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SATURDAY, JAN 24, 1903.

CALENDAR FOR NEXT WEEK.

JANUARY.

- 25—Third Sunday after Epiphany. The Holy Family.
- 26—Monday—St. Polycarp, Martyr.
- 27—Tuesday—St. John Chrysostom, Bishop, Doctor.
- 28—Wednesday—The Chair of St. Peter in Rome.
- 29—Thursday—St. Francis of Sales, Bishop, Doctor.
- 30—Friday—St. Martina, Virgin, Martyr.
- 31—Saturday—St. Peter Nolasco, Confessor.

WHAT MR. CARNEGIE OUGHT TO DO WITH HIS MONEY.

Says the (Washington, D. C.) "New Century," of Jan. 10:—

"It is not a decent thing to look a gift horse in the mouth. But, as Mr. Andrew Carnegie has not especially benefited us by his Free Library, we shall continue to count its teeth and to give him advice. If Mr. Carnegie desires to do a work of charity which will endear him to the American public, let him make the great hospitals so independent that the rich and the poor can be treated exactly on the same basis. This is impossible when hospitals are forced to struggle along from hand to mouth, waiting each year for endowments, public or private, which may or not come.

"Mr. Carnegie need not endow a new hospital. That would be superfluous. Let him put twenty of the best hospitals in the country into an independent position, on condition that no charge is made to anybody for the ordinary comforts and the necessary delicacies that the sick require—and that 'up-to-date' wards for consumptives be added. There is scarcely a hospital, outside of one or two very richly endowed ones, that could exist, if it were not for the devotion of physicians, who give more for nothing and receive less thanks than any class of men with the exception of clergymen. An absolutely free hospital can be created by a very generous endowment, and this it is in Mr. Carnegie's power to make. Or, if this does not chime with his ideas, why not endow a perfect hospital for consumptives? Libraries are all very well, but nearly every city worthy of the name will sooner or later provide itself with books and, besides, ten books owned by a man who has bought them himself are worth more to him than a hundred that belong to somebody else. Mr. Carnegie would publicly admit this, if he is of his countryman's, Carlyle's, way of thinking.

"Hospitals,—free hospitals,—and homes for old persons, who would rather die than proclaim themselves paupers, are much more needed than libraries filled not wholly with the intellectual wealth of the ages, but with much undigested trash. If Mr. Carnegie and St. Vincent de Paul could only communicate with each other!"

We heartily endorse our thoughtful contemporary's idea. We have

always held that Mr. Carnegie's library endowments showed a lamentable lack of judgment. For one serious student who may improve his mind in a free library there are a hundred triflers who will dissipate their mental powers in desultory and often in positively harmful reading. With the utter absence of definite standards of truth and morality which characterizes the average collectors of books for public libraries and the equally utter absence of all effective control over the choice of books by the young and inexperienced reader, most free non-Catholic libraries, far from subserving the legitimate ends of true education, are hotbeds of intellectual error and moral degeneracy.

Against the New Century's wise preference for hospitals Mr. Carnegie can allege no reasonable fear of encouraging idleness by promiscuous almsdeeds. The sick must be idle, must be helped. Ministering to them is the noblest of the corporal works of mercy and one that wins more gratitude than any other form of charity. It is passing strange that a shrewd business man like Mr. Carnegie should have concentrated his gigantic energy on so thankless and subjectively so unremunerative a scattering of his millions and should have overlooked the splendid opportunity of winning the love of untold thousands of his fellow-sufferers—for he is, himself, we understand, a prey to a distressing disease—by endowing free hospitals. Surely even he must crave for human sympathy and gratitude. Yet what a paltry modicum thereof he gleams from his lad for dotting the world with an omnium gatherum of third-rate books! And his choice is doubly strange and melancholy in that he is one of the benighted throng that has neither faith nor hope in the world of eternal realities, which is taken for granted or proved by the best books.

THE HOLY NAME OF JESUS.

Father Drummond's Sermon Summarized—The Name of Jesus Teaches Reverence, Obedience, Love.

Rev. Father Drummond, S.J., after announcing that a collection would be taken up for the Catholic schools, preached last Sunday evening from the text: "Let this mind be in you, which was also in Christ Jesus. Who, being in the form of God, thought it not robbery to be equal with God, but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names; that in the name of Jesus every knee should bow of them that are in heaven, on earth and under the earth, and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father." Phil. ii, 5-11. The Rev. Father said the name represents the character and deeds of the person. It is in this sense that the Catholic Church devotes the second Sunday after Epiphany to honoring the name of Jesus. In the text chosen two things are noticeable at the outset with regard to this holy name. The first is that in the name of Jesus every knee should bow, of them that are in heaven, on earth and under the earth. And here he might be allowed to say that the ordinary Protestant version is not quite correct when it says, "Of the 'things' that are in heaven." Both in the Latin and the Greek text, no substantive is expressed, but the substantive that is understood is the one already expressed, "every knee shall bow"; it is more correct, as in the Catholic version to say, "of them that are in heaven," etc. With regard to the bowing of the knee, the only church in which this practice is literally carried out is the Catholic Church. "We bow the knee, or genuflect," said the reverend speaker, "in the presence of Jesus; and it is a common practice with the laity to bow the head when that holy name is uttered."

The second remarkable thing to be noticed in this text is that Christ humbled himself unto the death of the cross. Nowhere are the humiliations of the cross so much made of as in the Catholic Church.

Now let us suppose an inquirer, who knows nothing about Christianity, taking up this passage, because he has been told that it contains the highest expression of the spirit of Christianity. His first question will be,

Who Wrote the Words?

And when he is told that they were written by the Apostle Paul he will naturally examine into the historical proofs that Paul existed. These proofs he will find in the early writers of Christianity, in such men as Irenaeus in the second century, who knew men who had known Paul, and therefore was separated from him by only one generation. But our inquirer might object that there is a great deal of doubt expressed by what is called higher criticism as to the authenticity of this and other texts. To this we should reply that the doubts of higher critics when unsupported by arguments ought not to shake one's confidence in historical tradition. Besides this there is the broad fact that such passages as this have transformed the world. Nothing could be more contrary to the spirit of crucifixion and of obedience here expressed than the cruelty and lust which were the dominant features of the Roman empire at the time when Paul wrote these words; and yet that Roman empire was by these very words and others like them, converted to the worship of Christ Jesus.

However, the inquirer might not be content with this, but would go on to say that these things may have been well enough for past ages, but are not worthy of the enlightenment of the 20th century. To this a very obvious answer can be given. Is not the 20th century inclined to overrate itself? Is not it an unscientific temper of mind to imagine that there was no intellect and no learning in the days which Greece has made immortal, and in many respect unapproachable? It was only a few months ago that tablets were unearthed in the region of Babylonia, showing that the textbooks of the schools of that country, five thousand years ago, were much more advanced in arithmetic than our own text books are now. For instance our multiplication table, even the most improved, does not go beyond 20 times 20, while the Babylonian children, 5,000 years ago, went as far as 60 times 60. Other similar examples might be given which show that learning and intellect did not begin in the recent centuries, and therefore that we should not despise old things simply because they are old.

Follow His Example.

The preacher went on to show how Christ practiced obedience as a model to us. If we wish to partake of His spirit we must follow His example and observe His commandments. He also teaches us reverence for His holy name. In order to be reverent one must know what that name implies; namely, the union of two natures, the divine and the human, in one person. Many, without being aware of it, are Arians, because they do not really believe that Christ has a divine nature. For instance, Rev. John Watson, in his recently published "Life of the Master," speaks of Christ as realizing His mission on the day of His baptism. This shows that the author is an Arian without being aware of it. A true Christian would recognize that Christ, being God, knew all things, past, present and future, at the very first moment of His existence. Again, many, without being aware of it, are Nestorians. Nestorius split up the personality of Christ into two. He said there were two persons, one divine and one human. This completely destroys the unity of the atonement. If there is to be any redemption it must be wrought by a person who is both divine and human—divine in order that his expiation may have infinite value; human in order that that expiation may be real. Thus to divide the Christ is to destroy all Christianity. Now, whosoever refuses to the mother of Christ the title of mother of God, is necessarily a Nestorian; because there is but one person in Christ, the second person of the Trinity, God; and the mother of any human being is always the mother of the person, though she is, strictly

speaking, only the mother of the body. This, of course, does not imply that Mary is the mother of the divine nature. It merely insists upon the fact that her motherhood terminates in a divine person. In order to have this reverence besides faith there must also be love. In this respect Christ has been wonderfully successful. He has succeeded in winning the love of men more than any other being ever did. There are at the beginning of this twentieth century more men and more women who really love Him and follow in His steps and would be glad to die for Him, than there were in the first ages of Christianity. These feelings are well expressed in the Church's hymn for this feast.

The preacher concluded by reading a translation of the hymn, "Jesu, Dulcis Memoria," into English verse with close imitation of the Latin rhythm, by Rev. H. T. Henry, of Overbrook Seminary, Philadelphia.

At Mass in St. Mary's yesterday morning Mr. James Stack played a cornet solo, "Viking," by Paul Rodney. In the evening the musical service started with a trio, of Verdi, "Jesu Dei Vivi," and included a soprano solo, "O Salutaris," by Miss Bessie Simpson; a tenor solo by Mr. James Perkins, "Sanctus," from Cooke's "Messe Solennelle," and a chorus by the choir, "Tantum Ergo," Lambillotte.

THE UNIVERSITY AND BRANDON COLLEGE.

On Thursday afternoon, the 15th inst., a meeting of the University Council was held which may have an important bearing on the future of the University. In the spring of last year the Municipal Council, the Board of Trade, and the School Board of the City of Brandon united in presenting a petition to the Attorney-General and Minister of Education of the Province of Manitoba, praying for legislative action that will relieve Brandon students from the necessity of going to Winnipeg for University examinations, and that will change the present constitution of the University Council. The petitioners objected especially to the University Act in that it gives the members of the Council unlimited power in the management of the affairs of the University, and that the Government has, therefore, no direct check on their action. The motive for this complaint is the refusal of the University Council to hold examinations above the Matriculation at points outside of Winnipeg. Brandon students deem it a hardship to have to travel 132 miles and board during a fortnight in Winnipeg at considerable expense.

The Attorney-General prudently submitted this petition to the University Council, which appointed a committee to draw up a reply. This committee presented its report to a meeting of the Council held on December 11th last, during which Mr. Coldwell, a Brandon advocate, speaking in behalf of his fellow citizens, pool-pooled the precedents cited in support of the University's refusal, and indulged in politely worded threats if the University persisted in its refusal. After a protracted discussion the debate was adjourned till January 15. The general tone of the debate was not encouraging for the members of the University who believe that their course of action is perfectly just.

The tone of the second meeting on January 15 was much better and more hopeful of an amicable solution. We intend to bring out some salient points that were omitted in the colorless reports of the two morning papers.

Rev. Dr. Bryce, who was the first speaker, explained that the matter had been referred to the university council for its view upon it, in order that the legislature might judge whether the Brandon people or the council were in the proper position, as they are now diametrically opposed. He felt that it would be a mistake as a University if they turned a cold shoulder to the Brandon college. It was a new point and should be settled in some wise way, but how? Dr. Bryce explained the practice of other Canadian Universities, in the matter of holding matriculations at points other than the centre at affiliated and other colleges. Regarding the Brandon college, he did not see how

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they could object to affiliating with a state institution. The same objection would naturally arise in connection with sending students to a state institution. The basis of affiliation is so broad and the only standard that is required is efficiency, and he could see no objection to it. The three principal points were the usages in other universities. He thought it would be a