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SATURDAY, JUNE 23, 1906.

Calendar for Next Week.

- 24—Third Sunday after Pentecost. The
Nativity of St. John the Baptist.
25—Monday—St. William, Abbot.
26—Tuesday—Saints John and Paul,
Martyrs.
27—Wednesday—Our Lady of Grace
(transferred from May 31).
28—Thursday—Vigil. St. Leo II.,
Pope.
29—Friday—Saints Peter and Paul,
Apostles.
30—Saturday—Commemoration of St.
Paul the Apostle. Fast Day on
account of the eve of the solemnity
of Saints Peter and Paul.

NOTICE

Friday of next week will not be a
day of abstinence, because the Pope
has granted dispensation on account
of the feast of Saints Peter and Paul
falling on that day. But the next day,
Saturday, being the eve of the solemnity
of the feast of Saints Peter and Paul,
is a day of fasting and abstinence.

LOGIC AND SUNDAY CARS

In the Free Press Evening News
Bulletin of the 15th inst. there appeared
an oracular pronouncement from Mr.
W. A. McIntyre, who, after stating that
the Free Press had that very morning
"endeavored to make an argument for
Sunday street cars," proceeded, in his
own trenchant, pedagogical style, to
lay down the law on this warmly de-
bated question. Before showing how
Mr. W. A. McIntyre's logic is pulled to
pieces by another correspondent, we
may as well remind our readers that Mr.
W. A. McIntyre himself once stated
at a meeting of the Council of the Uni-
versity of Manitoba that the quantity
of Logic required for a degree in that
university was so small as to have been
mastered by him in the space of three
weeks. The result is apparent in his
letter. Moreover, Mr. W. A. McIntyre
is the leader of that aggressive group
of ex-pedagogues who, after several
years' teaching in the public schools,
have secured a university degree by
cramping a little Latin and less Logic,
and are now trying to inflict on the Uni-
versity the thin veneer of their pet
catchwords as a valuable substitute for
that atmosphere of higher education
which early college training alone can
give. Finally, as a warning to our
Catholic readers whose relatives may
have to sit under the plausible Principal
of the Winnipeg Normal School, we
may add that Mr. W. A. McIntyre,
when interviewed by the "Telegram"
in reference to the proposed Union of
Protestant Churches is reported as
having said: "Instead of emphasizing
our denominational differences we ought
to unite in order to attack the great
forces which we all abhor" (Weekly
Telegram, Jan. 2, 1906). This is one of
Mr. W. A. McIntyre's vague generaliza-
tions which can deceive only the un-
wary. For those who know that he is
the President of the executive com-
mittee of Manitoba Baptists, and that
in his letter on Sunday street cars he
classes the French with the Chinese,
"the great forces" he abhors can only
be the serried ranks of Catholicism. His
real animus towards Catholics is plainly
perceptible to the naked eye of anyone
who does not believe in empty shib-
boleths.

With this preamble we leave the
floor to Mr. Patrick J. Henry, who writes
as follows in the Free Press Evening
News Bulletin of the 19th inst.

"Opposed to Sunday Cars"

To the Editor of the Free Press:

Sir—In your edition of Friday, you
published a letter from Mr. W. A. Mc-
Intyre under the above heading. Mr.
McIntyre says: "Nothing is so im-

portant to a city as its moral tone." Here, I think, is a confusion of terms, as it is innate morality, not moral tone, that is really important. The latter term is too often synonymous with the surface Christianity of those in high places. Men, such as John D. Rockefeller, for instance, are said to have fine moral tone. To the ordinary citizen it would be apparent that the residents of Broadway had moral tone, yet it would be a difficult matter to prove that their innate morality was superior to the toilers of Higgins avenue.

Mr. McIntyre unwisely says that the question of Sunday street cars is not one of religion or theology. Yet, strange to say, he himself approaches this subject from a purely religious standpoint.

As opposed to Sunday cars Mr. McIntyre states that the history of China, France and the American cities may be cited on one side, and the history of Scotland and Canada a few years back on the other. Now, I cannot see what the heathen Chinese has to do with the question. However, I have no desire to put pressure on Mr. McIntyre's weak points. I will, in fact, go so far as to give him my conviction that the Sabbath in Scotland is enveloped in a sombreness and gloom almost unknown in the more enlightened countries of France and America.

This concession to Mr. McIntyre should emphasize the conclusion that Scotland must necessarily be a more moral country than either China, France or America. Moral statistics in China are perhaps too vague for comparisons, but with regard to France and America—well, although it almost breaks my heart to admit it, statistics show that Scotland has a much lower moral standing than either France or America. I will not hurt Mr. McIntyre's feelings by dwelling further on Scotland's moral shortcomings. Personally, I would rather have the instinct of morality silent in the heart, than moral tone sounding from every housetop.

The dour Sabbath is no indicator of good morals. I myself belong to a country where Sunday sports and recreations and even Sunday dances are known. Such a country, needless to say is regarded as more or less barbarous. It is not up to date enough to have any moral tone, and it is considered to be outclassed in "respectability." Yet, in spite of all this, it continues to be the most crimeless and the most moral country in Europe. I am too modest to give the name of this country. Moral: A cheerful Sabbath is healthy for clean hearts.

From "moral tone" Mr. McIntyre goes on to "moral sense." He says that certain emigrants from central Europe and American cities by their practices on Sunday have offended the "moral sense" of our people.

In this ungenerous assertion Mr. McIntyre combines the Presbyterian instinct of propriety with the iron-clad wit of the Scotchman.

If Americans or European scum de la scum offend the moral senses of "our good people," our good, good people should refer the matter to Sergeant Robertson.

In another paragraph Mr. McIntyre argues against Sunday cars by suggesting that we should bring the mountain to Mohammed; i.e., the parks to the people. I might add in this connection that we should purchase a park site near Fonseca avenue and institute a "fresh air fund" whereby to keep such a park supplied with the essential. I have seen open spaces within cities—big cities—they serve their purpose, no doubt, but their utility occurs mostly to the minds of children and the fraternity of the "tired." It seems to me also that Mr. McIntyre labors under the term rest. Surely he does not mean that the Sabbath is best spent in the combination of four square meals and a hammock. It is not moral for men to lapse into dormancy on Sundays; neither is it consistent for a gourmand to spend say ten hours every Sabbath in solitude "searching the Scriptures." A man may enjoy "rest and peace" even in a Winnipeg street car, and that is a bold statement.

Finally, Mr. McIntyre is afraid there will be a disorder if people living in congested districts are unloaded on Sundays into suburban parks. Perhaps this is a nervous fear where there is but little danger. If healthier surroundings contributed to disorder the sooner we turn Fort Rouge into a slum the better.

PATRICK J. HENRY.

Winnipeg, June 18.

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WORK OF THE CATHOLIC TRUTH SOCIETY

When the International Catholic Truth Society was first started, the programme of operations left much to be defined. The rough-hewing has now been pretty well got through, and the general situation and its requirements are now clear enough. The work is now being cut out and distributed to the several articulations of the machinery.

From the report of the seventh annual meeting of the society (March last), now printed, we glean a great deal of useful knowledge. The work mapped out by the commanding officers is of two kinds—corrective and preventive. The pamphlets issued by the society are doing invaluable service all over the world in correcting the grosser misstatements made by ignorant or prejudiced anti-Catholic writers. Bishop Maes has suggested that copies of these pamphlets be given to all priests engaged in giving missions to non-Catholics and this practical idea has been acted on. The efforts of the society to circulate this useful literature by other means are incessant and highly practical. It supplies at present the very large number of 7,100 families, regularly and gratuitously with these pamphlets, and a very large percentage of these again with Catholic magazines and periodicals, utilizing the remaining plan very extensively. During the past year no fewer than 262,229 pieces of this literature were issued by the society.

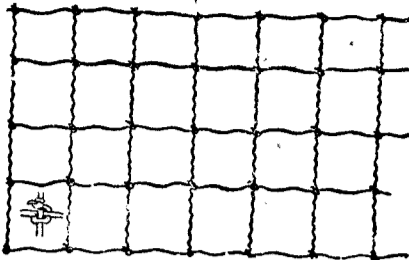
This is a fine showing in mere diffusive work, and its effect is not limited to the number of individuals indicated, inasmuch as there are several members to a family, and many of these individuals show the literature to friends who are not of the Catholic faith. Several of the pamphlets sent out, in many cases in response to requests, dealt with the status of members of the "ex-priest" tribe, and these were accepted as most useful, even a Protestant minister having written his thanks for the information thus afforded. One pamphlet in especial was most effective. It was that which dealt with the concoctions in a vile production called "Thirty Years in Hell."

The preventive work done by the society is most important. Following up the prevention of misstatements in Vols. I. and II. in the new edition of the Encyclopaedia Americana, during the past year the remaining volumes to No. XVI. were examined by four members of the society, and eighteen misstatements appearing in the proofs were corrected, while forty-three new articles were inserted and ninety-three bibliographical references to standard Catholic works were appended to articles already contained in the first edition.

Catholics everywhere can help on the work of this useful society very materially by a very simple line of action. It cites the case of a couple of councils of the Knights of Columbus and of individual Catholics who had taken the precaution of consulting the society regarding some historical works they had contemplated purchasing. The books were, on examination, found to be swarming with falsehoods. On

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This account the directors say: "We would suggest to the members of the society and to Catholics generally that they request from non-Catholic publishing firms an endorsement of the I.C.T.S. for books wherein the Church, its history, doctrines, saints, etc., are discussed. No such endorsement will be given unless it represents the unanimous opinion of at least three scholars in the society. If this suggestion be followed widely, two results will follow: the individual will have no reason to regret the purchase and the publishers will be convinced of the wisdom of accepting from the society, corrections and eliminations for a subsequent edition."

What this useful society has now demonstrated during the brief period of its existence is the efficacy of systematic and properly ordered work for the frustration of the schemes of those who depend on the ignorance of the multitude and the apathy of Catholics to gain them immunity while they spread the foulest calumnies against the Church and the system. It is easily in the power of Catholics to shatter such plans and overwhelm their authors with confusion. This society has shown how to do it.

Some well meaning friends will, no doubt say, as they have been constantly saying, "Avoid controversy. Everything has its proper place." Silence under calumny is not always virtue. It is as great a service to expose a lie, at the proper time, as to endure a partial martyrdom.—Catholic Standard and Times.

Current Comment

(Continued from page 1)

might have remembered how ridiculous some of his statements would appear to those Manitobans who have long memories. For instance, when he said "it was the dream of his Church to be the great missionary Church of Canada and to be the first to take the gospel to the new territories of the west," he might, if he wished, have remembered how Presbyterian missionaries were almost the last to enter the Manitoban field, how the first missionaries in 1818 were two Catholic priests, the next in 1820 was an Anglican clergyman, how from 1820 to 1851 the strongly Presbyterian settlement of Kildonan clamored in vain for one Presbyterian missionary, and, as they could not get him, made their Anglican preachers as Presbyterian as they could, how, when finally a Rev. Mr. Black did venture as far as the Red River settlement in 1851, he came, as the Rev. Dr. McLaren said publicly at the opening of a new wing to Manitoba College in 1892, very much against his will, sent here as a sort of scapegoat.

Had the Hon. Geo. E. Foster wished to remind French Canadians and Catholics in general of all his bitter gibes against them, he could have chosen no better means of doing so than his arraignment of Mr. Cinq-Mars before the bar of the House. For that gentleman managed to incorporate into his defence, which he read first in French and after-

wards in English, most of Mr. Foster's unkindest sayings, thus showing him up as a malevolent bigot, and rubbing in the popular contempt for such a personage with a merciless hand. Even Sir Wilfrid Laurier, with all his courtliness and his wish to maintain the honor of the House by a vote of censure on Mr. Cinq-Mars, could not help saying that he questioned Mr. Foster's judgment in bringing his grievance before parliament. And parliament, less diplomatic than its chief, by its open and repeated applause of the editorial writer whom it nominally censured, inflicted a real castigation on Mr. Foster.

Beware of Ointments for Catarrh that Contain Mercury

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co, Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by Druggists. Price 75c. per bottle. Take Hall's Family Pills for constipation.

A LITTLE REMINISCENCE

We spent a few hours with Michael Davitt one afternoon during his last visit to this country. The conversation drifted to the topic nearest his heart—the future of the Irish people the world over, and especially their social uplift.

Some facts of the United States census were then fresh in our mind, in connection with a study we were making of Irish immigration. We thought it would interest Mr. Davitt to have the figures of the United States census, showing that Irish-Americans, proportionally, led all other Americans in one special vocation—that of teaching. There were fifty per cent. more of the Irish Americans acting as guardians of the law in the capacity of policemen, than there were Irish-American liquor dealers. And there were three times as many Irish-American teachers as there were Irish American policemen.

This information was very pleasing to Mr. Davitt, who said:

"It is racial! It is characteristic! It is the old function of the Celt, reasserting itself. We were once 'the Isle of Saints and Scholars.' We taught Europe. They tried to debase us with penal laws and landlordism. But these things are passing and we are reasserting ourselves. We belong in the school rooms of the world."—Milwaukee "Catholic Citizen."

Everybody takes pleasure in returning small obligations; many go so far as to acknowledge moderate ones; but there is hardly anyone who does not repay great obligations with ingratitude.