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Editor-in-Chief.

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Northwest Review.

TUESDAY, JUNE 20 1899

NOTICE.

The extraordinary stress of
work entailed by the printing of
two distinct 66-page calendars
for St. Boniface college—one of
the finest typographical produc-
tions ever seen in Manitoba—has
obliged the publishers of THE
REVIEW to delay the issue of
this number.

CURRENT COMMENT

Now that "L'Echo de Mani-
toba" has passed into Mr. S. A.
D. Bertrand's hands, it has be-
come a respectable journal. This
gentleman signs the leading
article for the 15th inst., an edi-
torial which is dignified and
conciliatory. Albeit we do not
share the editor's enthusiastic
hopes for what the Liberal party
is going to win for the minority,
we welcome his motto: "notre
race, notre langue, notre reli-
gion." The French race saves
Canada from the monumental
hypocrisies of Anglo-Saxon hum-
bug; the French language is the
common property of all educated
gentlemen; the French religion
is the only logical and true one

The editor of that bright and
ever interesting monthly, "The
Missionary Record of the Oblates
of Mary Immaculate," hits off,
with that happy knack of his,
the situation so awkwardly
made prominent by a bigoted
Free Press correspondent. "I
am very much obliged," writes
Father Dawson in the June
number, "to W. C. S., whoever
he may be. You may call him
names if you like, but I look up-
on him from the journalistic
point of view and I thank him
for drawing an interesting letter
from Father Husson, procurator
of the Athabasca-Mackenzie Vic-
ariate. It is nearly a quarter of
a century since Father Husson
disappeared from us into the
northern snows, and since then
who has heard of him? He has
been almost as lost to sight as
André, who lately went off in a
balloon to look for some place a
little higher than Smoky River." And then the editor reproduces
Father Husson's first letter to
the Free Press. What will
Father Dawson say to this "felix
culpa" on the part of W. C. S.

when he sees the letters of Mr.
Roderick Ross and Mr. W. J.
Cluff?

The notorious Dr. Briggs, who,
having being expelled from the
Presbyterian body for heresy,
has been ordained by the Angli-
can Bishop Potter, has published
a "General introduction to the
Study of Holy Scripture," which
is, in the main, a mass of contra-
dictory reasoning. However it
contains some valuable avowals.
He says, for instance, that there
can be no doubt that rejection
by Protestants of the two books
of the Maccabees was due in a
great measure to the support
therein given to the Roman
Catholic doctrine of sacrifices for
the dead; and that the wisdom
of Sirach (Ecclesiasticus) was
rejected, partly at least, because
of its supposed countenance of
the Roman Catholic doctrine of
salvation by works. Such as-
sertions have been made over
and over again by Catholic writ-
ers who could find no other ex-
cuse for rejecting these inspired
books; but it is seldom we come
across an advanced Protestant
admitting real motives so
frankly.

In the same number, after re-
printing that amusing speech of
the Rat Portage mayor, which
appeared long ago in these col-
umns, about the muskrats' tails
wearing creases in the hard rock
till the water could rush through
to form the Winnipeg River,
Father Dawson asks, "But why
not Muskrat Portage at least?"
instead of that odious "Rat
Portage." Simply because, mon-
cher Père, the only rats in this
part of the world are muskrats.
The original name, of course,
was French, "Portage du Rat."
English in this country is not
one hundred years old. Now
the French halfbreeds never say
"rat musqué," but merely "rat."
They know of but one kind of
rat. The domestic rodent has
not yet found his way to the
central regions of Canada. There
are lots of him in Montreal and
wherever ocean navigation pen-
etrates, but we, of the middle
provinces, know him not. Mice
we have in plenty, but no rats.

In his chatty "Reminiscences,"
lately published, Justin Mc-
Carthy says the fact of his being
a Catholic never was a hindrance
to him, either in journalism or
literature in England. How
could it be? His Catholicism
was so colorless that few people
could detect its presence. His
chapter on the Ecclesiastical
Titles Bill of 1851 in his "His-
tory of our own Times" might
have been written by a bigoted
Protestant, and ought to make
him crimson with shame now
that he has read Ward's Life of
Cardinal Wiseman. He has a
good word for the vilest of liter-
ary malefactors. He praises
John Stewart Mill, Tyndall and
Huxley, as if they were not the
worst enemies of the truth this
century has known. For Justin
McCarthy, Francis Newman, the
eccentric, comfort-loving hum-
bug, is on a par with his brother,
John Henry Newman, who sacri-
ficed all things for truth. It
would be a marvel if such Cath-
olicism as Justin McCarthy's
could be a hindrance even
among the sworn friends of
Satan.

A really funny instance of the
advice given by that inimitable
children's joker, Lewis Carroll,
in "Alice in Wonderland," oc-
curs in a morning contempo-
rary's item about the passage
through here last week of two
Redemptorist Fathers. Alice
explains her newly coined words
by saying that she tries to pro-
nounce two words at once: for
example, "frumious" is the re-
sultant of "furious" and "fum-
ing" rushing out through her
lips at the same time. So it
seems to have been with that
reporter. He was told that
Very Rev. Father Lemieux and
Rev. Father Vermerie passed
through Winnipeg, and in his
eagerness to catch both names
he fuses them into one with this
happy result: "Rev. Father
Vermerieux, S.J., a prominent
figure," etc. The "S.J." instead
of "C.S.S.R." is a mere trifle
compared to that name of Alician
coinage, "Vermerieux."

A Canadian Catholic contem-
porary writes of the Bishop-elect
of Three Rivers, Mgr. Cloutier,
as having seven sisters *religi-
euses*. This is probably a print-
er's error for "religieuses," the
French word for nuns. But why
use "religieuses" in English?
The would-be purist, who is too
lazy to consult a dictionary, ob-
jects to the noun, "religious,"
as if it was not long since incor-
porated into the English langu-
age. But Addison used it, and
surely he is classical enough for
any taste. "Religious," in the
sense of a person bound by the
vows of chastity, poverty and
obedience, is masculine and fe-
minine, singular and plural. His
Grace of St. Boniface is a reli-
gious, so is the Mother Vicar of
the Grey Nuns; there are more
than a hundred religious in this
diocese. Let us stand by our
Catholic phraseology. The Eng-
lish language was pretty well
rounded off before Protestantism
appeared, and since its advent
we have always had classical
writers like Dryden, Southwell,
Crashaw, Pope, Lingard and
Newman. Of late years our in-
fluence has succeeded in intro-
ducing into the best dictionaries
the difference between attrition
and contrition, together with a
host of other Catholic terms.
Some of the words used correctly
by the twenty million English-
speaking Catholics in the world,
are not yet recognized by the
dictionaries. One of them is
"recollection" in the sense of
interior retirement and spiritual
collectedness. But we have a
perfect right to use it as Faber,
that artist in English speech,
freely used it.

The death of Dr. Luke Riving-
ton in London on the 30th of
May has come to the Catholic
public as a startling and alto-
gether unexpected blow. He
was by long odds the most dis-
tinguished convert from Angli-
canism since the conversion of
Henry Edward Manning in 1851.
The Rev. Luke Rivington re-
mained an Anglican clergyman
till 1888, when, at the age of 49,
he suddenly heard the divine
call and made haste to obey. He
had been so long studying Cath-
olic doctrine before feeling
bound to go to Rome that, when
he did go, he blossomed imme-
diately into a marvellously
sound theologian. Most "con-
verts of the Tractarian period

were supposed to be a little un-
safe on some points: Newman
boggled at the definition of the
infallibility, Manning was never
quite sound on the question of
the religious orders, Brownson
was often painfully erratic; but
Rivington, from the first hour of
his entrance into the Catholic
Church, never struck a note that
was at all flat, his theology was
as flawless as his style was lum-
inous, his spoken word eloquent
and his life instinct with sim-
plicity, poverty and labor.

**JOAN OF ARC FITTINGLY
HONORED.**

On Sunday, the 14th of May,
Rev. Father Coubé, S.J., deliver-
ed in the great cathedral of
Notre Dame, Paris, a discourse
on Joan of Arc with which the
whole of France is still ringing.
He had the immense advantage
of being a native in touch with
all the manifold literature of his
country. But, apart from this
obvious coign of vantage, he re-
vealed himself an artist in words,
a poet, a deep thinker, a fearless
moralist, a fervent patriot, a
preacher of practical piety. His
voice was admirably suited, as
were his splendid gestures, to
"thoughts that breathe and
words that burn." His prose
poem, by turns epic, dramatic
and lyrical, was so deftly put to-
gether that anyone could follow
the ever onward and upward
march of its great ideas. He
spoke from the text, "He hath
not dealt so with any nation,"
making the wonderful facts of
Joan's career a continuous com-
mentary on his text. His sketch
of her vocation and work was
handled with such masterly skill
that the timeworn story really
seemed new. In Father Coubé's
discourse there were two domi-
nant ideas: Joan once saved
France; Joan will save her again
if we adopt her programme, the
Kingship of Christ; this plan
was developed in a series of
historical tableaux so artistically
grouped as to wring tears from
the audience. Auguste Roussel,
one of the greatest of French
journalists, says it was not only
a beautiful discourse, but a
splendid drama. Cardinal Rich-
ard, in the sacristy after the
function, threw his arms around
Father Coubé and lovingly em-
braced him.

NOTES BY THE WAY.

The writer of this note in the
course of a business trip to the
country last week, had occasion
to visit the French Canadian
settlement of Saint-Felix,
north east of Boissevain
and in the neighborhood of
Dunrea, on the new Belmont ex-
tension of the Northern Pacific
Railway. It will interest all our
readers to learn of the thriving
condition of this Catholic district,
indeed appearances prove that in
no part of Manitoba has better
farming been done with more
successful results. On all sides
there are abundant evidences of
prosperity, clean and well culti-
vated fields of grain, healthy
looking stock, neat gardens, and
commodious and substantial
farm houses and out buildings.
As a matter of fact it may fairly
be said that nowhere in the
Province are the farmers making
a more satisfactory progress and
in very few districts can such
substantial buildings be found.

In the centre of the settlement
there is a very neat church and
near by a school house which is
well attended. It is very satis-
factory to be in a position to
note the existence of such a
thriving Catholic district which
is continually extending its
boundaries and will soon be a
most important factor in the
municipal and political affairs
of that portion of the Province
in which it is located.

A more satisfactory settlement
of the recent carpenters' strike
could hardly be expected or de-
sired than that which has re-
sulted from the arbitration to
which both parties to the dis-
pute submitted their grievances.
The gentlemen to whom the
settlement was committed and
who courageously shouldered
what was, in many respects, a
most unenviable task, have in
their decision shown that they
were eminently fitted to deal
with the delicate questions
which were presented for their
consideration and they deserve
the hearty thanks, not only of
the parties immediately interest-
ed, but of the whole community
for the business-like way in
which they went about the
matter and the prompt and sat-
isfactory conclusion they came
to. We could only hope that
in all matters of dispute between
employers and employed such
arbitrators as Messrs. Galt,
Hoare, and McKerchar might
be found — men possessing the
confidence of all classes of the
community and men who in
an emergency are prepared to
give their time and attention to
arranging a fair scale of wages
for a good day's work. It may,
of course, be taken for granted
that the decision of the arbitra-
tors will be accepted and loyally
adhered to both by the wage
earners concerned and those
who pay the wages, and thus a
labor difficulty which at one
time threatened to seriously in-
terfere with the development
of the city, will have been set-
tled in a way that redounds to
the credit of all concerned.

We are pleased to notice that
the St. Joseph's Orphan's Home
Association are arranging an ex-
cursion to St. Anne's on the
South Eastern Railway for the
first of July. It goes without
saying that the venture will be
liberally patronized and we
trust that the worthy charity to
which the profits are to be given
will reap substantial pecuniary
benefit. It is not, however, only
on account of the institution
which is to be aided that we ex-
pect the affair to be a success, but
we believe the Catholics of the
city will take the opportunity
of showing their appreciation of
the action of the association in
giving them a chance to assem-
ble for a day's enjoyment in the
country. What we said
a few weeks ago about the need
of more social intertainments for
Catholics during the winter ap-
plies with equal force to the ab-
solute necessity of something
being done to arrange summer
outings in which all our people
may be able to participate. We
are firmly convinced that the
Catholics of the city not only
desire but really long for such
events as this which has been
arranged by the association, and
we are sure that this feeling will
find abundant expression in the