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Editor-in-Chief.

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Northwest Review.

TUESDAY, JANUARY 11 1898.

CURRENT COMMENT.

We are in possession of a copy of
the Roman newspaper, *Voces della Verita*,
containing the Latin text of the Ency-
clical *Affari vos*, addressed to the Arch-
bishops and Bishops of the federated
provinces of Canada. We hope to pub-
lish a translation next week.

A curious instance of the suppression
of a fact on the part of the political
press occurred lately in the sketch of
the new Lieutenant Governor of Quebec,
Judge Jette. All the chief details of his
life and family were wired all over the
country, except, strange to say, the
existence of his only son, a man now
33 years of age, whose ability is, if
anything, greater than his father's.
Perhaps the fact that the Rev. Jules
Jette is a Jesuit explains this omis-
sion.

Praying with non-Catholics.

It is strange how lax some Catholics
are in the matter of communicating
with heretics in divine things. They
seem to forget that there is a long es-
tablished prohibition in the Church of
Christ, forbidding Catholics to unite
in the prayers of heretics. Those pray-
ers may be substantially the same as
ours, as happens, for instance, in the
case of the Lord's Prayer, where the
differences are of no doctrinal impor-
tance, and yet no Catholic is allowed to
join with a Protestant who recites the
Lord's Prayer. The reason of the pro-
hibition is that, by joining in a prayer
said by a non-Catholic, the Catholic
implicitly approves the religion pro-
fessed by the other. He seems thus tac-
itly to sanction the whole religious
system of the non-Catholic.

We need hardly say that this prohi-
bition does not apply to prayers in
which Protestants join with Catholics.
In this case the Catholic leads, and it
is the Protestant who follows his lead.
The fact that the Catholic thus allows
the other to pray with him implies no
sort of approval of Protestant error.
Hence it is that we welcome non-Cath-
olics to our churches and exhort them
to join in the prayers of the Faithful.

But, to take a practical case, Catho-
lic ladies can never pray with the Pro-
testant ladies who might attempt to lead
in prayer at the meetings of the Na-
tional Council of Women. Lady Aber-
deen, who was fully aware of this dif-
ficulty, has ingeniously turned it by
recommending silent prayer. This is a
condition *sine qua non*. Neither the
members of the Ladies Aid of St. Mary's
Church nor the Catholic Ladies of St.
Boniface can join, or remain in, the
National Council of Women except on
the fulfilment of this indispensable con-
dition. We are authorized to make this
official statement.

Excommunication.

Albeit the principle upon
which the Catholic practice of
excommunication is based ap-
peals to the reason of every re-
flecting mind and is every day
exemplified in all well ordered
associations and clubs, it has ever
been the bugbear of the enemies
of the Church. They, who are con-

tinually excommunicating and
ostracizing Catholics from lucra-
tive positions, are always prone
to declaim against the tyranny
of the Catholic hierarchy, when-
ever the latter exclude rebellious
members from their communion.

However in this, as in many
other things, the bitterest adver-
saries of the Church occasionally
imitate her. Only, with the per-
verseness and insanity of error,
they either go too far in their
severity or turn a dread pronoun-
cement into a solemn farce.

Of excommunication for a tri-
fle Toronto witnessed a signal
instance a little more than two
months ago. Mr. Thomas Grainger
Wilson, a staunch Presbyterian,
who had rendered valuable
services to his sect by his labors
on the Board of Managers of the
Victoria Presbyterian Church at
Toronto Junction, was, at a Ses-
sion meeting of the Presbyterian
elders, "suspended from member-
ship in this church until satisfac-
tory evidence of repentance be
submitted to this court," because
he had stood up "on Sabbath" af-
ter the singing of the second
hymn and protested aloud ag-
ainst the innovation of singing
"Amen," as the Episcopalians do,
at the end of the hymn, a prac-
tice which he deemed at variance
with the long established form
of Presbyterian worship.

Being a logical Protestant, he
refused to repent of his protest
and was obliged to take refuge
in a Methodist church. Thus he
was excommunicated because he
objected to a Scriptural dissylla-
ble. No such folly and hair-split-
ting on both the culprit and the
judges' part were ever witnessed
in the Catholic Church.

Of farcical excommunication
last Friday's telegrams gave a
notable example. The "Right
Worshipful" Grand Master Mas-
son of the Grand Lodge of New
York state solemnly declares
that the Grand Lodge of Peru,
having, through its Grand Mas-
ter, Christian Dam, removed the
Bible from all Masonic altars and
substituted in all its rituals the
words "constitution of the Grand
Lodge of Peru" for the word
"Bible," has thereby "terminat-
ed all relations heretofore exist-
ing between the Grand Lodge of
Peru and the Grand Lodge of
New York; and all the lodges
under the jurisdiction of the
Grand Lodge of the state of New
York are hereby forbidden to
receive as visitors or to hold any
Masonic intercourse with any
person or persons acknowledg-
ing allegiance to the said Grand
Lodge of Peru." This is, in out-
ward semblance, a clear case of
excommunication. But in reality
it is a solemn farce. Some
years ago the same sort of pom-
pous excommunication was ful-
minated against the Grand Orient
of France for having stricken
out the name of God; and yet
any mason of the excommunicat-
ing jurisdiction can always ob-
tain leave from the Grand Lodge
of his country to hold Masonic
intercourse with lodges depend-
ent on the Grand Orient of France.
And so it will no doubt be with
New York masons travelling in
Peru. A permit from the New
York Grand Master will bridge
over this terrible excommunica-
tion, which is intended merely
to throw dust in the eyes of the
public.

The University Land Grant.

Last Friday afternoon witnessed a
pretty lively meeting of the University
Council largely attended. This was
a special meeting called at the request
of nine members to consider the draft
form of patent by which the Dominion
Government is ready to convey to the
University of Manitoba the 150,000 acres
which the former has hitherto held in
trust for the latter.

Copies of the draft having been dis-
tributed to all the members, they spent
fully ten minutes in silent efforts to
understand this curious document.
We had often heard of the clerical er-
rors with which the interior depart-
ment teems since the advent of Mr.
James Smart and the exit of Mr. Bur-
gess. People all over the country are
complaining that their patents are

faultily drawn up. And certainly this
one is no exception to the unfortunate
rule now obtaining at Ottawa.

Dr. J. K. Barrett was of the opinion
that the draft form, as submitted,
contained some things which had never
been before the Council, and in order
to have a thorough understanding, asked
the registrar to read what the Coun-
cil had previously done.

Mr. Aikins pointed out, in his usual
incisive way, how that this draft real-
ly gives the University less latitude
than the original basis of trust drawn
up ten years ago.

This was in answer to the Rev. Dr.
Bryce who, of course, had proposed the
acceptance of this draft, with a slight
but very important addition, which
even his partial eye, seconded by the
opinion of "an excellent lawyer" whose
name he declined to give, had found
necessary.

Rev. Father Cherrier took occasion
of an inaccuracy in Mr. Aikins' retros-
pective view of the case to remind the
Council that even in 1837 the represen-
tatives of St. Boniface College opposed
the measure, because they feared that
the proceeds of the land would be rash-
ly squandered. In connection with
this subject, he went on to deplore that
a city newspaper—which, on Mr. Som-
erset's inquiry, he immediately named
as the *Free Press*—had thought fit to
print the following paragraph in its
issue of the day before yesterday (Jan.
5th):

The University Council will meet on
Friday next to accept the form of pa-
tents for the Dominion government
land grant, which is to be deeded to
the university at once. The represen-
tatives of St. Boniface college will
probably reiterate their protest which
was entered when the question came
up some time ago.

The reference to the representatives
of St. Boniface College was of a nature
to cast a slur on them; it was decid-
edly ungracious and not at all in keep-
ing with the courtesy always extended to
those representatives in this Council.

Mr. Somerset bitterly resented Fr.
Cherrier's remarks and protested that
that there was not in that paragraph
one disparaging epithet. It was a
matter of public history. Fr. Cherrier's
complaint he found very ungracious,
considering that the *Free Press* had con-
ferred so many favors on members of
his Church.

This ill-natured sally, and especially
the mean reminder of past favors, which
were merely a matter of justice, was
very wisely ignored. There is the same
difference between the *Free Press* under
Mr. Luxton's management and under
Mr. Somerset's as between the *Nor-
West*'s beginnings under Mr. Luxton
and its present state.

Rev. Father Drummond did not think
the paragraph was intended to be offen-
sive to the St. Boniface representatives;
he thought its chief purpose was to
make the opposition to the minority as
large as possible, and, as the minority
had decided not to oppose the granting
of the patent, this paragraph had turned
out to be a *brutum fulmen*.

Rev. Father Cherrier's announcement
that the representatives of St. Boniface
College, who had hitherto opposed the
issuing of the Patent, were now willing
to submit to the ruling of the supreme
authority vested in the Dominion Gov-
ernment, was received with general fa-
vor and applause.

Rev. Dr. King rose to compliment
Fr. Cherrier on the moderation he had
always shown in the course of debates
in which deep and conscientious differ-
ences of opinion separated his co-relig-
ionists from other members of the
Council, and the stand Fr. Cherrier now
took enhanced Dr. King's high opinion
of his wisdom. He even went so far
as to say that he could wish he himself
had always imitated Father Cherrier's
moderate and conciliatory tone.

Two of the most remarkable speeches
of the meeting were made by Mr.
Archibald and Canon Matheson. The
former said he had voted for the issue
of the patent, but when he did so there
was no scheme providing for the teach-
ing merely of science, modern languages
and mathematics. The situation of the
university might indeed be intolerable,
as Doctors King and Bryce had said it
was, but it would be doubly intolerable
if in a few years they should find they
no longer possessed any land. The ex-
ample of Toronto university should be
a warning to them. Had it retained
its land grant it would now be one of
the most richly endowed universities
in the world, instead of having to
stand cap in hand before the legislature
continually asking for new grants.

It was better to wait. School lands
had been sold by auction which were
to-day worth five times what had been
paid for them. The moment the patent
for the university lands was issued, the
municipalities where those lands were
numerous would say, "We are not go-

ing to bear all these burdens of taxa-
tion for the university." Where the
land was vested in the Dominion Gov-
ernment the people had nothing to say.
The scheme at present before the Coun-
cil was to build what would not be a
university and to mortgage the lands
in order to put up a building that
would be nothing but a sort of science
wing.

Canon Matheson spoke with great
force and earnestness, though he did
not pretend to voice the sentiments of
St. John's College. He had voted for
the patent, but not under the special
circumstances before the council to-
day. If the land were obtained now, it
would be given up to natural science,
and before ten years it would be gone.
He had the same fear as Mr. Archibald
in regard to taxation. They had asked
the government for help in the past,
and they had said they were willing,
but the country members would not
allow them. If the country members
were strong enough for this they would
be strong enough to tax the land. He
would prefer seeing this referred to a
committee, and that some legal gentle-
man look the patent over and advise
as to the safest way to deal with the
question.

On motion of Mr. Somerset a commit-
tee was appointed to consider the draft
form of Patent, introduce the changes
required and report in three weeks' time
to the council. The committee is com-
posed as follows: Rev. Canon Mathe-
son, convener; the Vice-Chancellor,
Rev. Dr. Bryce, Judge Prendergast, Dr.
Chown, the Registrar, Messrs. J. A. M.
Aikins, A. Dawson, H. Archibald, J. H.
Ashdown and the heads of the col-
leges who are members of the Council.

Revelstoke, B. C.

Dec. 18 1897.

This thriving settlement, not yet incor-
porated and therefore ineligible for the
title "town," though counting about 2,000
inhabitants, contains a neat Catholic
Church in which Mass is celebrated on
the 2nd Sunday of each month and oc-
casionally oftener by Rev. Father Peyta-
vin O.M.I.

Since last Spring a good healthy boom
has prevailed here and a Catholic popu-
lation of fully 200, representing all ages
and nearly all nations can be counted at
present.

Strangers arriving and seeing no spire
and cross, hearing no Sunday morning
bell and meeting no priest, were not im-
pressed with the fact that the Church
building is well located near the C.P.R.
station.

A desire to remove one excuse for re-
maining away from Mass caused a
number of carpenters to devote each
several days work and many others of
the Catholics to subscribe generously
towards the erection of a bell-tower and
spire and the purchase of a bell.

The result is that by Christmas the
cross crowned a handsome spire nearly
60 feet in height, a commodious and well
finished gallery was ready for organ,
choir and surplus worshippers and a
tastefully constructed communion rail-
ing honored the Blessed Sacrament and
did credit to the builders.

Midnight Mass was celebrated by Fr.
Peytavin, at which, notwithstanding
darkness and heavily falling snow, about
100, mostly men, assisted. Other two
Masses were celebrated on Christmas
morning and again on Sunday.

The universal sentiment here is that,
as Catholics are numerically as strong
as any of the other denominations appear
to be, they are able to support a resident
pastor as easily as the others provide a
parsonage and comfortable living for
minister, wife and family.

His Lordship Bishop Dontenville, most
favorably known here as missionary
Priest, is expected to remain over on his
way from the East, and we hope that a
bell in our new Church tower will assist
in the spiritual awakening which his
visit is confidently expected to arouse.

It is said that C.P.R. shops will be re-
moved from Douald to here, and we have
already received welcome additions from
that source and expect more to follow.

J.W.

Ste. Rose du Lac.

Christmas is come and gone, and the
New Year drives his sleigh adown the
frozen rivers, and over myriad miles of
snowy plains. How merrily his sleigh
bells tinkle in the frosty air, under a
cloudless blue by day, and a glory of
moon and stars by night! But oh! ye
dwellers in cities, have you seen our sun-
sets, the virgin snow at our feet beyond
in the distance, the beautiful blue of the
Riding Mts., like a lower heaven cloud-
flecked at intervals with dashes of white;
and above, every hue of crimson and
purple and burning gold, melting into
tender rose, and ruby, and opal and
amethyst? All our jewels are in the sky;

at evening we see visions of them, and
we hope to wear them in Paradise.

We also had our Midnight Mass, and
I think Our dear Lord must have called
to mind His first entrance into the
world in the poor stable of Bethlehem,
when we welcomed Him amongst us; for
the winter blasts blow through the chinks
and crannies in the humble structure we
call our church. Alas for our best coats;
those of us who had places near the wall!
for the guttering of wax-light was upon
them. Happily on this occasion the
candles did not blow out on the high
altar, which was a bower of roses, charm-
ed into life, out of season, by the fairy
fingers of our ladies. We bring spruce
trees from afar to cover our barrenness;
we ornament them with flags of pink and
blue; the crib itself, made by two of our
most respected city fathers, is charm-
ing to behold, with the Divine Infant
meekly laid on straw; over the crib is a
luminous star arranged in some myster-
ious manner, to scintillate in perpetual
movement. The music left nothing to
be desired, with Minuit, Chretiens Ber-
gers, bergers, etc., Miss Shannon ably
presided at the organ, and we were
reinforced by the fine voice of Mr. Cas-
telle, lately from France; so that our
constant and most amiable choir master,
Mr. J. Hamelin, had not on this occa-
sion all the hard work to do. He and
Mr. J. Neault gave us two or three
charming violin duets.

There was almost general communion,
between two and three hundred persons
having received, but I think the angels,
who count the footsteps of people going
to church, and who are so happy in
Heaven, must have felt pitiful, to see
our poor Catholics crowding the doorstep,
and even outside, for want of room. Let
us hope they and our patron, Saint Rose,
may pray for us, that ere next Christmas
we may be able to complete the new
church, whose foundations gleam re-
proachfully at us as we pass.

The Text of the Three Heavenly Witnesses.

Mgr. Lamy, D.D., of the University of
Louvain, a critic of recognised ability,
contributes to the November issue of the
"American Ecclesiastical Review" an
exhaustive article on the decision of the
Holy Office regarding the authenticity
of 1 John, v. 7, commonly known as the
Text of the Three Heavenly Witnesses.
He shows how the omission of the verse
by copyists is readily accounted for,
whilst the hypothesis of an interpolation
appears altogether unnatural, and he
therefore holds that the Roman decision
in regard to this matter is in no way
unscientific. If the verse is wanting in
the Oriental Churches, the Armenians have
accepted it since the end of the thirteenth
century; the Greek Church and the
Russian Church have inserted it in their
professions of faith; they admitted it
with the Latins at the fourth Council of
Lateran, and are in possession of manu-
scripts and other authentic documents to
prove the reasonableness of their accept-
ance of it. On the other hand, the Latin
Church has considered the passage as
authentic from the beginning, as is shown
by the use made of it by the Fathers; she
has employed it under the most solemn
circumstances, and has always had it in
the Vulgate.—CATHOLIC TIMES.

**Thanks from St. Boniface Hos-
pital.**

The Sisters of Charity of St. Boniface
Hospital tender their sincere thanks and
best wishes to the following friends of
the Institution for their generous con-
tribution at the Christmas and New
Year's festivals. Among the number
special mention is due to the

Municipality of the Town of	St. Boniface	\$100.00
Mr. A. Macdonald		50.00
Municipality of Montcalm		25.00
Mr. R. Dixon		25.00
" W. D. Douglass		10.00
" J. Mc Ananny		10.00
Also Mr. J. A. Richard, The Hudson's Bay Co., Mr. Trudeau, Rev. Father Louis, Mr. Rocan, Mr. Erzinger, Mrs. Alfred Leveque, Mrs. Ed. Guibault, Mr. G. Couture, Mrs. Dr. Simpson, Mrs. Gosselin, Mrs. Gantier, Mrs. Monchamp, Mrs McIntyre.		

**St. Mary's Ladies Aid Altar
Society.**

At the annual meeting of this society
the following officers were elected:
Mrs. N. Bawlf was re-elected President;
Mrs. J. Cauchon was elected 1st Vice-
President, and Mrs. M. Healy 2nd Vice-
President; Mrs. E. Cass was re-elected
Treasurer and Mrs. Guilmette Secretary.
The committees are composed as follows:
Hospital—Madame Gauthier, Mrs. Smith
and Mrs. T. Kelly; Poor—Mrs. P. Shea, Mrs.
Allman, Mrs. F. Cloutier and Mrs. R. Dixon;
Altar—Mrs. R. Driscoll and Mrs. T. Jobin.