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REV. A. A. CHERRIER,
Editor-in-Chief.

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Northwest Review.

WEDNESDAY, APRIL 18, 1900

CURRENT COMMENT

If it be true that Admiral Dewey is a candidate for the Presidency of the United States, this supplies a motive for the reported return of his wife to Protestantism. The fact of his wife professing Catholicism would be enough to destroy what little chance of election Dewey may have.

The Michigan Catholic has a good portrait of the late Father Smulders, the oldest Redemptorist priest in the United States. In a glowing tribute to his memory our Detroit contemporary says: "Father Smulders was five and eighty years of age when he was called to his reward. He was already an old man, as the years make old men, when he was sent to found a parish on the extreme west edge of the city of Detroit, but he went at the work with all the enthusiasm of youth and the energy of determination. The result is that to-day the westerly end of the city of Detroit is given over to the thriving parish of the Fathers of the Holy Redeemer, that one of the most beautiful of our city churches stands to-day on what twenty years ago was a sand plain, that a solidly Catholic community has grown up round about it, that its schools are of the best and that all its institutions are prosperous and growing." This is the way with the Redemptorists everywhere. Being fervent and active, they build up "solidly Catholic" communities.

The Assistant Postmaster at Winnipeg sends us the following note: "Kindly at once notify your correspondents and exchanges to direct your mail to St. Boniface instead of to Winnipeg. As it is at present, not only does it cause delay but also gives this office considerable additional work." We do not wonder at the Winnipeg Postmaster's expostulation. On the contrary, seeing the huge bundles he re-addresses to us every day, we have often wondered that he did not speak up sooner. But the fault does not lie at our door. Over and over again during the past four years have we, in these columns, notified everybody that the NORTHWEST REVIEW is published at St. Boniface and not at

Winnipeg. However, to show our good will, we are addressing this number with this paragraph marked to all those of our exchanges which still persist in addressing "Winnipeg." To them and to all correspondents we hereby say: Kindly address "NORTHWEST REVIEW, St. Boniface, Manitoba." Our exchanges may ultimately come to understand that there is as much difference between St. Boniface and Winnipeg as between Jersey City and New York; but we have little hope of enlightening the minds of those Winnipeg correspondents who think St. Boniface is a part of their city.

The Sacred Heart Review warns its readers that it does not hold itself responsible for every single statement made by Mr. Starbuck. For instance, it does not fully coincide with his opinion of Professor Fisher's historical worth expressed in the article we reprint this week. Neither do we accept, without proof, Mr. Starbuck's statement (see our issue of April 11, p. 1, col. 3) that Anthony of Bourbon reverted on his deathbed to his original Protestantism. Bouillet, who is so little favorable to Catholics that one of the editions of his Dictionnaire d'Histoire et de Géographie was condemned by the Roman Index, says nothing of that reversion. After relating that Antoine de Bourbon was mortally wounded, while commanding the Catholic army at the siege of Rouen, Bouillet merely adds: "This prince was brave, but weak in character: born in the bosom of the Reformation, he drew upon himself the hatred of the Protestants by abandoning their worship; he was little regretted by the Catholics themselves."

Additional information concerning Mrs. George Dewey, wife of the Admiral, helps to explain her return to Episcopalianism. It appears that this is her fourth change of religion and that at one time she took up with theosophy. This last fact betokens a weak, illogical mind, the evidence for theosophy being of the nursery-tale sort.

Father Wyman's article on Evolution in the April "Catholic World" is a welcome reversal of some other recent articles on this subject in the same magazine. The Californian Paulist takes strong philosophic ground against the reasonableness of the evolutionary hypothesis. The general tone of his article is eminently suggestive. Perhaps, however, it is a trifle sketchy. He would have done better to develop more fully his rational objections to this irrational hypothesis, even if this development would have necessitated a series of articles on so important a subject. In one place (p. 8) he seems to imply that a state of pure nature in which man could have been created without the adornment of supernatural grace is impossible, which is contrary to the teaching of sound Catholic theology.

An interesting article on Porto Rico in the April Donahoe's reveals the sad fact that "conditions were better during the darkest days of the Spanish régime, and within the last few weeks the Porto Ricans have circulated a petition begging

that the island be ceded back to Spain." With that crookedness of ethical perspective which so often afflicts contemporary Protestantism, the American government of the unfortunate island, while waging relentless war on the cruelty of pony-drivers to their animals, has so little fellow-feeling for human beings that it has reduced the pay of roadmakers from 50 cents a day, the price paid by the Spanish government, to 30 cents a day. The result is the first strike known in Porto Rico.

The Catholic Times' article "A Lesson for Catholics," which we reprint elsewhere shows how effective with governments is a bold united action by Catholics. Cardinal Logue threatened to denounce the British navy as a dangerous place for Catholic men if the government did not remedy the naval chaplain grievance, and his threat bore fruit. If Canadian Catholics, who are more than two fifths of the entire population, were united in their claims for fairplay, the iniquitous Manitoba school law would not last one day longer.

Well informed Protestants in this country do not need to be reminded that St. Boniface College is a high-class institution. Its success in university competitions with other colleges is too well known here. But many of our Catholic friends in the east are profoundly ignorant on this score. We regret to say that many of our Catholic newspapers foster this ignorance by systematically ignoring the merits of our Manitoba Catholic college. Thus, with the exception of "La Vérité" and the "Catholic Register" of Toronto, not one Catholic paper has deigned to notice the artistic performance of a Greek play, a unique scholastic venture, by St. Boniface students. To all such benighted persons we beg to make known the following facts, which they can easily verify for themselves. Not quite two years ago a student of Rhetoric (Previous Year), St. Boniface College, took the Philosophy course in the Grand Seminary at Montreal, the most celebrated ecclesiastical seminary in America. Though he was not the first in his class here, he was immediately acknowledged to be the best student in natural science and mathematics there, albeit his class-mates there were 13 times as numerous as here. Last September two other St. Boniface students of Rhetoric entered the same course in the same Montreal seminary. Among the seven students in Rhetoric here they ranked about third and fourth. Of the eighty or more students in the first year of the "Séminaire de Philosophie" they rank about second and third in the whole course and first in mathematics and natural science, and their fellow-students, noting their success, often say that the education imparted in that Red River college must be very efficient.

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THE SCHOOL NEGOTIATIONS.

We have hitherto refrained from comment on the school negotiations which have been going on during the last few weeks. We were waiting to note the issue. That issue is now clear, though the final reply of the Winnipeg school board has not been given as yet. They met the offers of the Catholic trustees with polite assurances of good-will but with no practical concessions. Their attitude thus far proves conclusively that the Laurier-Greenway "settlement" conceded nothing, absolutely nothing that could satisfy Catholics. True, it seems to have brought about a "modus vivendi" in the country districts; but this arrangement is not due to that "settlement;" it is due to the advice of the Holy Father. Exactly the same arrangements were possible under the school law of 1890 before the so-called "settlement;" but we did not take advantage of them until the Pope counselled our doing so. Thus the comparative relief experienced by our Catholic country parishes is in no way traceable to the "settlement."

The line of conduct adopted by the Winnipeg Catholic school trustees is not only most praiseworthy but had really become necessary. It has the approval of all right-minded Catholics and the sympathy of the Church authorities. The step was taken in entire good faith and the negotiations were conducted with prudence and tact. If, as seems likely, they fail, the fault will not lie at the door of our trustees. On the contrary these negotiations have thrown into bold relief the earnest wish of our Catholics to come to an agreement but without sacrificing one single religious principle in educational matters. Their unanimity in spite of political preferences on other questions affords a practical object-lesson to Catholics in other parts of the country. What could not the Catholics of the Dominion accomplish if they would only sink their political differences as our brethren in Winnipeg are doing! They have but one object in view, the restoration of their schools.

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. The upshot will also demonstrate the utter impossibility of putting into the heads of the Winnipeg School Board the most elementary notions of fairplay. Collecting annually from Catholics school taxes exceeding \$7,000, they employ this money, without the faintest qualm, in educating non-Catholic children and in building superb school edifices against the extravagance of which members of their own body protest in vain; and yet they will not lift a finger to remove this injustice.

The Catholic trustees offered to lease to them, for a fair sum, the Catholic school buildings, provided they could keep their Catholic teachers and pupils, and to open up their classes for inspection by public school inspectors, and in return they asked that these teachers be paid from

the public school funds. They claimed no favors or exemptions as to the quantity or quality of the merely secular instruction imparted; they were willing to have this instruction inspected by public school officials on the same footing as the public schools. All they claimed was their religious liberty, according to the constitution and the natural law. They claimed the right to safeguard the religious training of their children in their own schools by means of Catholic teachers and Catholic textbooks. This manifest right being denied to them the Catholics in Winnipeg and in other mixed communities are, at present, still the victims of "rank tyranny" and injustice.

THE DOGS OF WAR.

Written for THE REVIEW by an English Banker.

"Let slip the dogs of war" is at times the urgent and imperative cry, which resounds far and wide throughout an entire Empire, with passionate energy and determination, when its rights having been trampled upon, or an insult having been offered to it by another power, the angry passions of its peoples are fiercely aroused, and the whole nation rises in its ire and demands reparation for the affront.

But as civilization advances, and the beneficent tenets of Christianity are more and more implanted in the human race, and the horrors inseparable from war are more realized and deplored, this desire upon the part of nations to rush to the dread arbitrament of the sword becomes less and less pronounced and the nations of the world—are now much more ready than in former times to arrange their differences amicably. And assuredly Great Britain has led the way in this keeping her sword in the scabbard, even when the affront to the empire has been such as in former times would have caused her to fly at the throat of her insulters.

It is a strange and paradoxical anomaly that as weapons of war become more and more destructive, and new and more effective methods and appliances are continuously being introduced for the purpose of destroying life, yet the slaughter in modern warfare is far less, both in proportion to the number of men engaged, and also in the actual numbers of casualties, than in former times. The greatest number killed in any battle recorded in history was at the terrible conflict of Zemarain, at which the Jewish monarch Abijah put to the sword no less than half a million of his adversaries (2 Chro. or Paral. xiii, 17: confirmed by Josephus, Ant. Jews, lib. viii., cap. ii). These appalling figures do not appear to be approached in any reliable records of battles. At the great battle of Cressy, which so helped to cement the foundations of English liberty, the bow and arrow and broad-sword of the combatants accounted for more than thirty-one thousand killed and wounded; at Waterloo (with Quatre Bras) about nine thousand British fell; while at the Modder River fight, which so disturbed our equanimity, so accustomed are we to victory, our loss in killed and wounded amounted only to four hundred and seventy five; or about seven per cent., against forty-eight per cent. at Albuera.

It is estimated that, including those killed by artillery fire, from four hundred to about seven hundred bullets are fired to each man killed; probably, therefore, apart from those killed by cannon