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**Northwest Review.**

WEDNESDAY, FEBRUARY 10.

**TERMS OF OUR SETTLEMENT.**

**THE CATHOLIC PLATFORM**

- 1 Control of our schools.
- 2 Catholic school districts.
- 3 Catholic teachers, duly certificated, but trained in our own training schools as in England.
- 4 Catholic inspectors.
- 5 Catholic readers, our own textbooks of history and descriptive geography, and full liberty to teach religion and comment on religious questions at any time during school hours.
- 6 Our share of school taxes and government grants, and exemption from taxation for other schools.

**CURRENT COMMENT.**

The speech which the Rev. T. J. Campbell, S. J., Rector of St. John's College, Fordham, N. Y., delivered lately at a dinner of the Alumni Association, and which we reproduce in this issue, is one of the most thought-provoking utterances of recent times. Beginning by the recital of the fashionable depreciation so liberally bestowed on Catholic colleges, he completely turns the tables on our maligners. For him the "Present Peril in College Education" is the tendency of non-Catholic colleges to make applied science the supreme object of university training. Literature and philosophy are sacrificed to animals, plants, gases and stones. The mind becomes a mere storehouse of accumulated facts. Memory and ingenuity—the lowest of the human faculties—are the only ones properly developed in this earthward system. The inevitable result will be the dwarfing of the average human mind. None will escape this fate save only those who, holding to Catholic traditions of education, make the training of the judgment the chief object of intellectual culture. And herein precisely lies the great superiority of Catholic colleges. A walking dictionary of undigested, unconnected scientific items cannot stand up against a Catholic trained from his youth to weigh evidence and set all the various sorts of knowledge in their proper relation to eternal truth. Several of the older Protestant institutions of higher learning have, till lately, held out against the infatuation of the science craze; but, as they have done

so by mere force of habit, without seeing clearly the impregnability of the old Catholic tradition which they blindly followed, they have gradually yielded to the shallow popular shibboleth. But, so long as theology and philosophy crown the Catholic edifice of mental culture, that is, so long as the Catholic Church exists, its college rulers will not yield, and for that very reason the future is theirs.

**Catholic Culture.**

Father Campbell's discourse is itself a striking proof of the theory he advances. He is himself a creation of the Catholic system. From the age of twelve all his studies have been pursued under Catholic priests. Now, at forty-eight years of age, after living in Europe, Canada and his own New York, after governing a large province of his order for six years, he gives to the world the fruit of his mature reflections. And rich and rare and ripe is that fruit. His discourse will bear re-reading and measuring by the best standards of taste and art; yet will it lose nothing of its genuine, honest ring. Unlike some overestimated, minimizing defenders of things Catholic, he apologizes for nothing, he rather glories in the very methods which his adversaries affect to despise. And those who, like himself, know what he is talking about, feel, on reading him, that every word is true, nay, perchance, that the perfection of his art has led him to understate the unassailable strength of his position. Such a finished, polished, convincing production it would be no easy matter to find even among the gems of Catholic literature produced in the course of this century by the ablest of the converts to Catholicism, by those whose natural ability was developed in what are popularly considered the greatest universities in the world. Yet, we repeat it as an important point not to be lightly passed over, the speaker of that speech is no convert, he is an American, of Irish Catholic origin, born in New York, with no trace of any Protestant blood in his veins, with no hereditary traditions of generations of cultured ease. His high thoughts and deep views of history are the outcome of unadulterated Catholic education, and thus it happens that, like everything intensely Catholic, they sink into the healthy mind and find lodgment there for ever.

**Mr. Golden's Paper.**

At one of the recent meetings of the Winnipeg Catholic Truth Society, Mr. Golden read a very thoughtful paper on Man's Duties to himself. He began by laying down the principle that all man's duties to himself may be summed up in the axiom that he should be true to his nature as ordained by God. His obligations are not founded upon his own will or his independent reason, as Kant would have it, but upon the natural law which is conformable to the eternal mind of the Creator. Man should love himself with a well ordered love; therefore he should love and cultivate, first, the faculties of his soul, and, secondly, the health of his body. All his faculties should be exercised in due subordination to his last end, the knowledge and love of God with a view to enjoying the Beatific Vision for ever. Science is an excellent thing, so long as it is duly subordinated to the overruling Creator; else it becomes a pitfall. "We can, therefore," said the lecturer, "never too severely blame the rashness of those who imprudently wish to spread a smattering of unrelated science among all sorts and conditions of men without at the same time maintaining morality of life and the integrity of belief in an All-wise Providence. 'Science and religion,' says Cardinal Gibbons, 'like Martha and Mary, are sisters, because they are daughters of the same Father. They are both ministering to the same Lord, though in a different way. Science, like Martha, is busy about material things. Religion,

like Mary, is kneeling at the feet of her Lord.' If we compare the instincts, sentiments and acts of populations penetrated with the spirit of faith to those of the nations that, under a more brilliant varnish of culture, conceal hearts narrowed by egotism and blighted by unbelief, we immediately realize how powerless mere science is to develop the nobler faculties of man."

**Mining Schemes.**

Beware of wild cat mining schemes. The other day, at the conference of the Federated Canadian Mining Institute in Montreal, Mr. J. Bawden read a timely paper on "The Economics of Joint Stock Companies and the Laws Relating to their Incorporation." Among other practical warnings suited to the present boom in British Columbia and Rat Portage mining stocks, he uttered this: "The issue of stocks in small shares was condemned many years ago by an English judge on the ground that it encouraged the promotion of bubble companies. The issue of small shares worked injury by the encouragement of a class that it was most desirable to deter from mining investments. It could only be to tempt and encourage the holders of small savings to invest in mining stocks that shares have been made of such small nominal value as five cents. The promoters of honest enterprises who had fallen upon this mode of raising capital might have been encouraged by the facilities afforded; but they had not only paid large amounts for brokerage, but had created a large and unmanageable constituency."

**A Miner's Life.**

Then there is, for anxious mothers and wives present or future, the further consideration of the life their loved ones are likely to lead in mining camps. At its best, it is the life of a gambler who contracts an often incurable habit of living on feverish expectations which are not realized once in a thousand times, and thus unfits himself for the stern lifelong struggle of thrifty labor that is the only royal road to success. At its worst, and that worst is unfortunately not rare, a miner's life is beset with temptations to coarseness, to neglect of religious culture, to intemperance and other blasting vices. Mr. John R. Spears, the N. Y. Sun's gifted and conscientious correspondent in all the borderlands of American countries, has lately written a true picture of the moral and physical dangers of the mining camp. His "Beyond the Mirage, a study of life on the Mojave Desert," ought to be read by all young men who are contemplating that sort of existence. The story is: live with reality, and, though it preaches not, for Mr. Spears is most matter-of-fact, it teaches a wonderfully wholesome lesson. To be sure, the conditions in our Canadian mining districts are less lawless than in southwestern California; but the brutalizing influence is still sufficiently strong to give pause to any noble-minded man. Is this gambling game worth the risk to body and soul?

**UNITED CANADA AND MR. N. BAWLF.**

"United Canada" has a perfect genius for bungling. We are not alluding to the ubiquitous misprints, which are evidently misspellings in copy, as 'lable' for 'label,' 'mankind' for 'mankind,' nor to the carelessness which allows the paper to come to us addressed "North-Western Review, Winnipeg," but to the assertion lately made in its political notes that Mr. Nicholas Bawlf is a Conservative in politics. The exact contrary is the truth. Mr. N. Bawlf is a Liberal in politics and was a great admirer of Mr. Laurier till the later betrayed his co-religionists; but Mr. Bawlf is first and foremost a consistent Catholic and therefore he rejects with fine scorn the farcical settlement.

**FORCING PEOPLE TO SUBSCRIBE TO A CHARITY.**

The Nor'-Wester lately contained an editorial on "Coercive Charity," which we heartily endorse. The writer took exception to the cool way in which the local and city governments have appropriated large sums of money for the Indian Famine Fund, thus using the taxes of the people, which are so sorely needed for the payment of urgent debts, in the ostentatious bestowal of charity to a country whose rulers are morally obliged to relieve its distress. This fashionable following of the suggestions of a Governor General who, having sixty thousand pounds a year (\$300,000), may and ought to contribute at least a thousand pounds to the Famine Fund of the India of which he will one day probably be the viceroy, is quite in keeping with the besetting sin of this city and province, we mean the readiness to spend in a showy way money that is long since due to honest and wronged creditors. "Those who object to public grants for this purpose," says the Nor'-Wester, "have certainly a forcible argument when they point to the fact that, while the City Council is voting \$1,000 for the relief of distress in India, the relief of distress in Winnipeg has to be undertaken by private beneficence. We have emphatically a duty as a community to our own poor; while, if as a community we have a duty at all to the poor of India, this duty is by comparison exceedingly remote," so remote indeed, we would add, that it vanishes into thin air leaving not the slightest shadow of an obligation. "It has also been suggested that it is questionable whether municipalities have legally the power to appropriate their taxes for the relief of distress in India. In dealing with this aspect of the matter the Nor'-Wester has no wish whatever to check or disparage the laudable efforts of those who are seeking to augment the Famine Fund as greatly as possible; but in matters of philanthropy, as in all other matters, it is advisable to free ourselves as far as possible from the influence of gush, cant and toadyism." So long as there hangs over the Indian Famine Fund the awful accusation that eighty-five million dollars, raised by additional taxation in India, have been misappropriated, thrifty people, who don't like to see their hard-earned money go to enrich thieves, will hesitate to risk it for the pleasure of seeing their generosity chronicled in the papers.

And as far as we Manitoba Catholics are concerned, the needs of our children's souls are far more pressing than those of Hindoo bodies. Death by famine is often a blessed preparation for a happy eternity, whereas starvation of the soul by the spiritual death of godless schools prepares directly for everlasting woe. If any of our teachers in Catholic schools are asked to subscribe for the Indian Famine Fund, they may of course do so if they can afford it, but they would also be fully justified in replying: "The local government, having appropriated my taxes, the municipal taxes and the government grant due to me as a teacher, is authorized by me to devote ten per cent. thereof to the relief of the suffering millions in India, and, as they have already done this without asking my leave, you need not tell them about it."

**ANOTHER PROTESTANT WITNESS.**

(Catholic Standard and Times.)  
VOLUMES have been compiled that are made up exclusively of the choicest tributes from Protestant writers to the Catholic Church; and if all of such testimonies and those from other non-Catholics were collected they would form quite a library. Nor are these encomiums things of the past; for many additions have been made by men and women now living, are, in fact, being made almost every day. But one has recently appeared in the "Bookman" that equals the best in beauty, terseness and enthusiasm. It is from the pen of Mr. H. T. Peck, and occurs in a criticism of Huysman's French novel, "En Route," a

translation of which has recently been published in London and New York. It is as follows:

"To those of us who are Protestants the book is full of deep instruction in revealing with startling force the secret of the power of that wonderful religious organization which has made provision for the needs of every human soul, whether it requires for its comfort active service or the mystical life of contemplation. We see how every want is understood and how for every spiritual problem an answer is provided; how the experience of twenty centuries has been stored up and recorded, and how all that man has ever known is known to those who guide and perpetuate this mighty system. And in these days, when doctors of divinity devote their energies to nibbling away the foundations of historic faith, and when the sharpest weapons of agnosticism are forged on theological anvils, there is something reassuring in the contemplation of the one great Church that does not change from age to age, that stands unshaken on the rock of its convictions and that speaks to the wavering and troubled soul in the serene and lofty accents of divine authority."

**PONTIFF'S NOTABLE DISCOURSE**

To Veterans of the Papal Army.

**ITALIAN ORGANS STRUCK DUMB.**

Influence of the Late Cardinal Sanfelice.

Correspondence of The Catholic Standard and Times Rome, January 6.

The thrifty householder brings forth out of his treasure things old and new, and the very art of his art lies in the disposition. So it is with the journalist. There is more of old, I suspect, in his wares than the indulgent public wots of, and so the more, the viceroy of art of his art lies in the disposition. His composition must exhibit to the best effect, for is it not called composition? The instinct of the journalist-artist may be revealed this week. How many journalists will give its due place of prominence to the utterances of Leo XIII. to his officers of the disbanded Pontifical army?

But does this question of Papal independence alluded to in so marked a way by Leo XIII. on this occasion deserve a place of great prominence? For an economy of time I reply briefly, as must be. In its potential or positive relation to what we call actuality, apparently not, for the angel of deliverance if nigh to us is concealed within the gray clouds which cover the heavens on the morning; might it be so of God's glorious day. In its certain and inevitable enduringness, which lasts from day to day and from age to age, accumulating its divine vendetta, summing up its irrefutable guiltiness, making store of its accumulated damnation for the foes of God's will, the question or the need, if we prefer to call it so, is perpetuated with an importance compared with which the mere pressings of actuality is as a pruriency is to a pestilence.

Therefore the Pope's discourse, with which the agencies have doubtless made the American public familiar, should attract attention. He saw before him the veterans of Castelfidardo, of Monte Libretti, of Bagnorea, of Monterton and of Mentana. He had seen them, he said, when after 1870 he had assisted as a Cardinal at their receptions by Pius IX. He had read on those occasions in their countenances, stern, transcendental enthusiasm. He had then understood at a glance that their willingness to serve the Roman See with their arms was unchanging. He exalted their valor, lauded their heroism, stimulated their devotion. He recalled with eloquence the heavenly rewards and the earthly glory of the veterans, living and dead. Then he uttered a statement, which was as a message to the world.

The Pope said that he looked forward to the day when he would see himself surrounded anew by the brave zouaves, whose greetings had been delivered to him by the Italian veterans. "Surrounded," therefore, he said, "I am surrounded, therefore, I am surrounded." "Anew," therefore, he said, "I am surrounded, therefore, I am surrounded." "Zouaves" therefore not surrounded by Italian troops only.

Indeed, the Pope was explicit enough. He continued, saying that from Canada, Ireland, Belgium and France daily applications came for membership in the Pope's army, representations of whole-souled willingness to serve him as of old. "Canada, Ireland, Belgium and France." The very countries which deferred the absorption of the Papal States into the Kingdom of Italy from 1860 until the an-