

NORTHWEST REVIEW

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Editor-in-Chief.

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Northwest Review.

TUESDAY, SEPTEMBER 5, 1899

CURRENT COMMENT

As the Holy Father has extended the time for the solemn consecration of each diocese to the Sacred Heart of Jesus, and as the date has been fixed by our Archbishop as Sunday next, the 10th of September, we take this opportunity of printing, for the benefit of all the faithful, the Pope's admirable encyclical on this subject, which reached us too late to be published on or before the date therein mentioned. We trust the preparatory triduum will be well attended.

Elsewhere we reprint, from the Free Press of the 28th ult., another letter from Mr. Tardivel, which our contemporary published with no other comment than the heading, "Mr. Tardivel is frank."

The editor of "Præco Latinus," a monthly Latin magazine published in Philadelphia, began in its issue of July, 1899 (Vol. V., No. 10) a new Latin rendering of the "Imitation of Christ" by Thomas à Kempis. The editor's object is to eliminate from the original text of this matchless work the barbarisms with which he asserts that it fairly bristles. "Scholars know," writes Mr. Ferdinand Philips in an English circular to the friends of Latin learning, "that the 'De Imitatione Christi' is written in a colloquial idiom in vogue in the monasteries during the past centuries," and he thinks that "a literary Latin rendition, which might bring out more clearly the author's mind than any translation, may be most welcome to the scholarly part of the religious world." After a careful perusal of the first specimen of this new Latin rendering, we do not share Mr. Philips' opinion. In many places the translator—a pious lady, we are told—has misunderstood the original. For instance, in the second sentence of the first chapter, "quatenus" is changed to "quemadmodum" (how), while the correct substitute should be simply "ut." We are admonished, not how to imitate Christ, but merely that we should imitate Him. Then again, the ori-

ginal text is often changed for the worse, a word or phrase being substituted which is less classical, and even when the change is not a deterioration, it is often useless. But the most serious defect of this new translation is that it is not harmonious, it ruins all the music of the original. The rhyming cadences of a Kempis may not be classical, but they are delightful. The new version, made by one who has no ear, destroys them. It is a piece of vandalism, quite in keeping with the crude self-conceit that pervades the entire "Præco Latinus." United States Latinity is crude enough at best, but when American bumptiousness and semi-education are lined with German assurance the result is fatal to anything like taste or melody of style.

There is, however, one good feature in the "Præco Latinus." The advertisements are well composed, clear, comprehensive and catchy, and all in good Latin. John P. Stetson advertises his famous soft felt hats, "pilei capillacei coactiles" to all the nations of the world, and the editor assures us that there are at present on this planet of ours about 50 million college bred people who must know some Latin.

Holy Cross College, Worcester, Mass., has long accustomed us to gorgeous editions of its monthly, "The People." The commencement number last summer was particularly magnificent. Very interesting too were the correspondences from former students who had distinguished themselves in the Spanish-American war. But none of the publications of this great Catholic college have so impressed us as the "Catalogue of Graduates, 1849-1899" just published. This 58-page pamphlet begins with the list of Presidents, 16 in all, of whom only three are still living. Then come the names of the graduates, each name followed by the address, the occupation, and, in case of decease, the date of death. In the first year, 1849, there were four graduates; in the last, 1899, there were 44, exactly an elevenfold increase in fifty years. Of the first four graduates only one survives, and he is thus described: "Rt. Rev. James Augustine Healy, Portland, Me. (307 Congress St.) A. M. 1851; D.D. Georgetown Univ, 1874. Consecrated Bishop of Portland, 2 June, 1875." Out of a total of 719 graduates 302 have been enrolled in the ranks of the clergy, 132 took to medicine, 108 to the law, 32 to teaching, 51 to business and 8 to journalism; the rest are still studying. Our Winnipeg friend, Mr. John K. Barrett, figures among the graduates of this famous college.

THE FREE PRESS WAXES WRATHY.

Our amiable contemporary of "misplaced milestone" fame, having observed that our "Notes by the Way" are occasionally quoted by its morning rival, having, moreover, been firmly but courteously criticized by Mr. Tardivel in a way that is quite unanswerable, and finally not being able to reply to our own recent strictures of its baseless charges, has lost its temper to an

amusing degree. When people get angry, they are apt to forget things. A few days previous to this childish outburst, the same editorial writer took the Hon. Hugh John Macdonald severely to task for what it alleged to be his unreasonable prejudice against the Galicians because they are Catholics. This was very naughty on his part; he ought to be more liberal, more tolerant of religions other than his own. But lo! behold, on Saturday last the Free Press turned round and berated Mr. Macdonald for attempting "to draw political support and comfort from the pen of Ultramontanes."

How fleeting and deceptive is the praise of worldlings! For a full week we had been hugging to our soul the memory of that scholarly paragraph in which our voluminous contemporary lauded our Latin lapidary inscription; but now alas! in the eyes of that great lover of truth, that model of consistency, we are only "a straw," in fact only "an old straw" at which the drowning Hugh John clutches, we are deemed naught but "a small weekly publication" by one who measures brains by the yardstick.

Alas! there is worse yet. Listen. "The controlling spirit of THE REVIEW detests Mr. Greenway and anything in the shape of liberalism, progress and enlightenment." Considering that we seldom print Mr. Greenway's name, this is funny. As to liberalism we have always had a great admiration for it when it spells generosity, impartiality, candor. When it implies humbug and mendacity, we confess that we don't quite coddle it. True progress we have always loved as much as we despise its counterfeits. So for enlightenment. There is more real enlightenment in one issue of THE NORTHWEST REVIEW than in a thousand columns of the Free Press with their visible, palpable darkness.

Another terrible indictment: "It (THE NORTHWEST REVIEW) believes that religion should be the chief thing in the schools and in the legislatures of the country." If, on the yardstick principle of measuring mental operations by the foot or the hour, "the chief thing" means that most of the time in the schools should be given to religion, we never believed or said or wrote anything of the sort. But if by "the chief thing" is meant the most important thing, the life-atmosphere that ought to pervade the school even though it be seldom mentioned, this we undoubtedly are proud of holding, so proud indeed that we have no respect for the intellects of men who think otherwise. As to believing that religion should be the chief thing in the legislatures of the country, we never entertained this belief and still less did we express it. That is probably why the "misplaced milestone" fathers it upon us.

But the most ridiculously false statement is this: "It has not for twelve months at least published an issue without an attempt to discredit Mr. Greenway and his friends." Since every one of our issues for the past year is thus attacked, it would be a sufficient reply to point out one in which we made no such

attempt. It would be enough for instance to refer to our number for July 25th of this year, in which not only we printed nothing that could, however remotely, be construed as "discrediting Mr. Greenway or his friends," but we even went so far as to write, with regard to Father Lacombe's jubilee: "The delay has, fortunately, enabled the Free Press to forestall us by a much fuller and more interesting account which we are happy to reproduce." Does this look like systematic animosity? Did the Free Press ever praise one single action by a Conservative? If, during the last month, we have paid considerable attention to that paper, it is itself to blame. It was the first to attack what we hold most dear, and now it winces and whines because we ply the lash. In the eyes of the Free Press editor it is a crime for Mr. Tardivel to preach "doctrines that are most obnoxious" to the English Protestant minority of Quebec; but, for itself, forsooth, it claims and exercises the right to fill its columns with "doctrines that are most obnoxious" to the Catholic minority of Manitoba. And, if we expose and refute its slanders, it sneers that our "great faith in religion does not deter" us "from malice and uncharitableness." Faith and charity, far from condemning well deserved severity, admire this salutary firmness in Him who was "meek and humble of heart." Though He bore patiently with personal affront He had no mercy on the Pharisees and other frauds of his time. "Whited sepulchres," "blind guides," "sons of hell," "fools," "hypocrites," are some of the plain words with which He greets them.

We have refrained from anything so severe. We never used the word "crime" which the Free Press attributes to us with regard to Mr. Greenway. In fact our language about the Premier of this province has been most moderate. On the extremely rare occasions on which his name has appeared in these columns we have merely repeated what even his quondam official organ, the Tribune, has published about the Dauphin railway deal.

"His crime," writes the Free Press, "in establishing national schools in Manitoba can only be expiated, in the eyes of THE REVIEW, by the triumph of Mr. Hugh J. Macdonald." We challenge the Free Press editor, as we have already challenged him in an open letter to himself on another point, to produce a single quotation from our columns in proof of this assertion. We have never advocated Mr. Macdonald's cause in this campaign. Even those passages in our "Notes by the Way" which have been copied by the Morning Telegram, are mere statements of facts, not partisan pleading. We merely chronicled what we take to be the present feeling of the majority. And the Free Press's ire at the reproduction of this opinion affords a very strong presumption that we hit the nail square on the head. But Mr. Macdonald's attitude on the school question inspires us with no confidence at all. Besides, far from being attached or opposed either to the Liberal or the Conservative party, we hold, as we have repeatedly said what the Free

Press calls, of course, without any "malice or uncharitableness," "the insane idea" that all Catholics should vote only for the men who pledge themselves to right the "rank tyranny" under which our most important schools in Winnipeg are groaning.

AMERICANISM AGAIN.

Disinclined though we are to return to a subject which has been so thoroughly threshed out, we think it only right to reply to a correspondent who has called our attention to an article in the "Northwest Chronicle" of St. Paul criticizing the letter of the Wisconsin Bishops to the Holy Father. The only point that requires an answer is this one. We quote from our Pauline contemporary:

"The bishops of the Milwaukee province set down as an established fact that these erroneous opinions have been proclaimed among us orally and in writing, though not always so openly. Will these prelates give proof for the serious accusation which they bring against some of their fellow Catholics? Why not mention the speech or writing in which these errors are proclaimed?"

Whether the Wisconsin Bishops will deem it worth their while to accept this somewhat presumptuous challenge remains to be seen. Speeches and writings will not be lacking. We may mention two or three for our correspondent's benefit. First, if he will kindly refer back to THE NORTHWEST REVIEW of April 18, 1899, in the article "Americanism defined by one of its chief exponents," he will see that Archbishop Keane's article on this subject in the Catholic World for March, 1898, furnishes a striking example of a "writing" in which the errors contained in the "Life of Father Hecker," and at that time not yet condemned by the Pope, are proclaimed as a revelation. In the second place, Rev. Dr. Barry, an able English priest who has been chosen by the Americanists as their mouthpiece and champion, has come out recently with two articles, one in the Nineteenth Century and the other in the Contemporary Review in which most of the errors condemned by the Holy Father are reintroduced under a transparent disguise. The chorus of praise with which these articles have been welcomed by the Americanist Catholic press shows that Dr. Barry for the time being voices their own opinions, and thus these editors are all implicated in the proclamation and spread of these errors. We say "for the time being," because, as the American Messenger remarks, Dr. Barry is merely a temporary catspaw for the leaders of the Americanist movement, and will surely be dropped, as soon as he is condemned by Rome—a consummation which his impertinence will ere long bring about.

Bishop Hanlon, Vicar Apostolic of the Upper Nile, commonly called the Bishop of Uganda, writes from St. Peter's, Mambya, on the 13th of June, that though he has been scarcely four years in Uganda, he beholds seven thousand people, who were heathen when he came, now learning our holy religion. Over two thousand are already baptised, and the others will be baptised as they finish their long course of instruction.