "Echo" for being a political paper—politics afford a legitimate field of action for those who like that sort of thing; but we cannot help being tickled at the inconsistency of an organ, created and kept galvanized into a semblance of life by a political party, furiously upbraiding "Le Manitoba" for its Conservative tone, and attributing to us political motives we never entertained. To say that we wrote "with the sole purpose of embarrassing Sir W. Laurier" is a gratuitous and unprovable assertion. "L'Echo" accuses us of "acrimonious polemics"; we should like to know if anything can be more acrimonious than attributing, without proof, sin-

ister motives. Not only can no proof be adduced; but there is in our columns abundant evidence of the contrary: time and again we have proved our independence by blaming the Conservative party for its supineness in our defence.

We have no political axe to grind; but we are determined not to let the school question be buried for the sole purpose of favoring the party in power. In carrying out this determination we are quite prepared to face the lightnings of the Liberal Sinai, whose great commandment is: "Thou shalt not think, or say, or do aught against Sir Wilfrid's glory." We are not yet convinced that the breaking of this commandment is the besetting sin, the most heinous crime of our age.

L'Echo wants to know how far our article on "The School Negotiations" reflects the views of his Grace the Archbishop of St. Boniface. Monseigneur Langevin authorized us to say as we did in that article: "The result of these negotiations also shows the essential defects of the Laurier-Greenway 'settlement,' which has definitely settled nothing either in Catholic country districts or in mixed communities." This is in close conformity with the Pope's appreciation of that 'settlement,' when in his encyclical 'Affari Vos,' Leo XIII. called it "defective, imperfect, insufficient." Moreover, His Grace thinks we might have obtained greater concessions before 1896, had we been willing to sacrifice our rights. "L'Echo" deems us wrong not to have then taken advantage of the law; we think otherwise. Had we submitted to the unjust law of 1890, all litigation before the courts would have been impossible. So long as the case was "sub judice," and so long as there was reasonable hope that the Government would pass a Remedial Bill, it would have been sheer folly to accept the law. But when the Holy Father solemnly declared that our acceptance of partial modifications must not be construed as final, then we resolved to make the best of the 1896 arrangement.

Finally, when the Archbishop of St. Boniface said that "important concessions had been made to the minority," His Grace did not thereby imply that the unjust laws of 1890-94 had been in any way modified; it was only their application that was momentarily softened. It was a plaster covering a sore, not the removal of that sore.

How precarious is this plastering may be seen in the very same number of the "Echo" which we are now considering. An editorial note registers a complaint about a school in the Notre Dame de Lourdes district, and hints that, if the irregularity complained of is not remedied, the editor of "L'Echo" will have to intervene. A nice kind of settlement, indeed, when the thread protecting our devoted heads from the sword of Damocles is at the mercy of the editorial scissors of a partisan paper.

Croups, Coughs and Colds are all quickly cured by Pyny-Pectoral. It lessens the cough almost instantly, and cures readily the most obstinate cold. Manufactured by the proprietors of Perry Davis' Pain-Killer.

TEXTUAL CRITICISM.

The Editor N. W. Review, St. Boniface.

Sir.—In addressing you I take it, that as a leader of a religious paper, that you are quite as concerned as myself in (that as far as revelation has given us) Truth.

If we can speak "in the spirit of meekness" and at the same time "contend earnestly for the Faith," I think we will fulfil a large part of our Christian career in this life, in accordance with God's purpose in giving us the Holy Spirit for our Comforter or Guide.

I was an appreciative hearer of his Grace the Archbishop's forcible and impassioned sermon, last Friday at St. Mary's. Most of that which he uttered, vibrated a sympathetic chord in my own soul. By his fervid and eloquent words, he compelled his hearers to adore and to worship in silence Him, who was made man for our sakes.

There were nevertheless one or two statements in that sermon, which I very humbly venture to think his Grace had not sufficiently considered, and which with your courtesy I make bold to mention with the greatest respect.

The first is the quotation as recorded in Luke xxiii, 46 (I quote from the Douay) "Father into thy hands I commend my spirit," which his Grace quoted, "Father into thy hands I commend my soul." The Greek I need hardly say is "pneuma" and not "psuche" and it is unwarrantable for a scholar and theologian to use these two words as synonymous and interchangeable, which Bible writers never do.

There are vast issues hanging on the right and wrong word used in this quotation but which I will not enter into. I simply beg to draw attention to the fact that it was misquoted.

The second is the good thefts (sic) words on the Cross to the Lord, Luke xxiii, 42. "Lord remember me when thou shalt come into thy kingdom" which his Grace quoted "Lord remember me when you enter into your kingdom."

To the casual hearer this may pass, but to the critical hearer it conveys a totally different meaning. According to the text, the good thief (sic) asked to be remembered when He comes in (greek "en" not "eis") His kingdom.

Surely the Lord is not yet come in His kingdom! for he is yet the Great High Priest making intercession for us at the right hand of God; but he is coming one day with power and majesty at the end of this age, see Mathew xxv, 31, to assume his kingdom and to reign.

Whereas, his Grace's rendering, conveys the impression, that the Lord Jesus' "soul" entered into his kingdom in that part of Hades called Paradise where the good thief joined him. If this were so, the good thief would have been more correct in asking "Lord remember me when thou shalt go into thy kingdom."

The third is the quotation from Math. xxvii, 52 and 53 "And the graves were opened and many bodies of the saints that had slept arose and coming out of the tombs after his resurrection, came into the holy city and appeared to many."

Observe, that the coming out of the tombs transpired only after the resurrection of the Lord and not before, although the convulsions of nature had opened and rent the graves. This is a very important truth which is lost by his Grace's statement, that these saints arose after the "earth quaked and the rocks were rent" at the Lord's death! Whereas the text clearly teaches, that these saints only came out after His resurrection; how long after is not stated but we may conclude that it was during the forty days before the Lord's ascension into heaven.