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## THE BOOK OF DANIEL.

Father Drummond's  
Lecture in reply to  
Rev. H. Pedley.

The Argument in Favor of  
the Traditional View and  
Against Modern Higher  
Criticism.

Free Press, May 7.

The teaching of the Catholic church in regard to Bible prophecies, particularly those of the Book of Daniel, was ably set forth before a good audience in the Immaculate Conception church on the evening of May 8th. by Rev. Father Drummond, S. J. The lecture was combined with an organ recital given by Mr. A. Bétournay, who skilfully rendered a number of selections before the lecture, and between the two parts into which it was divided. Replying to various arguments which had been advanced by Rev. Hugh Pedley, Father Drummond maintained that the references made by Christ to books as having been written by certain authors was evidence that they were so written. He said that Christ would have failed in his mission if he had spoken of the Prophet Daniel as being the author of this book, while knowing that he was not the author.

The speaker read the published statement of Rev. Mr. Pedley's views, paragraph by paragraph, criticizing the argument in each case. He held to the Mosaic authorship of the books attributed to Moses; and contended that the prophecy of Jonah was a reality, prefiguring a great real event of which it was the type. He did not give up the Psalms as not having been written by David; the titles showed that David had never been supposed to be the author of all the Psalms, but when Christ mentioned David as the author of a particular text, he was really its author.

Higher critics did not like Daniel because it prophesied events to come, and because it related miracles, they did not want to have anything to do with the supernatural. Their view of the holy writings was most illogical; they burned incense before these books, said how beautifully they are written, how simple and tender their poetry, how naively they express the customs of the day, etc., and then really represent them as one huge imposture. Good Catholics believe that the book of Daniel was written by Daniel and that it is the inspired word of God.

It is no argument to say that Dean Farrar, Delitzsch and others held different opinions. Daniel's prophecy was not to be rejected because it was peculiar. To the statement that the book passed over the problems of the age in which it was held to have been written, Father Drummond replied that we have no key to what those problems were, and there may have been very good reasons why the prophet should not speak of anything near his own time. The book was written to strengthen the confidence of God's people.

It was ridiculous to put the book of Enoch on the same plane as the book of Daniel; the latter had been accepted by all Christians and Jews for hundreds of years; but no serious writer had ever accepted the former.

He denied that it had ever been the custom among the Jews for an author to write in the name of another person, though this might have been practised by impostors. What Shakespeare did was very different, as he was professedly writing for the stage. When metaphor is used in literature its meaning is known. When I say, "A man ran like lightning," everyone knows I do not mean 192,000 miles in a second.

The books of the Maccabees, which Protestants admitted to be historically correct with regard to the Jewish people, mention Daniel as a long established Scriptural authority 130 years before Christ. The newly discovered cuneiform inscriptions revealed the meaning of certain things in Daniel which could never before be explained. It established for instance the fact of close intercourse between the Greeks and Jews, 800 or 900 years before Christ; and confirmed the accuracy of Daniel in matters of detail regarding the customs of the Babylonians.

As to the negative argument drawn from the silence of reliable histories, Father Drummond maintained that it had no weight unless that silence must necessarily have been broken by a multitude of other witnesses who were bound to speak, and who had no reason to keep silent. In this case, he said, there is no such multitude of historians against Daniel; they had every reason to conceal the existence of Daniel, and it was easy to do so.

The book of Daniel, he repeated, could not have been written two centuries before Christ, because it contains so many details as to the customs of the Babylonians, which no writer of that time could accurately describe. Another strong proof was that the book was written in two languages; and the only time these were in use by the people was during the captivity. The lecturer went somewhat minutely into an explanation of the cuneiform inscriptions, and gave several examples, illustrating their bearing upon the argument. In conclusion he said he thought he had given enough to prove that the old traditional view was far more reasonable than the modern high critical view.

## LECKY quoted in "Mariolatry."

Page 67.

Lecky, the champion of Rationalism, its eulogist and historian, whom no one can claim to be afflicted with "superstitious credulity" or "Romanizing tendencies," speaks in this fashion on this subject: "The world is governed by ideals, and seldom or never has there been one which has exercised a more salutary influence than the mediæval conception of the Virgin. ... All that was best in Europe clustered round it, and it is the origin of many of the purest elements of civilization." (Rationalism in Europe, ch. iii, p. 234.) Again: "Whatever may be thought of its theological propriety [he speaks as a Rationalist, who would no doubt use the same language when speaking of Our Lord], there is, I think, little doubt that the Catholic reverence of the Virgin

has done much to elevate and purify the ideal woman, and to soften the manners of men. It has had an influence which the worship of the pagan goddesses could never possess; for these had been almost destitute of moral beauty, and especially of that kind of moral beauty, which is peculiarly feminine. It supplied in a great measure the redeeming and ennobling element in a strange amalgamation of licentious and military feeling, which was formed around women in the age of chivalry, and which no succeeding change of habit or belief has wholly destroyed." ("Hist. of European Morals," vol. ii, p. 389.)

## THE KAISER'S PROMPT REPLY.

The German Emperor has a way of his own of doing the right thing occasionally, even if at other times he makes himself ludicrous by his pompous attitude, and confirmed the accuracy of Daniel in matters of detail regarding the customs of the Babylonians.

Some short while ago the German Catholics residents in Rome got up a celebration in honor of the young Emperor's birthday, and the banquet, the chief feature of the celebration, was presided over by Herr Von Buelow, Prussian representative at the Holy See. That Minister proposed, among other toasts, the health of Leo XIII., but no glasses were emptied for King Humbert. Shocked at this, a Protestant association, known as the Evangelical Federation, sent a complaint to the Kaiser, stating that the German Catholic banqueters had insulted the Italian King on his own territory. They probably wish now they hadn't done that, for promptly from Berlin came an answer to this complaint stating that the Kaiser was greatly displeased with their officiousness and bigotry, and informing them that "the Pope being a sovereign, with the same titles as other sovereigns, has the same rights and honors as they," and for Catholics, at a banquet, to toast the usurper of the Pope's temporal possessions and rights would be a highly offensive proceeding.

The German Kaiser may occupy a lofty perch but he can get down from it at times and administer a scathing rebuke to intolerant zealots; and this is one case where he did so in admirable manner.—EXCHANGE.

## ONE FOURTH OF IRELAND OWNED BY ABSENTEES.

One-fourth of the total area of Ireland is owned by landlords who live out of Ireland. Here are the figures: The total area of the country is 20,822,404 acres. The number of acres owned by absentees is 5,169,169, and the rent they draw out of Ireland for those acres is £2,470,816 per annum (12,354,080).

These figures are taken from "Thom's Directory" for 1884. This directory, published annually in Dublin, is a book of the highest authority. It is the greatest and most complete work of the kind published in the world. All its statistics, of which it contains an immense mass, are recognized as authoritative, being obtained mostly from Government official returns and Parliamentary records.

Of the accuracy of the figures above stated there can, therefore, be no doubt.

What wonder then that there

should be distress in Ireland? It is all but exclusively an agricultural country. Thanks to the British laws which destroyed its manufacturing, its only industry, almost, is agriculture. How could there be prosperity in such a country when one-fourth of its land is owned by men who live in another country, and one-fourth of the rental is spent in another country, and when, moreover, about an equal sum—\$12,500,000—is carried off every year out of the country in extortionate taxes? The absentee rent drain and the extortionate tax drain from Ireland to England amounts in round numbers to \$25,000,000 a year. This is a little item which shows that it is not altogether through philanthropy or benevolence that England insists on ruling Ireland.—IRISH WORLD.

## WHAT OF YOUR FUTURE.

It is a beautiful sight—the aged man, the woman, of cultured mind, of full-grown graces, of calm, strong faith and hope; of happy recollections and supporting expectations of good name, and abundant good works and achievements all about.

It is a beautiful sight—the man, the woman, of the middle age, at the zenith, the prime of life, true to principle, answering to the demands of the age; sober under the sense of responsibility, but determined, buoyant, cheerful, successful.

But these admirable personages are not natural prodigies, nor their admirable qualities inborn or accidental. Such persons and such qualities are the result of grace, purpose, persistent effort, discipline, and almost without exception commenced in early life, during the formative period, largely in childhood.

Persons have become distinguished in virtue, commencing later in life, as some have become scholars; but in the former, as in the latter, such cases are exceptions.

Now, we would ask you—what do you young people hope to become in yourselves, and what to achieve in your time, and for all whom you are to influence? What you are planning to be and do? You will not rise above your aims and plans; and aims and plans thoughtfully laid and faithfully prosecuted are almost sure to be realized. You can become and can do about what you will, with God's grace. We would encourage you to early, distinguishing piety.

You can be pious, and eminently so, and still be young, cheery, and happy. You cannot, and fall into the current of popular indulgence and irresponsibility. It means something to be a full-grown, normally developed Christian, something of self denial, of effort, and trust. May God help you. May you help yourselves to this attainment.—EXCHANGE.

The General Chapter of the Congregation of the Oblates of Mary Immaculate opened yesterday in Paris. The election of a new General will take place the day after to-morrow. The Fathers of St. Mary's, Winnipeg, hope to learn by cablegram the name of their Superior General, who will be the fourth since the foundation of the Order. Rumor says that the future General may be one who has long labored as a missionary among the Indians of the Northwest.

## A PRIEST'S PRAYER AND THE ANSWER

How Norman, Oklahoma Territory, Got its Beautiful Little Church.

A correspondent sends an account of a remarkable answer to prayer. It seems that in the little town of Norman, Oklahoma Territory, the good Father Metter feared his mission must be abandoned. Every means had been tried without avail to build a church. No prospect of help was in view. He determined to have recourse to St. Joseph. While he wrestled in prayer, what was his astonishment to receive a telegram from an utter stranger he had never heard of, that a church would be built for him. Nor could he imagine how his name and necessities were known in New York. Equally singular was the fact that his benefactor had never been solicited to aid him, and had only a vague idea of the situation of Oklahoma Territory, and a mere passing information that a priest in the little town of Norman needed a church. As the angel carried Habacuc to feed Daniel, so St. Joseph selected a generous heart to build a church in the wilds of Oklahoma.

Scarcely a year has passed, and the 19th of March saw the dedication of the church under the patronage of St. Joseph, built and equipped by William Cutting, Jr. of New York, in memory of his beloved brother, Francis Brockholst Cutting, who died September 12th 1896, at Newport, R. I. St. Joseph was lavish. The whole outfit of the church, except the seats, was purchased in Paris and expressed from there at enormous expense. Nothing was forgotten. Many things most churches have to wait a long time to obtain were all supplied—stations of the cross windows, monstrance for benediction, altar linens, decorated candles, etc., etc; three altars of handsomely carved and gilded oak. The church is painted in blue and golden stars; in one word, even Mr. Cutting's well-known generosity outdid itself in this memorial church for the beloved dead.

On the great day of the dedication many priests came over a hundred miles on horseback or in a buggy to assist with truly Western fraternal love their brother priest on this happy day. Non-Catholics closed their places of business to witness the great event, and when the Bishop alluded in his beautiful sermon to the heart-broken widowed mother, bereft of her darling child, in whose memory this church was built by his only and devoted brother, many wept. The gratitude expressed by good Father Metter for the miraculous assistant vouchsafed to him reminds one forcibly of the Curé D'Ars when he received his first benediction. All the visiting priests offered their Masses for the departed in whose memory this little gem was constructed, and on Monday, the 21st., the Bishop officiated at a Solemn Requiem Mass for the repose of the soul of Francis Brockholst Cutting.—CATHOLIC REVIEW.

"Belgese" for Belgian is good, even better than that horrible Americanism "Polander" for Pole. Only, a Winnipeg paper ought to avoid such barbarisms.