

NORTHWEST REVIEW

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

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Northwest Review.

TUESDAY, APRIL 19, 1898.

CURRENT COMMENT.

When Rev. Brother J. M. J. Mulvihill, O. M. I., wrote that long and interesting letter about the St. Laurent Mission, which appears in the MISSIONARY RECORD OF THE OBLATES OF MARY IMMACULATE for April, he little thought that his dear home—the outcome of thirty years of hardship—would be burned to the ground less than a month after the date of his letter. He wrote Jan 27, 1898; the Oblate residence at St. Laurent was reduced to ashes on Ash Wednesday, Feb. 23, 1898. We wish the good Brother's humility had not induced him to suppress his own share in the civic life of St. Laurent, which he he did so much to build up. No one would suspect from his historical sketch that he has been several times elected mayor of that bailiwick and is at present "l'unique maire des Oblats."

The Rev. C. B. Pitblado is a most sensible man. Albeit belonging to the dominant and dominating sect of this Province, a sect which still shows its lineal descent from that arch-persecutor John Knox and would fain make the rest of the Province subservient to its priesthood, he has the courage and the liberality to say that Sunday legislation should not be coercive as regards private athletic sports. "He would send," says the Free Press report of his Sunday evening sermon, "a minister or moralist to expostulate with the man who played in his own yard; but he would send a constable after the men who played in a public way." Send on your ministers and moralists. Line them up along the fence between St. Boniface College campus and the back street, at 4 p.m. next Sunday; and when they begin to expostulate, may we be there to see the fun.

Sunday Observance.

ARGUMENTS IN FAVOR OF AND AGAINST PROPOSED LAW.

CLERGYMEN AND LAYMEN

Express Their Opinions and Views on the Subject—Father Drummond Speaks on Behalf of the Catholic Community, Whose Domestic Arrangements Would be Upset if the Measure Were Enacted.

There was another large attendance before the law amendments committee at the legislative buildings this morning, delegations representing various classes of the community having asked permission to address the committee on the proposed Lord's

day observance act. All the seats on the floor of the chamber were occupied, and the overflow had to find accommodation in the gallery. A number ladies showed their interest in the question by their presence. There was a large delegation present from the Lord's Day Alliance, consisting principally of clergymen.

Mr. Ritchie, a Seventh Day Adventist, and Mr. W. Scott, a representative of the Trades and Labor council, were the first speakers. Both opposed the general principles of the bill, and the latter asked that it be dropped altogether. He repudiated the assertion of a member of the house that the opposers of the bill wanted to establish a continental Sunday. The legislation proposed was class legislation, purely and simply; it would breed secularism and was arbitrary and invidious.

Rev. Dr. King next addressed the committee. He urged the profound gravity of the proposed measure. Were we to have a quiet Sabbath or one which recognized amusements? He thought more kinds of amusements should be detailed in the bill. He could not follow previous speakers; the legislature was not asked to pass laws in favor of any religion. He was glad that there was no puritanical feeling in regard to this bill. The legislation, he felt, was in the interests of the whole people. He much regretted the opposition to the bill shown by those who represented the laboring men.

Rev. Father Drummond, S. J., said he was in accord with the general spirit of the bill, but he asked the legislature to beware of passing legislation that tended to interfere with religious concerns; for, greatly as he respected this legislature, he could not accept their legislation as infallible—they were not an ecumenical council. He quoted from Prof. Lecky, a rationalist, showing that great reformers and great thinkers had supported Sunday as a day of rest and recreation even to John Knox. It was shown that the idea of the Sabbath had been perverted by the Puritans. The church of which he was a member, was in full sympathy with laws prohibiting public exhibitions, games, performances, etc., but he understood there was an English law in force which fully covered that point. The law now proposed would place the Catholics of the province in a peculiar position. They did not deem it wrong or harmful to indulge in legitimate amusements on Sunday. He did not know how they could manage their college in St. Boniface if the students were not allowed to play baseball or handball on Sunday. From such games they received needful exercise; and it was found that the boys who played best studied best and prayed best and were the most devout. These students pray ten or twelve times a day and surely it must be admitted that they raise their hearts to God and enter into the spirit of the Christian Sabbath. Catholics looked upon Sunday as a day of rest and joyousness. Take away the privilege from the students of playing their innocent games on Sunday and they would get together and do things that it were better to avoid. Father Drummond pointed out that the proposed measure would upset all the domestic arrangements of the Catholic people, people, and make Sunday for them a day of gloom, instead of a day of gladness. He had not been able to find in any part of the Bible any prohibition of rational games. There was only one verse he had been able to find which touched it, and that was in Isaiah, Chap. 58, verse 13. In that verse the word "pleasure" appeared, but the best of Hebrew scholars said the original word meant business. He thanked the committee for hearing him.

Mr. Wm. Hespeler, Rev. Mr. Lucas, Rev. Mr. Olesen and Mr. Chas. Raitt, the latter representing the Labor party, spoke in opposition to the bill. Mr. Lucas, who is a Seventh Day Adventist, contended that in stamping the bill as Lord's day act the legislature was rendering unto Caesar that which did not belong to Caesar. God had not appointed the present Sunday, and the legislature should not usurp God's power.

Mr. Raitt claimed that the workingmen looked upon Sunday as a day of rest and recreation after six days unceasing toil, and it would be a great injustice to deprive them of innocent amusements.

Dr. Du Val followed, arguing against the contentions of previous speakers. He denied that an attempt was being made to enact laws in favor of any religion. It was the outcome of a desire of the moral intelligence of the people for a day of sacred rest and quiet.

Mr. J.S. Ewart, Q.C., was the next speaker. The gentleman's remarks were against the passing of any further Sunday legislation in the province. He cited the case of Great Britain and the province of Quebec, in both which places the Sunday laws were much broader than that which it was now proposed to pass, and stated that in neither of these places had there been any great moral degeneration. Dr. Du Val then engaged Mr. Ewart in a lively skirmish on the Sunday of the United States and Mexico and stated that that day in some parts of the United States was so desecrated that decent people did not care to live there. Mr. Ewart answered that this was due to other influences, which were not at work in Canada and, therefore, were out of the question. Continuing he said that it was urged that the clergymen would lose their influence if certain forms of recreation were permitted on the Sabbath. Such he argued would not be the case, but on the contrary, it was probable that it would increase, as, for instance, in St. Boniface there was never any difficulty to get boys to go to church because he could play baseball afterwards. Mr. Ewart then dealt with the hardship which was caused the laboring man and Seventh Day Adventists under a severe Sunday law. In eighteen of the states the law did not apply to the latter class, and he thought that it was very hard that they should be compelled to observe two days in the week.

Rev. Mr. MacBeth was the last speaker, and he only occupied a few minutes, closing the ministerial side of the question.

BIBLICAL CRITICISM

Free Press, April 18.

"A Specimen of Current Biblical Criticism" was the subject of a most interesting lecture delivered at the church of the Immaculate Conception last evening by Rev. Father Drummond, S. J., the discourse being an answer to attacks made on the authorship of the Book of Daniel. He commenced by ridiculing the sensation caused some years ago by the publication of "Robert Elsmere," who lost his faith on the flimsiest of grounds, (simply because one man had told him that the Book of Daniel was written in the 2nd century before Christ) and Father Drummond pointed out that this novel should not have produced the effect it did in Protestant circles inasmuch as there was no great reason to believe in or follow its author, Mrs. Humphry Ward, who in writing the book had simply aimed at creating a sensation. But this question of Daniel was an actual one in this city, as recently Rev. Hugh Pedley had preached a sermon from the report of which it appeared that he adopted the view that the

author of the Book of Daniel is unknown, thus going contrary to our Saviour who, as recorded in Matthew xxiv chapter, 15 verse, distinctly referred to Daniel himself as being the author. Mr. Pedley, in his eagerness to keep his people in touch with all the most modern opinions, seemed to overlook the importance of first ascertaining whether these modern opinions were true. The newspaper report unfortunately did not give Mr. Pedley's proofs, but every argument that had been or could be brought to bear on the matter was well known to those who had made a study of the subject. One objection was that there are so many prophecies and miracles in the book, but that should not be an obstacle to Christians, for the whole of Christianity was based on the miracle of the resurrection. To say, as the rationalists did, and as Mr. Pedley seemed to agree, that the book was not written until the second century before Christ and that whilst the author pretended to be prophesying he was only relating past events, was not only contrary to the utterance of Christ, but was a polite way of saying the author of the book lied. Again, in Hebrews xi chapter, 33 verse, St. Paul spoke of the prophet who had stopped the mouths of lions; and further the Book of Daniel was in the Jewish canon, which was closed before the time of the Maccabees, so that it must have existed long before then. Further the Book of Daniel contained many details which could not have been known to one writing four hundred years after the time of Daniel. The Jews and even the Greeks had lost all correct knowledge of the customs of Babylon after its destruction and it was reserved to our time when Babylonian tablets have been so much studied to find that customs prevailed there which are related in Daniel. The evidence furnished by recent discoveries of cuneiform inscriptions were most interestingly discussed by Father Drummond, George Smith's researches being particularly dwelt upon, and in conclusion Father Drummond pointed out how wonderful are the ways of God as shown in these discoveries on the site of ancient Babylon. Just when men were beginning to throw off all belief, He permitted the very bowels of the earth to yield up tablets written thousands of years ago by pagans which confirmed the smallest details of the Book of Daniel.

THE CONCERT

Of St. Mary's Church Choir

DESCRIBED BY CHAS. H. WHEELER, IN THE WINNIPEG TRIBUNE

The recital of sacred music given on Thursday night in St. Mary's church showed a remarkable improvement over others that have been heard in the same church in recent years, inasmuch as there has been a higher degree of taste displayed in the construction of the programme, as well as more evident attention paid to the choir-master's baton, with consequent better results.

This in itself is progress in the right direction. But there was also a fuller body of tone in the choral work, generally even and smooth in its quality; firmer in attack, with the crisp swing that is so pleasing to connoisseurs.

The choir did their leader, Mr. Louis Bouche, much credits and with such good material in his hands no doubt still further musical developments will be heard by the congregation worshipping in this church.

Gounod's brain was essentially sound on church music, and

the beautiful excerpt from the "Redemption," "For Us the Christ" proved that in this particular he stands away above any other composer mentioned in the programme, even the sensuous music of Rossini pales before the Frenchman's genius; and the solitary number by Mozart was not a good example of this master's manner either.

The choir excelled in the Gounod selection; also in Rossini's "Inflammatus," and the selection from "The Deluge," by another Frenchman, Saint Saens, a fugue of no mean proportions, calling for skill and plenty of voice in its performance.

The tempo of Hummel's "Benedictus" was taken tediously slow and by thus dragging its measures produced impure intonation.

The Berlioz number was merely a part song calling for no special mention.

The soloists, all of them, acquitted themselves well, Mrs. Parry's high soprano telling with splendid effect in the "Inflammatus" solo as well as the solos in "The Deluge."

Miss Nellie Campbell sung the pathetic prayer from Costa's "Eli" with sweet purity of tone, phrasing with intelligence, and imparting not a little dramatic fervor to the Neapolitan's music.

In Miss J. Perkins, Mr. Arthur Crick and Mr. Jas. Perkins, Mr. Louis Bouche possesses three very valuable voices. The young lady's voice is agreeable in timber, of considerable strength and one especially adapted for leading. Her solo, "Show me Thy ways, O Lord," gave promising indications of future excellence; latent power is there, but closer study is yet required.

A vigorous aria is best suited for Mr. Crick's heavy bass.

The writer had no idea Mr. J. Perkins could sing a solo so well; his voice is not remarkable, but it is of tenor quality and he uses it with rare judgment, so as to produce effects more ambitious singers are unable to gain.

Mr. Albert Evans' organ accompaniments were well played with taste, and a skilful adaptation of means towards an artistic end.

ST. MARY'S ACADEMY.

Distribution of Ribbons of Honor to Successful Pupils.

The distribution of ribbons of honor took place at St. Mary's academy yesterday morning in the reception hall. Rev. Fathers O'Dwyer and Guillet distributed the rewards of honor. The names of the successful ones are as follows.

Boards—1st ribbon awarded to Miss B. Dubuc and Mg. A. Coyle, equal, 2nd M. L. Lanctot, 3rd May Sanders, 4th Lucy O'Brien, 5th C. Longpre, and L. Gregoire, 6th B. Donnelly, 7th E. Guertin, and A. Haskett, 8th D. Lamoureux, 9th C. Donnelly.

Day pupils—1st ribbon awarded to Miss G. Cass, 2nd M. Denholm, 3rd C. Lynch and A. Healy, 4th Mg. Allman, 5th C. Brownrigg and L. Fairchild, 6th L. Becher, 7th, I. Cordingly, 8th G. Killam, 9th J. Ryan. Honorable mention, A. Guertin, M. O'Sullivan, L. O'Brien, S. McDougall, R. McBride, L. Moore.

Intermediate department—Boards—1st ribbon awarded to Miss M. Bernier, 2nd Heleu Stanford, and M. Dubuc, 3rd C. McKee, 4th L. Bodell and Clara O'Sullivan, 5th E. Gingras and Eleonore Prud'homme, 6th R. Bernier, 7th A. Dubuc.

Day pupils—1st ribbon to Miss B. Champion, and J. Thompson, 2nd S. McIlroy and E. Coyle, 3rd Y. Gally, 4th Y. Cauchon and E. Kelly, 5th J. Flanagan and S. Blrton, 6th E. Smith and Clara McPhillips, 7th