

# Northwest Review.

Senate R. Room.

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## CURRENT COMMENT

At the Toronto University banquet last week one of the most distinguished young graduates spoke of his Alma Mater as "the greatest university in Canada." Truth to say, this was the only manifestation of that modesty for which Toronto the Good is proverbial, all the other speakers confining themselves to general principles or pleasing reminiscences, and avoiding all comparisons. But, when this reaches the ears of the general public, whose noisiest representatives measure the value of education by the amount of money expended on it, many people may ask "What about McGill University?" Well informed Catholic Canadians however, will not worry over this question of relative superiority. Accustomed as they are to the unfairness of the secular world to all things Catholic, they are not surprised that their own universities are ignored by people who neither know nor wish to know anything about them. But, apart from the paramountcy of religious knowledge, which, as being the highest kind of knowledge, no true university—from its very etymology, the home of all knowledge—should neglect, and which Catholic universities alone impart in its fulness, those Catholics who are conversant with the work of non-Catholic universities cannot help feeling the superiority in results of any Catholic college that has a complete course of philosophy over any so-called non-sectarian university, even "the greatest in Canada." Institutions of the latter class, which unwittingly reveal their true character in the under-graduates' silly name of "Varsity," dropping as it does all idea of unity, distinctly fail to develop in their graduates that mental perspective which subordinates the finite to the Infinite, the temporal to the eternal, and that judicial power of weighing conflicting evidence and of seizing on the strong and weak points in every argument, which is the best result of higher education, and which the graduates of Catholic colleges undoubtedly possess.

It is a curious commentary upon the scholarship of "the greatest university in Canada" that the gentleman who used that modest phrase, and whose speech was otherwise thoughtful and suggestive, concluded with a well-known Latin quotation which he first mutilated by leaving out two very important words out of seven, and then touched the whole thing off at the end with what is technically called a "barbarism." Horace's words are "Dulce et decorum est pro patria mori" (Sweet and seemly is it to die for one's fatherland). They were given with admirable distinctness and assurance thus: "Dulce est pro patria moriri." That last word is not Latin at all. Another speaker, who also has a weakness for extra syllables informed the assembled guests that wise men could "predicate future events," when he meant "predict."

No accurate and complete report of this, the first annual dinner of the Toronto University Alumni Association appeared in the daily papers of this city. The Tribune had nothing. The Telegram dealt in appreciative generalities, gave a list of the guests present, but reported none of the speeches. The Free Press printed a pretty full report of the President, Mr. Fisher's excellent introductory discourse, and what must have been a complete copy of Dr. O'Donnell's manuscript. But the other speeches were dismissed with very brief summaries or extracts, or with a mere word or two. Mr. Coyne was reported as replying to the toast of "Our Alumni," whereas "Our Alumnae," the lady graduates, was his theme. Father Drummond's remarks were attributed to the "Rev. Dr. Good," which, for those who know our local Mark Twain was decidedly "good," while the specialist's own too short paragraph was fathered upon a mythical and unknown personage, called by the reporter, "the Rev. Dr. Gunn."

As Dr. O'Donnell's speech is printed in type different from that of the rest of the report, as it is the only one that appears in the first person in the Free Press, and as there was no stenographer to report verbatim, the natural inference is that the "oldest Toronto graduate in the city" revised and superintended that report himself. In the fervor of his delivery—for he spoke without looking at his paper—he said that this country, in order to attain its proper development, "must be governed by university men." But in the Free Press this rather bald and bold requisite for a new country is doctored into the following: "I am of opinion that men having had university training, men who can discuss great questions dispassionately and reason logically, are the ones to put us on a proper footing"—which, of course, treads on no exalted corns.

Other notable remarks are not mentioned in the Free Press report. Thus Mr. Perdue, in order to show the progress made by his Alma Mater in recent years, quoted the saying of the Premier of Ontario in 1870, that Toronto University was then "an effete institution." Mr. T. R. Deacon, speaking of the "Scholar in Business," said that in business pursuits "a highly educated man is better than any other, provided he has the divine gift of judgment." No doubt some men, and he instanced one successful manager of a great enterprise, may succeed without high education because they have that divine gift coupled with a strong character; "but the average man cannot achieve those successes without university education." Dr. Beath got off a good thing. Showing with affected solemnity how from the simple Latin word "lego," I read, we get our legislators, he went on to suggest that from the simple Greek word "grapho," I write, we get our grafters. But he immediately protested against the belief that all politicians were dishonest; on the contrary he maintained from experience that many of them were paragons of honesty. Dr. Good's carefully worded epigrams contained this gem: "A profession differs from business in that it is a calling that gives pleasure quite apart from the financial reward." He related, how, at the beginning of his medical career, if he did not know what to do when consulted by a patient, he invariably and sincerely said that he did not know. But whether it was due to his appearance of wisdom or to some other cause, his patients would not believe him. When, however, other young physicians attempted to follow his example and said they did not know their patients believed them. Father Drummond, speaking of the University of Manitoba, the toast to which he replied, said that a university which was an outgrowth of four or five colleges was more likely to be broad-minded than one which was a development from a single college.

The first number of "Norwood Notes," the first organ of that flourishing bailiwick, is before us. It is published by Mr. Everett Boyd and is a very creditable performance, press work, reading matter and advertisements. In the "Salutatory" we learn that there are 1,400 people living south of Hospital street, and, to judge by the many interesting local items, they certainly have at length found an intelligent voice. The tone of this promising little journal is excellent, as witness the paragraph:

One of the amusing features of the speech-making last week in Woolsey hall was the apologetic utterance of Mr. Hagel because of his inability to speak French. It is perhaps unnecessary to say that most people outside of Norwood think we all parlez-vous over here. We don't, but we'd like to.

This is the right spirit—to wish one did know another language. But perhaps the editor is not aware how many people do speak French in Norwood. The pastor of St. Boniface Cathedral claims nearly sixty French Canadian families there, which, with the well known size of those families, means one quarter of the 1,400. Apropos of large families we are pleased to see

that the French-Canadian healthy taste for them is catching. In the Church of England column "the congratulations of the church are tendered to Mr. and Mrs. N. Fox, Berry street, on the birth of their fifth son."

Mr. Thomas Berry, who, besides being a member of the St. Boniface town council, is also commissioner, justice of the peace, and notary public, contributes a breezy article to Norwood Notes. He is both strenuous and direct. Hear him on the fever question:

In conversation with our medical officer, Dr. Lambert, a short time ago, he told me we had six fever patients, four in Norwood and two in St. Boniface. Now, this was in October, and one of the heaviest months in Winnipeg for fever. We have practically no sewer in operation in St. Boniface and Norwood; hence the comparison, Winnipeg full of fever, St. Boniface nearly without any.

And, oh! what a kindred spirit we find him on the St. Boniface car service.

Now, it is bad enough to have to stand up riding home every night, but that is not what I am kicking about. I am kicking for more straps to hang on by. We want about thirty straps on each side of the car to hang by and not like it is at present five or six passengers hanging by one strap.

One night we counted the passengers in one of these cars and found about eighty-five persons and six straps, and one car has just one strap; and so it runs.

Arc lights seem to be a pretty good substitute for moonlight, till the moon herself shines in all her silvery splendor. Last Saturday, on one of the city circuits a little after 7 p.m. the arc lights suddenly went out. But the moon was nearly full in a cloudless sky, and to anyone standing a hundred feet from the nearest arc light, its disappearance was hardly noticeable. So much more satisfactory for nocturnal peregrinations is the moonlight than the electric substitute. And yet learned astronomers tell us that moonshine is more than half a million times weaker than sunshine. Do we realize the immense difference? Half a million times, exactly 575,000 times! Why, we can sometimes read by moonlight in this clear atmosphere. Yes, but if you covered the whole canopy of heaven, all the visible sky, with bright full moons, you would yet have only fifty thousand of them, and the light would be still ten times less than that of the sun on a clear day. What a blessing is God's sunshine, and we are blest with so much of it here all winter through.

Queer indeed are the requests editors get. One wealthy lady wants to know what would be a suitable Christmas box for an elderly and confirmed bachelor. As this is all the information volunteered, we must consider several hypotheses. If he is bald, send him a nice skull cap. If he shaves, present him with a fine box of seven razors, one for each day in the week, or a safety razor, or a set of safety razors; these necessary tools are always getting out of order. If he smokes, send him a box of good cigars. If he travels much give him a suit case or a bag with a gaping mouth that stays open. If he reads at all, order the Catholic Dictionary for him, or one year's subscription to the Northwest Review. If he is a priest, get him a new breviary; breviaries don't last more than twenty years. If he is a business man, send him a good large diary for 1906; he can there write down his New Year resolutions. If he is a medical man, send him a new portable instrument case. If he is a lawyer, order for him Rickaby's Ethics; even if he is already honest, that will keep him so. If he is poor, get him a rise or send him a cheque, or a ton of coal (see our ads.) Don't send him "The Way to a Happy Marriage," or Cicero's treatise on "Old Age," though St. Liguori's "Preparation for Death" might be acceptable and would be most salutary. Whatever you do, don't send him bad cigars, or a box of fancy soap, or a gold-headed cane, or hair dye, or a hand mirror.

The Sisters of St. Boniface Hospital are sorry to find that, in spite of the new wing which can receive one hundred and fifty patients, they are still obliged to refuse some for want of room. People ask them to build again; but they cannot increase their heavy debt of \$25,000 without appealing to the generosity of the citizens of Winnipeg. True, St. Boniface Hospital is not within the limits of our city; but Winnipeg patients are constantly being treated in the Sisters' Hospital, and for many Winnipeggers the St. Boniface institution is nearer than the Winnipeg General Hospital. The registers of St. Boniface Hospital show that out of 27,000 patients treated there from 1872 to Nov. 24, 1905, 10,110 were residents of Winnipeg. Of the patients received this year, from Jan. 1 to Nov. 24, 1905 were from Winnipeg.

## THE CALL OF THE SHEPHERDS

By Mary E. Mannix in December Donahoe's

Deep Night is on the hills,  
With jeweled flag unfurled;—  
His baying dogs the wakeful shepherd  
stills  
Close to the sleeping fold,  
And gazing upward to those sparks  
of gold,  
Piercing the dark, he marvels at  
the world.

A flash across the sky  
As by some Titan hurled—  
And now a strange new orb bursts  
forth on high,  
The Star of Bethlehem!  
The Shepherds wonder what has come  
to them!

What message to a hushed and waiting  
world!

They leave the silent hills  
By paths with radiance peared,  
"Peace upon Earth," each echoing  
valley fills.

Led by the Christmas Star,  
They meet upon the way from near  
and far,

Seeking the Child—the Saviour of  
the World.

## Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by Catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Take Hall's Family Pills for constipation

## Clerical News

Rev. Father Menage, who was ordained priest on the feast of the Immaculate Conception, goes to Woodridge, where his parents reside, for next Sunday. Rev. Father Deshaies, late pastor of Woodridge, is now curate at the cathedral of St. Boniface.

Rev. Father Gendreau, O.M.I., pastor of Our Lady of the Portage at Kenora, being rather seriously unwell, the whole work of the parish devolves on Rev. Father Costale, O.M.I., the curate, and on Rev. Father Pelouquin, O.M.I., who is also in charge of Norman.

Rev. Father Desrosiers, pastor of St. Antoine d'Aubigny, and Rev. Father Benoit, curate at St. Jean-Baptiste, were in town early this week.

Rev. Father Camirand left for a visit to Emerson on Monday.

Rev. Father Dumoulin, pastor of Keewatin, came here on Monday last on parish business, and was the Archbishop's guest till Friday, when he returned home.

Rev. Father Menage said his first Mass last Monday in the Archbishop's private chapel. On Tuesday morning at eight o'clock he said the Students' Mass in the spacious new chapel of St. Boniface College.

Rev. Father Arpin, S.J., of Fort William, came here on Tuesday and was a guest of the Jesuit Fathers for a few days, leaving for home at the end of the week.

## Persons and Facts

A Canadian is non-commanding admiral of the Turkish navy. R. D. Buckham, born at Windsor, Ont., was given a commission when he arrived at Constantinople with a man of war built at the Cramps shipyards, Philadelphia, and he rapidly rose to the senior rank.

Rumors from London, Madrid and Rome report the definite betrothal of King Alfonso and Princess Victoria Eugenie, daughter of Princess Henry or Battenburg, sister of King Edward. Despatches also state that the Duke of Norfolk in an interview with Pius X. was informed that Princess "Ena" should become a Catholic before the official announcement of the betrothal. The marriage ceremony, which will be Catholic, will be very private, it is said.

"There are no better pastors in the world than the Irish priests," says the Pall Mall Gazette, in a review of Father O'Riordan's new work, "Catholicity and Progress in Ireland." "From the religious point of view they devote themselves absolutely to their people and pass their self-sacrificing lives cheerfully and gladly, seeking no reward, so far as this life is concerned, but the esteem and love of their flocks. Some of them give themselves entirely to the spiritual duties of their position."

There is in prospect a Jesuit University on the North side, Chicago, which will perhaps be the largest Catholic institution in the United States. The University has been actively advocated during the past fifteen years.

The Vatican and the Russian government have reached an agreement, it is reported, whereby an apostolic nuncio—probably Mgr. Symon, who was exiled from Russia recently,—will be appointed to the Muscovite capital. The Pope is very gratified by Count Witte's proposal.

Colored Catholics of Baltimore will have a new \$20,000 church ready for occupancy about Christmas. It will seat about 800.

Rev. Father O'Boylan has just settled a strike of Newark (O.), polishers, involving 2,500 men. During the difficulty there were two murders and several shooting and stabbing affrays.

The Catholic population of the United States at present numbers about 14,000,000, and if there is added to these figures the Catholic population of the Philippines and Porto Rico the Catholic population under American government would exceed 20,000,000. The 140 bodies including the various branches of American Protestant and Dissenting churches held at New York, represented 18,000,000 communicants.

Seven of the lost genus of the American buffalo arrived in the Chicago stockyards last week and were put on the market like common bees. It is expected the city authorities will interfere and take possession of this fraction of the 1,000 bison now alive in the world.

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