

The Northwest Review

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A Catholic correspondent wanted in every important town. Address all Communications to THE NORTHWEST REVIEW, Post office Box 508, Winnipeg, Man.

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WEDNESDAY, DECEMBER 11.

EDITORIAL COMMENT.

Read "A Protestant Layman's" letter and our reply. Both exhibit our agreements and differences.

Mr. Fisher's Fourth Letter to the Northwest deals exhaustively with Mr. Laurier's proposed commission of inquiry. He shows that the whole School question has been thoroughly investigated, and that the suggestion of a further inquiry coming from the Manitoba government, which has always persistently refused to help in the Federal government's investigations, is a mere subterfuge. Mr. Fisher closes with this telling reference: "I am not surprised that Mr Dalton McCarthy at Orangeville the other day felt called on to declare that there was not a shred of justification for a commission of inquiry."

In reproducing the spicy exchange of letters between Rev. Dr King and Mr. Ewart we omit all reference to Mr. Wardlaw Taylor, Jr.'s letters. These latter are incorrectly pedantic: pedantic, because they can serve no purpose except to make a vain show of their author's misplaced learning; incorrectly so, because, after asserting that the phrase "psychological phenomenon" belongs to the realm of science—thereby inadvertently and falsely resigning all claim to rank his own pet metaphysics as a science—he quotes in support of his assertion a list, not of scientists, but of metaphysicians. Besides, the best usage of men of letters (which is after all the proper standard), as exemplified in the International Dictionary under the word "phenomenon," favors Mr. Ewart and not the great T. W. T. Jr.

George Augustus Sala, whose death was announced the day before yesterday, came of a Catholic family, and had always been of our faith, although until last summer he had not been formally received into the Church. He confided his belief to his second wife, says the Tablet, on their marriage in 1890, and received her solemn promise that, should he be taken ill she would send for a priest. When Mr. Sala was brought home in a fainting fit last summer from the Orleans club at Brighton, his wife telegraphed to Father Donnelly, of Norton-road, Brighton, and went herself the following day to see Cardinal Vaughan, who immediately repaired to Brighton to see Mr. Sala according to a promise he had given him the previous winter in Rome. Of course, our Protestant contemporaries, in their notices of the brilliant journalist, will be careful not to hint that the man who delighted a whole generation of literary epicures was a Catholic at heart.

SENATOR BOULTON'S LETTER.

Senator Boulton, like many men of narrow ideas and contracted vision, but with a consuming thirst for notoriety, loves to impress his borrowed views of large questions on men high in the councils of the nation. This explains the appearance of a two-column letter in the daily press from the worthy Senator, addressed to no less an individual than the Premier of Canada, Sir Mackenzie Bowell. An open letter to Sir Mackenzie Bowell from Senator Boulton! This has a lofty sound about it that attracts attention, and, moreover, it provokes the inquiry: Who is Senator Boulton! Why, don't you know him? That's strange. He has been living in this country for years and has lost no opportunity of advertising himself and his (?) views. Well, Senator Boulton once ran for Parliament, but was defeated, and the Government, recognizing his stupendous abilities, and wishing that such a great mind should not be lost to his country, appointed him to the Senate. As a mark of his gratitude, Senator Boulton has had his knife in the Government ever since. The cause of this may be found in the fact that the Government did not recognize his wonderful abilities, or rather, capabilities, for a seat in the Cabinet. That is Senator Boulton.

With regard to his open letter to Sir Mackenzie Bowell, it does not contain a single thought or idea that has not been put forward with much greater force and plausibility by others. We need only mention some of his notions and our readers will recognize their familiar features at once. In his discussion of the school question, while admitting that the guarantees placed in the Constitution were designed to protect the Protestant minority in Quebec and the Catholic minorities in the other provinces, yet, in this instance the Constitution should not be maintained. Why? Because, forsooth, it will be found unworkable, not having the will of the majority to back it up. If that be a sound reason for withholding redress in this instance, it ought to hold good in every similar instance, because this constitutional guarantee must necessarily apply only to refractory majorities. Mr. Boulton admits that these guarantees were placed in the Constitution to protect minorities from the will of majorities, and yet he tells the Premier that any remedy granted must be unworkable because it has not the will of the majority to back it up. Strange line of argument, surely! But not more strange than what follows. We quote his own words:

"The compact of confederation, where the Province of Manitoba is affected, is governed by the Manitoba Act, and that compact was entered into with 12,000 people twenty-five years ago, covering an area of what is now only a few townships of the vast extent occupied at present by 350,000, who cannot with the self-respect of a free people be restricted within the narrow limits you interpret their rights should be confined."

Our readers will admit that there is nothing very original about this statement of the Senator's. It has been repeated a hundred times by every demagogue in the province until honest people are fairly sick of it. Because a bargain was made and solemnly ratified between this province and the Dominion Government at a time when there were only 12,000 people here, it should be repudiated now, because a majority of the present occupants of the province so desire it! Let us see where the Senator's logic lands him, and to do so we will suppose a case in which he appears as an interested party. In 1880, we will suppose the population of Winnipeg was 12,000. At that time the city agreed to exempt certain property of Senator Boulton's from taxation, provided he performed certain duties. In twenty-five years the population of the city increased to 200,000, and the city council declined to fulfil its contract with the Senator, saying: That bargain was made 25 years ago, when the city contained only 12,000 people. Now we are 200,000 and it is unfair for you to expect that we will stand by that bargain. In

that case what would the Senator do? We fancy he would be very indignant at the 200,000 citizens of Winnipeg, and would take action in our courts of law to uphold his rights. Manitoba entered confederation on certain conditions? The Manitoba of that day was only 12,000; but who will say that that 12,000 had not a right to say on what conditions they would enter confederation. The Imperial Government recognized that fact fully, for, although Canada had purchased this country from the Hudson's Bay Company, and had the right of ownership in the land, yet the Imperial Government would not allow Canada to force the newly acquired country into confederation against the will of the settlers here. Canada, therefore, conciliated the settlers by granting them certain rights. That bargain was solemnly made with the people of this country and cannot be repudiated. Every man who came and made his home here is supposed to have done so with a full knowledge of the position of affairs. In coming here he accepted the position and must abide by it, whether the population be 200,000 or 2,000,000. The enemies of Catholic education must be reduced to sad straits when they have to preach a doctrine of repudiation.

THAT SETTLES IT.

Some years ago, the Winnipeg Tribune, in an article headed "The Tribune for Ross," deprecated the supposition, then current, that Mr. Daly was to be taken into the Cabinet as Minister of the Interior, and strongly advocated the selection of Mr. Ross for that important portfolio. After reading the Tribune article carefully, we expressed our sympathy for Mr. Ross and regretted that his chances for preferment should be thus blasted by the indorsement of the Tribune. We not only expressed our sympathy for Mr. Ross; but we ventured to assure our readers that the Tribune's advocacy of his claims would surely lead to his being passed over. Our prediction was verified by the selection of Mr. Daly.

History repeats itself. There is an election pending for mayor of the city. The candidates are both very worthy citizens and have, by their past services to the city, earned the honors which they are seeking from the electors. One of these candidates has, however, from no fault of his own, been unfortunate enough, at the outset of the contest, to obtain the indorsement of the Tribune. That settles it. "The Tribune for Bole," we greatly fear, will prove too heavy a load for that gentleman to carry. The other candidate, on the contrary, has been, like Mr. Daly, fortunate enough to earn the displeasure of the Tribune, and, therefore, we predict for him the success which invariably follows those whom the Tribune opposes. A question of veracity between the Free Press and Tribune arose, and the latter tried to ride out of the difficulty on Ald. Jameson's back; but the worthy alderman, despite the taffy of the Tribune, was not to be turned from the path of truth and decided the question in favor of the Free Press. By this happy incident he won the Tribune's enmity and, of course, will win the Mayoralty for 1896. This will be the result of the Tribune's indorsement of Ald. Bole.

A PROTESTANT EXPOSTULATES.

To the Editor of the Northwest Review. SIR,—I have just read your strictures on the action and words of Dr. King, and, though not a controversialist, would like to say a word on the point you raise as to the right man. I presume you do not look on the Lord's prayer as sectarian or the Bible as a sectarian book. I think I am as good a Protestant as Dr. King, and when this question was up in my native land twenty years ago, I publicly said then and repeat now that if I were in a Catholic community where no other Protestant lived but myself, I would still send my children to the Catholic school and if they read the Douay Bible or such parts of it as suited the age and comprehension of my children, I would have them read it too, believing as I do that there can be no solid foundation even for moral education outside of the one book we all profess to believe. The "right man" in my estimation is the man of whatever creed who reverences the Bible as the word of God; that I think is

the purport of Dr. King's opinion, also ask, do the pupils of Catholic schools read the Bible in class, or if not, why not?

Yours

A PROTESTANT LAYMAN.

Winnipeg, Dec. 7, 1895.

[While admiring our correspondent's liberality in the matter of sending his children to a Catholic school, we beg to assure him that, admirable as such conduct would be on his part, it would be quite the reverse on ours. His is a fragmentary presentment of Christianity, ours a complete one. His children could receive in a Catholic school no teaching that is not true; ours might, in a Protestant school, hear many false interpretations of the Bible and of the history of Christianity. Once more this brings us back to Principal Grant's reminder of the fundamental separation of Christendom into two great divisions, the Catholic and the non-Catholic. This essential separateness appears in our correspondent's question: "Do the pupils of Catholic schools read the Bible in class, or, if not, why not?" The conviction underlying this question is that "no solid foundation even for moral education" can be found outside the sacred text itself. Now Catholics yield to none in their reverence for the Bible as the Word of God; they use it as the source of all their doctrine; all treatises on theology are based on the right understanding of Scripture texts; but, as a general rule, Catholics do not use the Holy Bible in its entirety in the schoolroom, they use only, to quote the very words of our correspondent, words which exactly express our view, "SUCH PARTS OF IT AS SUIT THE AGE AND COMPREHENSION OF CHILDREN." Catholic schools generally use Bible histories, containing the marrow of the facts and teachings of Holy Writ, presented in a clear systematic way suited to young minds, with the more important passages quoted verbatim. Although every thought in the Bible is held by us to be divinely inspired, yet many passages, nay many chapters were never intended for promiscuous reading. Moreover several truths contained in the deposit of faith are not explicitly taught in the Bible, though they are legitimately inferred from its teaching. Thus the Bible alone is not with us, as with Protestants, the rule of faith. Our rule of faith is the Bible and Tradition interpreted by the infallible Church.

The Protestant Bible, shorn as it is, of several of its inspired books and passages, is distinctly a sectarian book. The Lord's prayer, of course, is not sectarian, except when there is tacked on to it that spurious gloss of an unknown copyist: "For thine is the power, etc."

We are aware that, in certain countries, Catholics have sometimes accepted a compromise. This was done in Ireland in the earlier half of this century; but, like all compromises in matters religious, it was soon given up as unworkable. In such cases Catholics suffer from the superficialness and incompleteness of the religious teaching.—Ed. N. W. R.]

VISIT OF THE LIEUTENANT-GOVERNOR TO ST. BONIFACE

The Cathedral, the College, the Convent the Hospital—the "New Woman."

On Tuesday, the 3rd inst., shortly after noon, His Honor Lieutenant-Governor Patterson, accompanied by Mrs. Ellis, Miss and Mr. Patterson, Mrs. Patterson being unwell and unable to go out, visited His Grace Archbishop Langevin at the palace, where the party were cordially welcomed and introduced to the priests. Then all, His Grace included, proceeded to the college, where, besides the Faculty and students, a number of ladies and gentlemen had assembled to honor Her Gracious Majesty's representative. The reception room had been gracefully decorated for the occasion with inscriptions, shields flags and a bank of growing flowers. The seats for the distinguished guests were placed under a neat canopy. After a piano overture, Rev. Father Chartier, Rector of the college, read the following ADDRESS.

TO THE HONORABLE JAMES COLEBROOKE PATTERSON, Lieutenant-Governor of Manitoba.

YOUR HONOR,—As Rector of St. Boniface College, I am happy to bid you welcome in the name of the Faculty and

students. This is the oldest educational institution in the Northwest, in fact, one of the oldest in Canada. During the first year of Father Provencher's missionary labor here—in 1818—he laid the living foundations of a classical school, and as early as 1822 we read that he had a few youths already advanced in the humanities. When he afterwards became the first bishop of this Great Lone Land, he continued to direct the studies in what had now grown to be a college. And, when the late lamented Monseigneur Tache succeeded him in 1853, he gave the college a new and almost a recreating impulse. The direction thereof was confided successively to the Christian Brothers, the Reverend Oblate Fathers and to the Secular Priests, one of whom, formerly Principal of St. Boniface College, Reverend Father Cherrier, is still with us. The Fathers of the Society of Jesus have been in charge since the summer of 1895. But they, as well as their predecessors, are subject to the ruling of the President of the Corporation, His Grace the Archbishop of St. Boniface. When the University of Manitoba was organized in 1877, our college united with St. John's and Manitoba College to form a republic of teaching institutions preparing for the examinations of the University. Later on the Medical and Wesley colleges were also affiliated to the University. Though the number of our candidates is small, because of the limited Catholic population, yet, in friendly competition with the other affiliated colleges, we have won a very large share of the University honors. For instance, the Governor-General's Bronze Medal, which is the most valuable prize in the gift of the University because it means that the winner has secured first place out of a large number of students, either hailing from four different colleges or non-collegiate, has been bestowed upon nineteen men during as many years and five of these nineteen belong to St. Boniface college; in other words, we secured more than 26 per cent, of the total award, although the number of our candidates does not average more than 5 per cent. of the entire competing Previous year.

I have thought that this short summing of our educational status would not be uninteresting to Your Honor on the occasion of your first visit to this college. We have already learnt to admire your just and kindly spirit, and we trust that Your Honor may always meet with a welcome as cordial and as sincere as is this humble effort of ours.

This was immediately followed by a stirring chorus by the students, with words adapted to the present visit. Then His Honor replied at considerable length and in a manner that won the hearts of all. Having interjected a few words in French, he added: "You see I am not a well educated man, as I do not speak the beautiful French language well; but I have taken care that my sons should know French and have sent them to a French Canadian college." The Lieutenant-Governor said that Bishop Provencher was known to him through history, that he had had the honor of the friendship of the late lamented Monseigneur Tache, and that he hoped often to enjoy familiar intercourse with the present Archbishop. He was warm in his commendation of the students' success, and encouraged them to make good use of the advantages they enjoyed under such excellent masters.

After the singing of God save the Queen, the Faculty and guests were introduced to His Honor, who then drove to the

TACHE ACADEMY

or girls' boarding school. The reception was tasty and interesting. Addresses, dialogues and music were all charming. A little tot, only 4 years old, Ernestine Schwartz, presented a bouquet in the nicest possible way with a pretty little French speech. His Honor was so touched by this that he called a few days later with Mrs. Patterson and made the dear child a present of a fine doll, whereupon Ernestine vigorously hugged the Lieutenant-Governor and Mrs. Patterson, and repeated by special request of the distinguished pair her tiny address. To return to the official visit, His Honor's reply was full of congratulation and sincere interest. Among other good things he said was this: "I don't believe in the 'New Woman.' She is no more than a huge newspaper joke and has no reality in the world. But, if she is to regenerate the world, it is from among such as you that she will come, and from such schools as yours."

ST. BONIFACE HOSPITAL

was next visited by the Government House party. They were greeted by the Sisters and eight physicians. Under the guidance of Dr. Dame, they spent an hour and a half inspecting the whole building and talked most kindly to the patients everywhere. His Honor was so pleased with the excellent appointments of this institution that he made a generous donation to the Reverend Mother Superior.