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WEDNESDAY, APRIL 29.

## CURRENT COMMENT.

### The Study of English.

Not long ago, at a meeting of the University Council an effort was made to raise the value of scholarships for English. One gentleman, a champion of Manitoba public school training, contended that more valuable scholarships should be bestowed for English than for Latin or any other branch. Most of the other members of the Council, who had realized in their own experience the incomparable superiority of the classics as instruments of culture, successfully opposed this innovation based on superficial views. The example of England, it was pointed out by one of the speakers, showed that, as a rule, no man had attained to any eminence in the mastery of his own language without first reading the ancient classics with care, and that the very rare exceptions, like John Bright and Tyndall, were men of genius to whom no ordinary rules apply and would probably have been still better writers, had they had a classical training. To prove that this is a universal persuasion among English university men we have only to quote the following item of news in the New York Sun of the 12th inst.: "Interest in English studies is not great in England. Prof. Skeat for over a year has tried to raise \$2,000 for an English lectureship at Cambridge, giving \$1,000 of it himself, and has obtained only \$200 in subscription." And the English people are quite right. An intelligent lad will acquire a more practical knowledge of his own language by translating Cæsar or Horace into it than by dabbling in Chaucer.

### Some Examples.

At the same meeting of the University Council the Rev. Dr. King remarked that, among all the speeches delivered at the Manitoba College Alma Mater Society's dinner last winter that which was the most remarkable for the excellence of the English used was Mr. Joseph Bernier's reply to one of the toasts. We have also been informed by one of the best-known professors in another of the Protestant affiliated colleges that the very best speech he ever heard at any of those annual college dinners was spoken by the late lamented Dr. Versailles, while the most slovenly in point of English phraseology was the product of a gentleman who had won high honors in the Modern Languages course and had several years' experience as a professor of English Literature. The reason of the difference was that Mr. Bernier and Dr. Versailles did not attempt any special study of English till their minds had been thoroughly trained in the practice of logical thinking and accurate expression through the classics. As an instance of the sort of blunder into which no classical student would fall, we may mention the phrase "vitally spiritualized life," with which a graduate of several universities concludes

an otherwise brilliantly written article in a recent Catholic magazine. Had this writer's knowledge of Latin been anything more intimate than that perfunctory acquaintance which is all that modern non-Catholic universities require, he would have rejected the adverb "vitally" as being nothing but a bald repetition of the idea contained in the noun "life"; but the rhythm of the phrase made him forget the meaning of the Latin adverb.

### The "New Dispensation" Again.

The Kansas City Catholic says that the NORTHWEST REVIEW "has no great opinion of what it calls the 'new dispensation.' By the new dispensation it means the efforts now making by certain zealous priests to bring the Church more clearly before the Protestant and the other non-Catholic people of the country." Our Kansas City contemporary is mistaken in thinking that we invented this term. We found it used in advertisements of two books. In one of them, just after the title, we read: "Father— was the prophet of the new dispensation, which is so happily advocated by Leo XIII., of bringing the Church into harmony with the legitimate aspirations of the age." The other advertisement thus recommends an excellent work: "One cannot well understand the signs of the times and the outcome of the new dispensation without getting Father—'s views." These quotations prove conclusively that we are not responsible for this untheological expression. We never could see that the Holy Father was "bringing the Church into harmony with the legitimate aspirations of the age." On the contrary, from careful and reverent observation of his teaching during the past eighteen years, we hold that he is doing, though perhaps with unparalleled skill, what all his predecessors have ever striven to do, that he is pointing out to the age what ought to be its legitimate aspirations. Our brother on the banks of the Kaw "really thinks" that we ought not to "discourage any movement looking to the spread of the Catholic Church." We never did any such thing; God forbid that we should.

### Imitation The Sincerest Flattery.

The Catholic organ of a coterie that affects to find in the United States all that is best in the world printed lately, as one of its own editorials, a long note taken verbatim, with a few unimportant alterations, not improvements, from the London Tablet. This ultra-American paper was evidently loath to acknowledge its indebtedness to an English source, though it was glad to use the outcome of English brains without acknowledgment. The Tablet was commenting on a very remarkable article by M. Spuller in the Revue de Paris, and our American contemporary, by referring to that French review in the Tablet's unacknowledged words, creates the impression that the Revue de Paris was actually read by the American editor. Smart this no doubt is, but hardly fair.

### Manning and Newman.

The South African Catholic Magazine, which evidently has a man of mind behind it, compares the characters of Cardinals Manning and Newman with a power of analysis that has rarely, if ever, been equalled. Speaking of Mr. Purcell's "attempt on the life of Cardinal Manning"—as Mr. Stead calls that outrageous biography—our South African contemporary says: "The most intensely interesting portion of Mr. Purcell's book is the series of documents revealing the nature and extent of the variance between these two great men. But it could not be otherwise. Each was a type of his own philosophy: Manning a Scholastic Syllabus, clearly separating between intellect, will and affection; Newman an Imitative densist, taking a man as a whole and claiming to be himself taken as a whole. The former, a knight of true Catholic chivalry, smote hard for the honor of God and could love the man he was smiting all the time; the latter, sensitive to the finger-tips of his mind as well as to the innermost core of his affections, could never understand the combination of personal opposition with personal friendship. Hence in this famous divergence, our whole sympathy goes with New-

man, but our whole judgment with Manning. Be it remembered too, that Manning spoke the first word of reconciliation, and refused to answer the last word of impatience.

The strange thing is that Mr. Purcell cannot see the truth of Cardinal Manning's repeated assurances, with regard to both Manning and Gladstone, that his friendship for them had never changed; indeed, he insinuates that the Cardinal was not sincere on this point—"he forgot that for half a century he had not met or spoken to Newman more than half a dozen times." He forgot nothing. But somewhere he says of Gladstone: "I have never ceased to pray for him every day in every mass." When Cardinal Manning met those whom he loved before the throne of God "every day in every mass," he had a right to claim unbroken friendship on his side.

### A Stupendous Oversight.

"C. G. M." writes to the Tablet of April 11th, exposing one of the most stupendous inaccuracies of that most inaccurate of biographies. Speaking "of that most incomparable of books, the Apologia pro Vita Sua" as he truly describes it, Mr. Purcell goes on to say (vol. II., p. 326): "In justice to Archbishop Manning it is but fair to state that the Apologia, far from making a favorable impression on his mind, only increased his dread of Newman's influence." Then in a note he adds: "The fact that in the Apologia Newman referred in the kindest terms and by name to all his more intimate friends, Anglican or Catholic, new or old, while the name of Manning from the first page to the last was never once mentioned in the Apologia, may, whether he knew it or not—to borrow his own favorite phrase of limitation—have prejudiced to some extent Manning's judgment of the famous work." Remembering some touching letters of Newman to Manning I took up the Apologia, and on page 219 find these words: "The following three letters are written to a friend, who had every claim upon me to be frank with him, Archdeacon Manning: it will be seen that I disclose the real state of my mind in proportion as he presses me." These are the concluding words of the first letter: "I do not say all this to everybody, as you may suppose, but I do not like to make a secret of it to you." As these letters occupy nearly four pages of the Apologia, Mr. Purcell must have glanced rather carelessly through "that most incomparable of books." This stinging exposure of a stupendous oversight forming the basis of a very unkind judgment should destroy any confidence that may still linger in some minds as to the value of Mr. Purcell's opinions.

### Aye.

Language is primarily an utterance; secondarily, when it is written, it becomes visible speech; but speech, which addresses itself to the ear, is always the essential element, while the written sign is that element made visible so that it will address itself to the eye as well as to the ear. This principle is so fully recognized by contemporary philologists that on it they base their studies of the past history of words; they always take it for granted that, before conventional modes of spelling were introduced, men wrote as they spoke and did their best to write phonetically. Even now, after centuries of unphonetic, ridiculous English spelling, a literary critic always tests the rhythm of a sentence, especially the cadence of a verse, by pronouncing it to himself. This supposes that he has already heard the words properly pronounced. But, where knowledge is mostly gathered directly from books without the interpretation of the cultured living voice, it will necessarily happen sometimes that even persons otherwise well-informed will rely upon their eyes rather than upon their ears and thus mistake the very essence of a word. An instance of such a mistake occurs in a short poem by Mary Elizabeth Blake, lately published in The Independent. In the two lines—  
Spring comes back to sea and sky,  
Blasted lies the field for aye,  
the last word is evidently intended to rhyme with "sky" and must therefore have been pronounced by the writer

like the pronoun "I." But here "for aye" means "for ever," and "aye" in this sense has but one possible sound, that of a in "day," a sound that would never form even an allowable rhyme with "sky." What Mrs. Blake was thinking of was the totally different word "aye—yes," unfortunately written with the same letters as "aye—always," but pronounced "ah-i" or as the pronoun "I." The two words are as distinct as "by" and "bay"; in fact the one that means "yes" was written "I" in the early editions of Shakespeare. A mistake of this kind could not have occurred in the "old country," where "aye" is still so often used for "yes." It could have occurred to so brilliant a writer as Mrs. Blake only in the United States, where reading by sight is tending to monopolize the true function of language.

### Centenary.

Cognate to the above is an astonishing oversight with which all the dictionary-makers are chargeable. In the great universities of England, in the higher walks of English society where children learn by ear and not through dictionaries the best usage in the sound, i. e., the essence, of words, the noun "centenary" is commonly pronounced "centee-nary," with the accent on the second syllable. This pronunciation is completely ignored by the dictionaries, which all put the accent on the first syllable. Webster's Unabridged, oddly enough, illustrates the word with a line from Elizabeth Barrett Browning, which cannot be scanned except by pronouncing "centee-nary." Here is the quotation:

We pray no longer for our daily bread,  
But next centenary's harvests.

And yet the editors of Webster do not seem to have noticed that their example condemns their accent on the first syllable. Neither the International nor the omniscient Standard Dictionary says anything about the fashionable English pronunciation, based though it is on the long sound of the second syllable in the Latin word "centenarius"; and yet these two great dictionaries quote a great number of authorities on disputed pronunciations, the Standard in particular giving the opinions of seventy distinguished men or learned books about the proper pronunciation of some 1700 words, some of which are ten times as rare as "centenary." So true is it that mere book learning is a poor substitute for the usages of polite society.

### THE LIBERAL POLICY.

Mr. Laurier's organ in this city states the matter thus:

"The failure of the Remedial Bill, we believe, forever settles the question so far as parliamentary interference is concerned, for the paramount issue in the coming elections will be—shall Manitoba be coerced? And there can be no manner of doubt as to what Canada's answer will be. Indeed, it is doubtful if a dozen members will be returned in English-speaking constituencies where the Protestant vote predominates, who are not pledged against coercion. Already the feeling against forcing separate schools upon Manitoba contrary to her will is such that it is doubtful if any Conservatives, outside the French, who voted for the Remedial Bill will receive a nomination."

This settles the question as to the motives which have actuated the Liberals of the House of Commons in their obstruction to the Bill. They want to make it a direct issue at the elections in order to appeal to the religious passions and prejudices of the protestant electors. This kind of politics has been tried before in Canada and it has not been a "howling success." No doubt it would be a strong card if all Protestants in Canada were built on the same lines as the Tribune man. We refuse to believe that all Conservatives "outside the French" are of that class. There can be no doubt, however, that the policy of the Liberals at the elections is a direct appeal to the Protestant vote. It is a sad and scandalous spectacle to see a great party, led by a French Canadian Catholic, appealing to the prejudices of the Protestants of Canada to return them to power, because their policy is to refuse forever to right the wrongs done to a weak Catholic minority in the face of a judgment of

the Privy Council of England. For those Catholics who pretend that this is not the policy of the opposition, the pronouncement of the Tribune should open their eyes to the real issue. Every Catholic vote cast for the Liberal party is a vote to fasten upon the minority in this province an unjust and intolerable persecution. It is simply telling 45 per cent of the people of Canada that the compacts of Confederation guarding the rights of minorities do not apply and have no force in law when the minority are Catholics.

### LOOK OUT FOR IT.

Now that Mr. Laurier and Mr. Dalton McCarthy have succeeded, by their united efforts, in defeating the Remedial Bill in the Commons during the present session, we invite our friends to watch further developments in Ontario. If they do, we promise them further evidence of the wondrous love and devotion which have drawn those apparently opposite elements into close affinity. When the candidates come to be chosen, you will see how harmoniously these loving brothers will work things. Where the Liberal cannot succeed, Brother McCarthy's candidate will get the Protestant liberal vote, and should there be any considerable Catholic vote in the constituency, they will nominate a Catholic Liberal "to catch the Catholic vote," as they recently did in an Ontario bye-election, and if he lose his deposit, as he did on that occasion, so much the worse for him. But after what the Catholics of Ontario witnessed in the House; after the union of their leader with Mr. Dalton McCarthy, their deadly foe, it is not very likely that they will allow themselves to be made the dupes of this unholy alliance.

### FROM THE OBLATES' MISSIONARY RECORD.

(April, 1896.)

Rev. Father Fouquet, O. M. I., who has been 36 years in the Canadian Northwest, mentions incidentally in a recent letter that he has been busy, having given five community retreats in six weeks, and travelled 1,000 miles.

About fifty miles east of Vancouver in British Columbia, and close to the C. P. Railway, on a little eminence stands a neat little church. On each side of the church are two large buildings, plain, but solid. The church and the two buildings form what is known as St. Mary's Mission. The large buildings are schools for the Indians. In one, the Oblate Fathers and Brothers have charge of the Indian boys; in the other the Sisters of St. Ann train the Indian girls.

There are about 70 children gathered there from the different Indian tribes of the Lower Fraser. Nearly 30 years has this mission been founded, and ever since some native children have been instructed there.

Quite a variety of the girls' plain and fancy work was exhibited at the Westminster Exhibition in October, 1895, and the specimens were awarded seven first and two second prizes.

Out of school hours the boys learn to till the farm. They are also taught shoemaking and carpentry. They have a nice brass band. Although quite young they have attained fair proficiency. They were great favorites during the Westminster Exhibition. Everybody liked to see the dusky youngsters in their crack sailors' suits, marching in the procession, in splendid step, under Bro. Collins' direction. They were chosen to play at the station when their Excellencies the Governor-General and Lady Aberdeen arrived. They played again at St. Mary's Hospital, when Lady Aberdeen visited that institution. Rev. Father Bunoz is Superior of St. Mary's mission and with him are Father Chironse, Father Morgan and Bro. Collins.

Mr. John F. Smith, writing from Kamloops to the Month of New Westminster says, amongst many interesting things: "The Rev. Father Lejeune, O. M. I., visited the Upper Reserve on the North Thompson river, for the feast of the Immaculate Conception, 1895. With attending to the spiritual wants of the Indians, and the publication of the Wawa, he is kept very busy. It is wonderful how that little paper has worked its way to the front. It has now a circulation of upwards of 2,000 copies monthly. All the Indians of my acquaintance, young and old, read it readily. Some few months ago I received a letter from an Indian, written in Chinook shorthand-