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

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Northwest Review.

TUESDAY, NOVEMBER 21, 1899

CURRENT COMMENT

Anent our crediting the Ave Maria with having forced the Review of Reviews to apologize for the presence in its pages of an advertisement commending King's infamous book on the Twentieth Century, the Midland Review calls attention to the fact that its own protest and that of several other journals appeared two days before the protest of the Ave Maria. Technically, taking into account the printed date, this is true; but the Ave Maria is really mailed several days before the date it bears, while the Midland Review appears on the date of publication and usually contains comments on the telegraphic news of that date. For instance, the Ave Maria of the 11th inst. reached St. Boniface on that very date, though it must have taken two days to come, whereas the Midland Review of the 9th inst. was delivered here on the 15th. Besides, the copy we received of the letter written by the manager of the Review of Reviews was addressed "Editor the Ave Maria, Notre Dame, Ind.," and therefore left us no option but to infer that the Ave Maria's protest was the final and victorious one that brought Shaw, Lanier & Co. to their narrow bones. By the way, we have since noticed that several Catholic papers published that letter of apology as if it had been addressed to themselves instead of to the Ave Maria.

Now that Father Hamon's celebrated book "Beyond the Grave" is attracting so much attention, it might be a good stroke for a Catholic publisher to give us a new edition of "The Happiness of Heaven," written by another Jesuit, Father Boudreaux, of St. Louis, some twenty-five years ago. Even the great secular dailies of the time went into raptures over the simple beauty of that charming treatise.

The editor of the Montreal Star must have been sorely tempted to use dashes when he saw his happy phrase about Joe Martin, "The Stormy Petrel of the West," perverted by the printer into "The Stormy Police of the West." It is a comfort to us to find even the editors of wealthy newspapers become the

sport of that ruthless tyrant, the proof-reader.

The November number of the Catholic World has attracted much comment from the Catholic press. Father Wallworth's chatty reminiscences of a Catholic crisis in England fifty years ago—which, in this number, are more indiscreet than in any previous issue and drag in unfortunate matters that have absolutely nothing to do with England fifty years ago—have been highly praised. Dr. E. B. Briggs' (Cath. Univ. of America) "The Consent of the Governed," a reply to Dr. Lambert, of the N. Y. Freeman's Journal, has received a well merited castigation from the latter. Others have noticed "Nature-Worship a Christian sentiment," by Father McSorley, and "The Episcopalian Doctrine of the Eucharist," by Dr. A. A. Muller. But, to our mind, by far the most interesting paper of this interesting number is Father Currier's "The Bush Negroes of Dutch Guiana," whom he visited himself in their forest haunts, when he was a Redemptorist in Surinam. He reveals a philological curiosity of the greatest importance, one that explains the rapid spread of the English language. It appears that the Maroons, as the descendants of fugitive slaves are called, speak no other language than a sort of Negro-English. This is the more extraordinary in that the English have occupied Surinam or Dutch Guiana but little. The first British administration, after the departure of the French, lasted only 17 years; subsequently the English occupied the country for a few brief periods; some months between 1667 and 1668, again from 1799 to 1802, and finally, from 1804 to 1816. And yet the English language has left its predominant impress on the Surinam Negro-English, which is a corruption from our language with a number of Dutch and other foreign elements. This is the language of the entire colony, of the street and of the home, though not of the school.

A rather glaring anachronism occurs in Father Walworth's reminiscences this month in the Catholic World. He borrows from Mr. Henry Adams an anecdote to the effect that, when John Henry Newman was five years old, he corrected his mother for telling a friend she had started by the five o'clock train. The child interjected: "The train, mamma, started at fifteen minutes to five," explaining that he wanted his mother to be accurate. We are curious to know which of the two, Mr. Adams or Father Walworth, forgot that railway trains were undreamt of in 1806 when Newman was five years old. The anecdote probably turned on the starting of the stage coach.

As may be seen in another column, the Dominion Statistician gives a completely satisfactory explanation of the apparent discrepancy between certain figures and the conclusion drawn therefrom in the Statistical Year-Book for 1898. In our issue of the 7th inst. we had asked how the Manitoba death rate, set down as 19.36 per thousand, could be called "the second lowest death-rate," when it really

appeared to be the highest death-rate of all the eight divisions of Canada. Mr. George Johnson solves the difficulty at once by stating that 19.36 is a printer's error for 10.36, which, he says, is the figure that appears in the Year-Book for 1896

In the foregoing case we defended Quebec's interests against Manitoba. Now we are about to defend Manitoba against Quebec, again on the impregnable stand of figures. In the latest government report on "Criminal Statistics," Mr. E. H. St. Denis, after giving a table of the number of convictions in each province and the territories, adds: "It will be seen by the above table that the increase during the year has been considerable in the Province of British Columbia, while a noticeable decrease is to be found in Quebec, the other provinces showing slight changes." When we attempt to verify this assertion by the table we find that in Manitoba the convictions decreased from 245 in 1897 to 200 in 1898, whereas in Quebec the decrease for the same two years was from 1737 to 1603. Now the latter decrease, instead of being noticeable as compared to Manitoba (which Mr. St. Denis ranks among "the other provinces showing slight changes"), is really more than 2½ times less than the decrease in Manitoba. Had the decrease of convictions in Quebec kept pace with the decrease in Manitoba, the figures in 1898, instead of being 1603, would have been 1418. But perhaps this other mistake, too, is due to a misprint.

Apropos of "Historical Aims and Educational values," by Paul H. Hanus, Professor of History and of the Art of Teaching at Harvard, the St. Louis Review of the 16th inst. says: "The book is a type of modern publications on pedagogy. A few valuable gems of thought are lost and buried in the wilderness of shallow argumentation and never-ending schemes for improving methods of teaching.

The good which they contain can often be condensed in a few pages; the unsound tenets are like useless, luxuriant weeds, attracting indeed the attention of many members of the teaching profession, but choking in them the growth of sound common-sense principles." This is substantially what we have frequently expressed in analogous terms. Our non-Catholic pedagogues have excellent intentions; but, having no sound philosophical training and having too much shallow conceit to accept the dicta of true philosophers, they are continually experimenting in novelties, aiming at effect, striving to startle Teachers' Institutes with discoveries which their ignorance alone can brand as new, mistaking change for improvement, mere activity for useful effort, a smattering of disjointed trifles for systematic education. It was Cardinal Manning who once drew attention to the prodigious activity displayed in a decaying corpse.

One of our exchanges wonders at drunkards, whose religious convictions are habitually deep-seated, breaking their pledges to God so soon and under such

slight provocation. The root of the mischief, we think, is in the absence of shame for past sin. The toper goes to confession with sufficiently good dispositions to receive a valid absolution, but he has none of that sense of shame which St. Ignatius inculcates in the first week of his Exercises and which alone ensures perseverance. There is little hope of permanent reform for the drunkard who does not honestly admit that he is a drunkard. If, as soon as he has recovered from his spree, he allows his pride to reassert itself, if he attempts to make light of what he calls his frailty, the devil will soon get the better of him again and each fall is worse than its predecessor. If he could be persuaded to make a retreat, or at least to meditate every day for some time on the foulness of sin, he would obtain that "confusion of face" (Dan. ix., 7), which is the mainspring of all spiritual strength. His loving fear of offending God would increase in proportion to the growth of his shame for past sin and consequent distrust of self.

Father McCarthy's letter exposing the bigotry of the Church of England Mission Coffee House in Winnipeg, will stand as a warning to Catholics to refuse any offer of employment from the persecuting manager. Reversing the time-honored Protestant advertisement, "No Catholics need apply," it is a case of "No Catholics should accept" any situation without receiving assurance that they will be allowed freely to practise their religion, and without distinctly stipulating that any attempt to curtail that liberty will be visited with instant departure. Irish servant girls are too valuable as helps not to be able to dictate their own terms. It might be well also for Catholic businessmen to fight shy of any dealings with so peculiarly managed a Coffee House.

MGR. BRUNAUT

Mgr. Joseph Simon Herman Brunault, who has been appointed coadjutor to the Bishop of Nicolet, Mgr. Gravel, is a native of St. David, Diocese of Nicolet, where he was born January 10, 1857, so that he is now 42 years of age. He is the son of Simon Martin Brunault, and his wife Dame Séraphine Dufresne. It was at St. Roch de Richelieu, on June 29, 1882, that he was ordained to the priesthood. After his ordination he was appointed one of the professors of the seminary of Nicolet, and in 1886 he became director of the college there. In 1889 he became vicar of the Cathedral of Nicolet, a position which he occupied until 1891, when he went to Rome to complete his theological studies in the Canadian College. His Lordship has for many years past been looked upon as one of the most prominent and promising priests of the Diocese of Nicolet and it is hoped for him that he has in store a long and useful career.

Rev. Father Lebrault, of Fannystelle, who was at the Archbishop's House last week, reports that his bazaar netted \$672.

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NOTES BY THE WAY.

The cause of the working man is our cause—that is to say we sincerely sympathize with him in his difficulties. We recognize the many grievances he has against society as at present constituted and governed, and we are prepared to do all we conscientiously can to assist him in his struggle for an improvement in his condition and for greater recognition as one of the important elements in the community entitled to far more consideration than the politicians have hitherto accorded him. We must confess, however, that we think that some of the things said at a recent meeting of the Labor Party in this city had much better have been left unsaid, and we refer particularly to a speech delivered by a Mr. W. W. Buchanan who, we are informed, was accorded "tremendous applause" by the audience. If the Labor Party want to succeed they must not rant; they must keep cool, be reasonable, and show that they are able to take a broad-minded view of national affairs—if they do not do this they will disgust thousands who would otherwise be willing to aid them and without whose help they can never accomplish any practical results. It is simply silly, for instance, for a leader of the Labor Party to sweepingly brand "all the legislation from first to last ever passed in connection with the C. P. R." as "beating the record for stupidity." This is rant and balderdash of the flimsiest description; it reveals a mind utterly incapable of calmly approaching the consideration of affairs of great national importance and quite unable to conceive the difficulties of the problems that had to be solved by the great statesmen who turned the scattered provinces and territories of British North America into the grand confederated Dominion of Canada. We almost despair of the future of the Labor Party when men mouthing such nonsense are endorsed as voicing its sentiments, and we predict that under such leadership it will never attain much weight in the Dominion Legislature, indeed we cannot believe it will ever obtain a seat there.

As to the speech made by Mr. Puttee, the Labor candidate, we may say that we can heartily agree with a great deal of what he said, and we much prefer his style of approaching and dealing with the questions of the day to that adopted by Mr. Buchanan. There were, however, many points in his address to which

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