

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY TUESDAY WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY.

At St. Boniface, Man.

REV. A. A. CHERRIER, Editor-in-Chief.

Subscription, \$2.00 a year. Six months, \$1.00.

The NORTHWEST REVIEW is on sale at the following places: Hart & Co., Booksellers, 364 Main St., and G. R. Vendome, Stationer, 300 Main St., opposite Manitoba Hotel.

ADVERTISING RATES.

Made known on application. Orders to discontinue advertisements must be sent to this office in writing. Advertisements unaccompanied by specific instructions inserted until ordered out.

AGENTS WANTED.

Agents wanted, in town and country places of Manitoba and the Northwest, who shall solicit and collect subscriptions for the NORTHWEST REVIEW. Very liberal terms made known on application to the Publisher.

Address all Communications to the NORTHWEST REVIEW, St. Boniface, Man.

Northwest Review.

TUESDAY, SEPTEMBER 7 1897.

The Monthly Intention.

The intention to which the associates of the Apostleship of Prayer are exhorted to direct all their prayers and good works during the month of September is "Priests and Communities in Retreat." Though this announcement comes rather late for America, where such retreats take place generally in July and August, we should remember that the League of the Sacred Heart is world-wide and that in Europe and other parts of Christendom September is the usual month for retreats to the clergy and religious. Moreover, we cannot do better than pray that those priests and religious who have already made their annual retreat may remain, as the American Messenger puts it, "charged with the influence of divine grace, and endued with new strength and a holy courage to live always and in all things united to God, acting in His presence, strictly in accord with His will for the welfare of our souls and His glory." Thus will their purified lives and more perfect conformity to their high calling redound to our benefit; so that, while praying for them, we shall be, "actually praying for our own welfare and for the interests of the Church at large."

Catholic pure and simple.

The contributed article on the "Romanist" puts the case very well; but it omits the reasons why our enemies and slanderers prefer "Romanist" to "Catholic" pure and simple. Probably the multitude of the reasons debarred our contributor from attacking that aspect of the case. Let us give one or two. Protestants of a certain imperfectly educated or perfectly fanatical class, call us "Romanists" because the word has a restricted, specialized, circumscribed, limited look quite foreign to the world-wide Catholicity of the Church, and thus it casts a slur on our boasted universality. We are made to look as if we were merely citizens of an Italian city; and anything that belittles us delights Protestants of that class. On the other hand, "Catholic" is a beautiful word, so beautiful indeed that they try to steal this, our distinctive title, from us. Some of them call themselves Anglo-Catholics, others Apostolic Catholics, others again Old Catholics; the schismatics of the East style themselves Orthodox Catholics; but none of these pretenders, none of these counterfeit Catholics have ever succeeded in getting other people to call them "Catholics" pure and simple. "Catholics" without any modifier. This is still our inalienable and universally recognized prerogative. It is true to-day as it was in the days of Augustine that, if you ask any man you meet in the street where "the Catholic Church" is, he will never show you to the Ritualist or the Irvingite or any other half-Catholic church but to the church that is in communion with the Roman Pontiff.

One obvious conclusion springs from

the foregoing remarks. A Catholic should at all times use this distinctive name in ordinary conversation. Only when theological precision requires it should he call himself a "Roman Catholic." The man that habitually speaks of himself as a "Roman Catholic" is nearer Protestantism than Catholicism.

Chop-Logic.

The Reverend Dr. Lambert, editor of the N. Y. Freeman's Journal, is a mighty defender of Catholic doctrine. We print this week his leader on "The Parent and the State," an article which is full of startling truths so simple that they are immediately recognized as truths and yet never before so expressed as he expresses them.

Unfortunately Dr. Lambert's love of logic sometimes carries him into exaggeration. Recently, when criticizing Dr. Lyman Abbott's assertion, "There is some truth in all creeds and some virtue in all communions," he maintained that this was a very doubtful compliment, because "no proposition, even a false one, can be formulated without having some truth in it. What is more false than to say, 'God is not?' And yet the first two words of the proposition express a truth, namely, 'God is.' Thus even the atheist cannot deny the existence of God without first affirming it. 'You are a liar!' Is there anything true in that? Yes, the affirmation that I am is true. The remainder is mere trimmings incorrectly located."

We have no quarrel with the general position which Dr. Lambert's article is intended to prove, i. e., that it is no compliment to any religion to say that it contains some truth; but we cannot help thinking very strongly that the passages quoted above are mere sophistry, and that Dr. Lambert's proof in this instance rests upon a quibble.

He plays upon the verb "to be." No doubt 'God is' may, given a certain context, mean 'God exists,' and 'God is not' here does mean 'God exists not,' but this is far from being the ordinary function of the substantive verb in a sentence. Take, for instance, the second example we quote from Dr. Lambert, 'You are a liar.' The word 'are' has nothing to do with existence; it is merely a connecting-link between 'you' and 'liar'; it is nothing but a convenient go-between expressing the agreement between the subject 'you' and the predicate 'liar.'

In proof of our view, let us frame a sentence in which both predicate and subject are imaginary: "Centuars are chimeras." Surely, the 'are' does not imply that Centuars ever existed; it merely stands for the assertion that centuars (imaginary beings) are contained in a larger class of imaginary beings called chimeras. It is ridiculous to say that by the time we have pronounced the second word of this sentence, we have affirmed the existence of centuars, and that, when we pronounce the third word, we merely add a few trimmings.

It thus appears that, even in the first sentence, 'God is not,' the word 'is,' stands for 'is existent'; so that 'God is not' is equivalent to 'God is not existent,' and the word 'is' merely affirms that the idea 'God' is contained in the vast ideal category of non-existent things. This will appear still more clearly if we give to this proposition its more usual form, 'God does not exist.' Stop at 'does'; 'God does'; have you affirmed or denied anything? No, the sentence as well as the thought is incomplete for lack of a predicate. There is no truth nor falsity in those two words, because truth and falsity suppose an affirmation or a negation, and there can be no affirmation or negation unless the predicate is expressed.

Hence Dr. Lambert is, we think, quite wrong when he says: "Error pure and simple cannot exist or stand alone." The greatest of all errors, the most disastrous of all falsehoods, the very acme of absurdity stands severely and utterly alone in the proposition, "There is no God." That sentence contains not a shred, not an atom of truth.

Probably, what Dr. Lambert means, is that the false supposes the true, that the very denial of God's existence supposes the idea of God and that this idea is a true one corresponding to the only independent Reality. But his reasoning has no value except in a loose, metaphorical sense, and looseness and metaphorical language in a question of logic are the last things he has accustomed us to expect at his hands.

However, his main contention is practically unshaken, inasmuch as most false propositions owe their currency to the element of truth which they contain, and therefore to say that there is some truth in one particular proposition or doctrine is merely to range it in the common herd of human thoughts.

THE WORD "ROMANIST"

Its Origin — Those Who Use It.

Written for the Review.

Among non-Catholics of a certain class the word "Romanist" is still held in some esteem. Even such a fair-minded and enlightened one as Mr. James Fisher, M.P.P., does not hesitate to use it occasionally. It found place, more than once, in his speeches on the school question during the 1896 session of the legislature; he apparently seemed utterly oblivious of the fact that the use of the offensive epithet was especially distasteful to the very ones whose cause he was then pleading with such marked ability.

The word had its origin during the sanguinary times that succeeded that revolution which has been called, by a fond fiction, the reformation. At that period the extirpation of the Catholic faith in England was the dominating object of the laws of that country as its statute books abundantly prove. To aid in giving some color of justification to or pretext for, the merciless persecution that followed, every epithet calculated to excite detestation and abhorrence against Catholics, whose crime consisted in their adhesion to the faith of their fathers, was lavishly heaped upon them. It followed that among the first words the reformation added to our language was the one I have indicated with its kindred ones, "Romanist," "Papist," "Papistical," "Popery."

It is therefore little wonder that Catholics resent and condemn the use of these opprobrious terms; indeed the wonder is that among non-Catholics any one having claim to ordinary intelligence or even common decency can be found who will make use of them.

Not many years ago the New York Independent, one of the ablest non-Catholic journals in the English language, adopted a standing rule that it would not publish any article in which these offensive words occurred.

In his "Glossary of Liturgical and Ecclesiastical Terms" the Rev. Dr. Frederick George Lee, Anglican Vicar of all Saints, Lambeth, England, thus defines the word "Romanist"—"a vulgar word used chiefly by the uneducated—to designate a member of the ancient and venerable Church of Rome."

Many who use these terms do not apparently see their consciency in doing so they are not only wounding the tenderest feelings of Catholics but are offending against good taste and Christian courtesy as well.

Happily, however, the use of them is becoming more and more restricted. They are rapidly becoming the exclusive property of backwoods preachers and peripatetic Evangelicals of the Leyden—Chiniquy school, who in turn will discard them as they gradually find that the remuneration derived from their use is, sadly but surely, "growing small by degrees and beautifully less."

The time is not far distant when, apart from their being cited as literary curiosities, the opprobrious terms referred to shall have passed away as fully and finally as the dungeon, the rack and the gibbet that witnessed their ignominious birth.

Warman on the Voice.

As Professor Warman is about to revisit Winnipeg we deem this a favorable moment to review his work on "The Voice—how to train it—how to care for it," which the publishers sent us some time ago.

It is a thin, broad, royal octavo volume of 168 pages, admirably printed on excellent paper, with 23 practical diagrams and illustrations. Every line of the book is interesting. There is no padding; if anything, the directions are perhaps a trifle too terse.

The first part treats of the Use and Abuse of the Vocal organs. At the very outset those who have heard the Pro-

ESTABLISHED 1848.

STATE UNIVERSITY 1836.

CREATED A CATHOLIC UNIVERSITY BY POPE LEO XIII 1889.

TERMS: \$160.00 PER YEAR.

CATHOLIC UNIVERSITY OF OTTAWA CANADA.

Degrees in Arts, Philosophy and Theology.

Under the direction of the Oblate Fathers of Mary Immaculate.

PREPARATORY CLASSICAL COURSE FOR JUNIOR STUDENTS.

COMPLETE COMMERCIAL COURSE.

Private Rooms for Senior Students. Fully Equipped Laboratories.

Practical Business Department.

Send for Calendar...

REV. J. M. MCGUCKIN, O. M. I., Rector.

Professor will recognize the true ring of the honest man who is not going to lure you with false hopes.

"The first golden key to every excellence is practice; and this can be purchased only by labor—unremitting labor—and perseverance." There are so many valuable hints everywhere up and down the book that one could fill columns with them. We have been particularly impressed by what the author writes of the importance of a sweet-toned voice for the teacher, who should "cultivate the moral quality of voice; that is, the heart or emotional element,—a tone too often foreign to the school-room."

In his chapter on Nostrums he writes: "By all means, avoid coughing. For there is nothing more irritating to a cough than to cough. Constant coughing is precisely like scratching a wound; so long as it is done the wound will not heal. When tempted to cough, draw a long breath and hold it until it warms and soothes every cell, and much benefit will soon result from the process." Similar advice is given at page 122 about "clearing the throat." Mr. Warman says that when you feel tempted to clear the throat by a slight rasping sound, "avoid it by moistening the throat by the deglutition of saliva then," having drawn a long breath through the nose, never through the lips, open the mouth in the position suited to the utterance of the word "Ha" and emit breath slowly as long as you can do so easily, and repeat the operation half a dozen times.

Part Second, from page 41 to page 86, deals with the anatomy, hygiene and physiology of the vocal organs. The author is confident that enlargement of the tonsils can be cured by proper vocal treatment without recourse to the surgeon's knife. This section of the work is replete with counsels of the highest practical value, among the most important being what Prof. Warman calls "the active chest" and "diaphragmatic" as opposed to clavicular breathing.

Part Third—from page 87 to the end—almost half the book, is taken up with "Breathing and Vocal exercises for the culture and development of the voice." These exercises will be familiar to all who have heard the great Professor give his lectures on Voice Culture; but no printed words can fully supply the place of so admirable a teacher as Mr. Warman. These instructions are just enough to whet one's appetite for more. They are especially valuable as reminders of the author's viva voce teaching. Not a few of his Winnipeg pupils last autumn have since kept up some at least of these ingenious vocal exercises and can witness to the benefit they have derived therefrom.

We regret that we cannot give more space to extracts from a work in which theory and practice are blended with the most satisfactory results. The publishers are Lee and Shepard, Boston, and the price is \$2.00.

OBITUARY.

Death of the Bishop of Vancouver's Island.

On the last day of last month the sad news reached Victoria, B.C., that His Lordship Bishop Lemmens had died of yellow fever in Guatemala.

John Nicholas Lemmens was born June 3rd, 1850, at Schimmert in Holland. From his childhood he showed great facility for acquiring languages, speaking no less than four—Dutch, Flemish, German and French—as a mere boy. Having studied theology at Louvain, he was ordained priest in March 1875 at Brussels. The next year he came to Vancouver's Island and became a missionary among the Indians tribes. He soon mastered a dozen different Indian languages, and, being a man of great ability, straightforwardness and piety, he endeared himself to the coast tribes.

In 1882 he was appointed by Bishop Brondel rector of the cathedral of Victoria, and in 1884 he represented Vancouver's Island at the third plenary council of

Baltimore; for, though the Island belongs to the Dominion, the diocese, founded when communications took place through the United States alone, belongs to the ecclesiastical province of Oregon.

In July of 1888 Father Lemmens received the Papal brief appointing him Bishop of Vancouver's Island in succession to Archbishop-Bishop Seghers, who had been murdered in Alaska some twenty months before. At first the humble missionary could not make up his mind to accept the responsibility of the episcopal charge; he protested that he was good for nothing but work among the Indians. However, when Fathers Lory and Drummond, who had just arrived in Victoria, to preach two retreats, united with the clergy of the cathedral in advising Father Lemmens to consent to the Papal nomination, he did so with admirable docility and as one who submits to God's holy will. He was consecrated August 5th, 1888.

Others will tell in due time all that Bishop Lemmens did for the good of souls during his nine years' pontificate; we can only dwell on the last effort of this great and good man. On his visit to Mexico some two years ago he picked up Spanish with the greatest ease, and what he saw of the generosity of Spanish America suggested to him a begging expedition in those countries in order to help pay off debt on his cathedral. With this object in view, and also for the benefit of his health he spent last winter in Guatemala, and there, as the telegraph has informed us, he met his end. The same despatch tells us that general regret is felt in Victoria, as the Bishop was highly esteemed by all classes of people. And no wonder: for he was a cheerful, faithful worker in the Lord's vineyard, winning his way by the sheer force of his natural and supernatural gifts.

R. I. P.

Uncertainty of Life.

We have frequent evidences of the uncertainty of life, but none more startling than that given us in the death of Rt. Rev. Dr. Butler who would have been consecrated in Rome, Bishop of Concordia, Kansas, on the 18th instant, had not death claimed him the previous day. Dr. Butler's sudden demise was a great shock to his many friends, especially to the reverend clergy of the archdiocese of Chicago, by whom he was well known and tenderly loved. When the announcement was made that the peace of the Republic was to give place to war, Dr. Butler, then a young man, joined the army as chaplain. He was captured and sent to Andersonville and sentenced to be shot as a spy; a few hours before the time appointed for the execution a reprieve came and he was spared to serve many years at the altar. Naturally he was a great favorite with the members of the G.A.R.—Church News.

To a Snow-Flake.

(BY FRANCIS THOMPSON)

(This is one of the most perfect of poetic gems.)

What heart could have thought you?— Past our devisal (O flitree petal!) Fashioned so purely, Fragilely, surely, From what Paradiacal Imaginable metal, Too costly for cost? Who hammered you, wrought you, From argentine vapour?—"God was my shaper. Passing surmised, He hammered. He wrought me, To lust of His mind:— Thou couldst not have thought me! So purely, so palely, Tinnily, surely, Mightily, frailly, Insculpted and embossed, With His hammer of wind, And His graver of frost."

The Family Medicine.

Trout Lake, Ont., Jan. 2, 1890. W. H. Comstock, Brockville.

Dear Sir,—For a number of years I have used and sold your "Dr. Morse's Indian Root Pills." I consider them the very best for "Family Use," and all customers speak highly of them. Yours truly, R. LAWSON.