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REV. A. A. CHERRIER,
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Northwest Review.

TUESDAY, OCTOBER 19 1897.

Representation by Influence.

Mr. Charles Dudley Warner's sense
of the fitness of things is peculiar. His
"Library of the World's Best Litera-
ture," of which twenty volumes have
now appeared, gives more space to
Harold Frederic, a writer who will be
forgotten as soon as he dies, than to
James Anthony Froude, one of the
deftest of modern stylists and a novelist
who, under the guise of history, has
written some of the most fascinating
fiction in the language. But then
Froude, being dead, cannot press his
claims to a large space in the "Library,"
while Harold Frederic and most of the
living authors seem to have been very
successful in thus advertising them-
selves.

Delusive Concessions.

Rev. Father Cherrier has sent to
"Le Manitoba" a letter in which he
examines the great concessions Mr.
Rochon is, according to "Le Cultiva-
teur," empowered to make in the
choice of teachers and text-books. The
Superintendent of Catholic schools
quotes Article 214 of the Manitoba
School Act to the effect that, if a
school trustee does not prevent the
use of text-books not approved by the
Advisory Board, he is liable to a
fine of twenty dollars or, failing pay-
ment of that, to thirty days in jail;
that any one has the right to inform
against the delinquent trustee; and the
justice of the peace who tries the case
must pass sentence according to the
law. Even the Hon. Thos Greenway
cannot evade the rigor of this law, so
long as it is not repealed. Moreover,
the teacher who should use a non-ap-
proved text-book is, according to Ar-
ticle 197, to be fined ten dollars for
each transgression; and Article 176
deprives such teacher of all right to
claim the salary that would otherwise
be his or her due. If Mr. Rochon is
authorized to infringe this law, Father
Cherrier would like to know why a
similar authorization should not be
granted to the Archbishop, who is, to
say the least, quite as competent as
Mr. Rochon.

This gentleman recently visited St.
Pierre South and persuaded the trustees
to submit to the Greenway regime. It
was a feat of legerdemain. The school-
mistress was a Catholic teacher hold-
ing a certificate from the old Catholic
Board of Education, but no certificate
from the present Advisory Board; Mr.
Rochon accepted her services. He pub-
licly announced to the trustees that
they should tell the schoolmistress to
use the text-books that are now in use
at the convent of St. Pierre. He author-
ized them to have prayers said before
class; and of course they could teach
catechism at half past three. "Thus,"
said he, "nothing will be changed and
you shall have from the Government
\$175."

This making a mockery and a farce
of the School Law can only be a tem-
porary shift. Meanwhile it is inter-
esting to note that Mr. Rochon ap-

proved and appointed to one of his own
schools a schoolmistress of that very
class which "Le Cultivateur"—Mr.
Rochon's official defender—denounced
as incompetent when he had no politi-
cal purpose to serve.

One thing, however, these conces-
sions prove. Were it not for popular
prejudice, Mr. Greenway's Government
would immediately restore our Catho-
lic schools. They are deadly sick of our
resolute resistance to the godless arti-
cle. But the dense ignorance and the
unreasoning prejudice of a small ma-
jority of voters bars the way for the
present, though these humiliating ob-
stacles will ultimately yield to the in-
fluence of time and growing enlighten-
ment. The kickers are twenty years
behind the age as compared with the
general feeling in the British Isles.

SOME PAMPHLETS.

NEW HAND-BOOKS OF PHILO-
SOPHY is the title of a paper re-
printed from the Catholic Uni-
versity Bulletin of July last, and
sent us by the author, Dr. Maurice
Francis Egan, the great Professor
of English Language and
Literature in the Catholic
University of America. This
essay deserves to rank with the
keenest and most discriminating
in nineteenth century literature.
There is no dogmatism about Mr.
Egan; he wins his point by
sheer force of analysis and truly
Catholic criticism.

The proposition he sets out to
prove—for he is always clear in
his aim—is that the novel is the
vehicle of the fashionable philo-
sophies of the hour.

"This is an age of the revival of philo-
sophies, and these philosophies are ex-
pressed through literature. The form of
literature which at present dominates
the greater part of the reading world is
the novel. It has become a handbook of
philosophy, and nearly every novelist
feels that he is unworthy of his avocation
if he cannot find a philosophical theory
for his practice. In a word he philoso-
phizes his fiction."

Thus does our eminent Ameri-
can critic state his view at the
outset. Then, after telling us
that "the French critics, who
have exquisitely refined the
tools of their trade, are largely
responsible for this," he adds:

"It is remarkable that England and
America, while they show us the results
of the philosophical tendencies in litera-
ture, offer such a small amount of se-
rious criticism. The seeker who would
analyze the influences that make parti-
sans of thought must turn to the French,
who have a way of settling questions
without circumlocution. Besides, in
France art is a religion, and while the
artist there takes himself seriously, the
artist in other countries—always except-
ing the German musician, — wastes a
good deal of his mental force in trying
to believe that he is serious. Conse-
quently, French literary art dominates
the form of expression which, for want
of a better name, we call the novel."

But, lest this praise, slightly
satirical though it be, should
pass for an endorsement of the
French novel, Mr. Egan shows us
M. Brunetiere, whom he con-
siders superior to Sainte Beuve
and Edmond Scherer, declaring
"that in France the novel serves as a
destructive force to batter uncomfortable
institutions or to attack unpleasant per-
sons, but that he doubts whether it will
ever become, as in the hands of Dickens,
Thackeray, and George Eliot an instru-
ment to higher things."

However, even Mr. Brunetiere
he takes with a large grain of
salt.

"Mr. Brunetiere, whom some of us
Catholics have adopted with enthusiasm,
perhaps a little too ardent, does not, as
a rule, take that view of morality of
which we approve. We love him most
reasonably for his hatreds;—we find at
the end of the century a critic making
the same fight against false philosophy
in literature that Veuillot and Brownson
made, with a much greater power of
having himself heard. We cannot help
seeing, from the example of M. Brunet-
iere, that a serious student of litera-
ture must devote great attention to
the development and scientific causes
of the novel, but that, in so doing, he
finds himself helpless unless he can find
some fixed standard of philosophy, mor-
ality and art to which to appeal."

A considerable portion of this
paper is devoted to demolishing
M. Zola's bestial philosophy and
approving M. Brunetiere's conti-

nual fulminations against him.
And Dr. Egan explains why he
gives so much space to M. Zola's
determinism, namely, because
others imitate him.

"Fallacious as it may seem to men of
faith, to them who hold firmly to the su-
pernatural, it [the determinist theory]
has a specious quality of insinuation for
folk of unfixed principle, whether it be
covered by Grant Allen's Hedonism or
Hardy's Pessimism; in a phrase, almost
any jargon may pass if it be concealed
by that blanket word—scientific."

Dr. Egan cannot help being
delightfully epigrammatic. He
speaks of Mr. Mallock as

"a logician who halts." "Mr. Zola
sbricks like Caliban." "It is difficult to
account for Miss Marie Corelli; she was,
no doubt, struck out of the brain of a ma-
hata by a flaming comet." "Newman,
Wiseman, Lord Beaconsfield, Charles
Kingsley, Carlyle—all resorted to fiction;
and no doubt a posthumous novel by
Mr. Gladstone will be discovered, since
this is the only form of thought expres-
sion he seems so far to have neglected."

Of the scientific novelist Dr.
Egan remarks:

"It is a merciful thing that he does
not discover that the world he thinks he
holds has become only a goitre under
his chin, which, unhappily, does not
stop the action of his jaws." "Mr. Henry
James is an experimentalist, and he
dallies with the scientific method. He
has the advantage of a manner of late
so impartial that one may begin his
novels at the end and not know that
one has finished them when the com-
mencement is reached."

And yet the self-satisfied Sir
Oracle of the Globe REVIEW will
go on saying:

Dear, lovely Egan is a poet of the
light of heaven and the love of God;
and why he will ever make anything
else of himself, and why his friends will
try to make anything else of him, is to
me a mystery to be explained only by
the devil and his angels of these thrice
confounded times."

Compare the taste left in the
mouth by this last and the other
quotations we have given. Let
us give one more, just to wash
out that last.

"There are no finer artists than Flau-
bert and De Maupassant and Meredith
and Hardy and Stevenson; we may
admire the carving of the statue of Mer-
cury without burning incense to the cult
it represents. But, while the art is fine,
there is a lack of depth beyond it; the
sea of eternity sends no winds to the
land where its creatures live. They
pretend not to have heard that
Pan is dead or that the Galilean
has conquered."

THE RUN OF THE ROSEMERE, by
the Rev. E. J. Devine, S. J. Re-
printed from "The Month,"
August and September, 1897.
These twenty-nine pages are
both instructive and entertain-
ing. Father Devine describes,
with a happy mingling of past
and present, of retrospect and
prospect, his trip across the con-
tinent last summer with General
Superintendent Spencer in the
private car "Rosemere."

We have historical sketches of
the nickel mines around Sud-
bury and of Silver Islet in Hud-
son Bay; we have reminiscences
of the Nor'Westers at Fort Wil-
liam and statistics of buffalo on
the western plains; we have
graphic descriptions of the moun-
tain scenery along the C.P.R.
And we have not a few personal
recollections of the writer, which
are, as usually happens, the most
interesting parts of his narra-
tive.

"So many mountains piled one on the
other, with such magnificent profusion,
but, at the same time, so little habitable
country, led me to remark to a neighbor
in the observation-car, that British Col-
umbia was good only to be looked at.
But I had fallen in with a resident of old
date, who gave me a look of positive dis-
gust, and tripped me up with the remark
that every schoolboy knew that British
Columbia is good for three things, fish,
trees and gold. And this he brought
home to me forcibly before he was done
with me."

"On one of my long trips just before
the late Sino-Japanese unpleasantness,
I got into a rather lengthy discussion
with a young Japanese officer who had
been studying the science of war in Ger-
many, to give his country the benefit
of his knowledge. The young man spoke
French fluently, and was anxious to
learn from me the Christian system—as

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REV. J. M. MCGUCKIN, O. M. I., RECTOR.

he called it, of saving the souls of men.
He admired the way things devaluated
in so nicely with us; but he didn't think
Christian missionaries were doing
enough to introduce the system into
Japan. With him it was like introduc-
ing a new system of book-keeping; and he
spoke like one who cared little for Shin-
toism. As a wind-up to our interview,
I lunched with him in the dining car,
where he spoiled the waiters with his
princely tipping."

Father Devine, besides being
a littérateur and the Director of
the famous Catholic Sailors' Club
in Montreal, is the inventor of
an automatic electric freight-car
signal which has been already
noticed in these columns. Apropos
of that notice, the inventor
writes:

"The small squib you were kind
enough to put in the Northwest Review
about the success of my signal-test is
getting me a continental fame. The
Philadelphia "Continent and Times" put
it boldly into its column of Pointed Pa-
ragraphs. To-day a copy of the Revista
Catalica reached me from Las Vegas,
New Mexico, with the squib in it also,
but in Spanish prose. However, instead
of a test of 287 miles, the squib should
have read 1400. The future books bright,
The Grand Trunk is giving me a 40-car
test to Portland or somewhere next
Monday (Oct. 4th). The Adirondack
then follows suit."

A NEW IDEA IN THE LIFE OF
FATHER HECKER, by the Rt. Rev.
D. J. O'Connell, D.D., Domestic
Prelate of His Holiness. Read
at the International Catholic
Scientific Congress at Fribourg,
Aug. 20th, 1897. We owe this
eight-page pamphlet to the cour-
tesy of its distinguished author,
who kindly mailed it to us from
Fribourg. We had already seen
it printed with a great flourish
of trumpets in the N. Y. Free-
man's Journal, and, now that we
have read it carefully in the ori-
ginal text, we find it does not
warrant either any very severe
censure or any great praise of its
newness.

All that the author claims in
his summing up of the spirit of
American institutions is (1) that
"Nobody need say that the Ameri-
can idea is complete and exhaus-
tive, but, in as far as it goes, I do
not think any one will say it is
contrary to Catholic faith;" and
(2) that in practice the relations
between Church and State in
the United States "seem to work
as well as any other actual sys-
tem we are acquainted with." This
contention is assuredly mod-
est enough to escape the charge
of spreadeagleism.

Unfortunately, in the course
of the address, there occur other
propositions not quite so harm-
less. For instance, Mgr. O'Con-
nell approves of this deduction
from the Declaration of Indepen-
dence, namely, "that the imme-
diate source of power is the peo-
ple" (though the remote source
of all power and of every right
is God). This he seems to en-
dorse as a general proposition
which ought to apply to all forms
of government, so that in all
countries and under every con-
ceivable circumstances, "the
immediate source of power is
the people." Such a sweeping
assertion is, we submit, hardly
consonant with the Holy Father's
encyclical on the origin of
governments, nor with the actual
statements of the present day. This
theory would make a British
crown colony and the whole

eyes of India illegal in the
eyes of sound philosophy--which
amounts to a reductio ad absurd-
um.

Is not Dr. O'Connell's opti-
mism almost dithyrambic in the
following sentence?

"And though the Church enjoys no
patronage under the law, she receives
unbounded support from the warm
sympathy of a Christian people and
from the majestic strength of a favorable
public opinion."

A Christian people, of whom
the larger half have no religion
at all! A favorable public opinion
which stuffs newspapers and re-
views and Libraries of Best Lite-
rature with slanders on the Ca-
tholic Church! Passing strange
indeed it is that men who strive
to make people forget their recent
foreign origin should be so opti-
mistic about the United States,
when New England Yankees,
with two centuries and a half of
Americanism behind them, groan
over the horrible misgovernment
of their republic. If Edward Bel-
lamy has not, in his "Equality,"
made Socialism plausible, he has
at least proved up to the hilt one
thing, and that is the practical
rotteness of universal suffrage
as applied to large masses of non-
Catholics. His Doctor Leete is
made to say:

"Regarded as necessary steps in the
evolution of society from pure monarchy
to pure democracy, these republics of
the negative phase" [and the context
always refers to the United States] "mark
a stage of progress; but if regarded as
finalities they were a type far less ad-
mirable on the whole than decent mo-
narchies. In respect especially to their
susceptibility to corruption and their
worst kind of government possi-
ble."

Nor is there anything particularly
new in the idea that there is both a
political and an ecclesiastical Ameri-
canism and that both are, to a certain ex-
tent, defensible. To us Canadians, who
are near enough to witness the daily
shortcomings of our republican neighbor,
and yet far enough to escape the purblind-
ness of chauvinism, this idea is, as we
understand it was to the wise men of
Fribourg, very much of a bore.

Characteristic Orange Loyalty.

The Orangemen of Belfast celebrated
in characteristic fashion the visit of
royalty to their town the other day. On
the evening of the royal Duke's depart-
ure they went through the streets shout-
ing curses of the Pope and smashing the
windows of houses belonging to Catho-
lics. Here is a description of some of
their doings given by a reporter on the
spot:

"After the departure of the royal vi-
sitors from Belfast this evening a military
band returned to the Victoria Barracks.
North Queen street, escorted by a large
crowd. North Queen street is a Catho-
lic and Nationalist quarter. No sooner
had the barrack gates been closed on the
regimental musicians than the mob be-
gan to curse the Pope, sing the national
anthem and cheer for Sandy row and the
Shankill road (Orange quarters of the
town). They next flung volleys of stones,
of which they had a plentiful supply, to-
ward the houses in North Queen street,
and a number of windows were smashed.
No opposition party making an appear-
ance, the Orange rowdies moved down
Lancaster street, which is mainly ten-
anted by Catholics, and attacked several
houses. The shopkeepers adjoining,
alarmed by the violent demeanor and
conduct of the mob, tried to shut their
windows, but before they were success-
ful a strong party of the "lamb's"
(Orangemen) demolished the windows in
houses in North Queen street. When the
pocketsful of ammunition with which
they had come provided were exhausted
they picked up loose stones and uprooted
others from the footway. The windows
in St. Vincent's Hall (Catholic) were
smashed."

Now let us imagine, if we can, an at-
tack of this kind by Catholics on Prot-