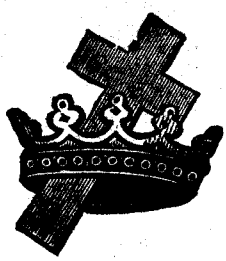


Northwest Review

OTTAWA, ONT.
Common E. Road



THE ONLY CATHOLIC WEEKLY PUBLISHED IN ENGLISH BETWEEN LONDON (ONTARIO) AND THE PACIFIC COAST

VOL. XX, No. 37.

WINNIPEG, SATURDAY, JUNE 18, 1904

\$2.00 per year
\$1.50 if paid in advance
Single Copies 5 cents

CURRENT COMMENT

Our thanks are due Rev. Father Cahill who at High Mass at St. Mary's Church last Sunday referred to the work which the Northwest Review is doing in terms eulogistic, and urged on his hearers the duty of supporting the local religious press. This is but another instance of the respected Rector of St. Mary's timely zeal in the spiritual interest in his people. A representative of the Review, in the course of a few days, will make a thorough canvass of St. Mary's parish in the interest of this paper. We hope and trust that his efforts to increase the circulation of the Review will meet with a ready response and generous support. Our one aim is to assist in the spread of pure, solid and interesting Catholic literature. To accomplish this it is necessary that we have the financial support of the Catholic community.

Much of the trouble of life comes from a lack of knowledge of facts. If people only stopped to think many of the dissensions that we are familiar with would cease. To illustrate this it is but necessary to look at the ordinary non-Catholic ignorance concerning the most patent facts in the world to day, the indestructible Catholic Church.

Take the case of the Rev. Stiggins, or Niven, is it? (we beg the Very Reverend gentleman's pardon if we have uncsciously given him the patronymic of Dickens' famous character). Now if brother Niven only stopped to think, he would have discovered that there are many things that God alone can do and yet does by the ministry of man. God alone can foretell the future yet He chose to do this by the mouths of his prophets. God alone can work miracles, yet these miracles are worked through the instrumentality of His creatures. So, too, God alone can forgive sin, yet has He chosen to grant forgiveness, other than in extraordinary cases, through the medium of His priests. Has he not said; "Receive ye the Holy Ghost. Whose sins ye shall forgive they are forgiven unto them, and whose sins ye shall retain they are retained." Apropos of the question as to who can forgive sin how does evangelist Niven explain away the reference to Confession in his Confession of Faith wherein it is stated that to Church officers has been given the power of retaining and remitting sin.

Leo XIII, speaking to the universal church in the encyclical published in 1896 thus speaks of the need of an intermediary between God and man:

"Although God can do by His power all that is effected by created natures, nevertheless in the councils of His loving Providence He has preferred to help men by the instrumentality of men. And as in the natural order He does not usually give full perfection except by means of man's work and action, so; also He makes use of human aid for that which lies be-

yond the limits of nature; that is to say, for the sanctification and salvation of souls.

"The fact is," says Mr. Niven, the latest expounder of Catholic doctrine, "that the religion of the Church of Rome has far more of traditions in it than it has of Scripture. Where, pray, Brother Niver, do you get your authority for observing Sunday as the Sabbath? Certainly not from the New Testament. There is nothing in the Bible to justify this observance. Here as on many other points you are driven to Tradition, and the practice of the Catholic Church to justify the existing usage. Yet there is no point of the popular religion of Protestants more prominent than the strictness with which they observe the weekly rest on Sunday. This duty is constantly based by them upon that commandment of the decalogue which forbids work on the Sabbath.

There are twelve different forms of Presbyterianism in the United States, and twenty different forms of Methodism. Baptists we find served up in every conceivable form from the Two Seed to the Hard Shell. We should not be surprised soon to have them on the half shell. Besides these there are the Quakers and the Shakers, the Christadelphians and the Schwenkfeldians and hundreds of others. If architect Niven succeeds in construction a united Church out of this mass of sectarian chaos then indeed we give him credit for possessing more brains than his arguments would lead one to expect.

Hon. Burke Cockran, the eloquent Irish-American Congressman, in his scathing reply to Congressman Dalzell, who recently made a "Know Nothing" speech in Congress, made use of the following memorable words which show that American birth is no patent of nobility:

"My friends, where are the great orators of the world—Burke and Curran? Where are the great writers of the world—Goethe, and Schiller, and Racine, and LaFontaine, and Lessing, and Dante, and Petrarch, and all the balance of them? Its great painters, sculptors, architects—are they all Americans? There is nothing in my opinion, more foolish than the notion that because you happen to be a German, or because you happen to be a Frenchman, or because you happen to be an Englishman, or because you happen to be an American, thereby you are better than anybody else. You are better if you are better, and you are not if you are not. (Applause.) Within certain great, broad, indelible race lines human nature is the same from the mouth of the Hudson to the mouth of the Danube. Wherever peoples are within the lines of mutual assimilation God has marked them practically the same. He has laid down metes and bounds and race characters within certain broad lines, but no more than that."

We publish on our editorial page an excellent report of Father O'Dwyer's reply to the criticisms Mr. Niven made on Father Cunningham's lectures. The learned Passionist, being busy giving

missions elsewhere, could not reply, but the learned Oblate has come to the rescue in a masterly way. The report we publish was prepared for the Free Press by one of our ablest Catholic laymen. But there is in that office some anti-Catholic sneak who has a mean way of hitting below the belt. Not daring to refuse so accurate a report, he managed to introduce it with a sneer in large type, "The Doctrine of Romish Church." "Romish" is to Catholics an insulting epithet; besides, it is no longer polite English even among decent Protestants. Then again, that same Free Press, usually so ardent in the matter of circulation, managed to limit that particular issue to the smallest possible number of copies, so that when one was applied for the next morning at nine not one spare copy could be found. Generally speaking, whatever appears in the evening issue is reprinted the following morning on another page; in fact a great many columns are printed a third time in the issue of the next evening, these three insertions being a great help to increase the size of the paper at little cost; but in this particular case Father O'Dwyer's reply was deemed too dangerous for even one repetition.

For the benefit of those wiseacres who imagine that Jesuit education is conducted on medieval methods we beg to call attention to the successful career and brilliant record of Mr. Cyril Martindale, a scholastic of the Society of Jesus, who matriculated at Pope's Hall, Oxford University, in 1901. He is considered the most brilliant among the whole body of Oxonians, having won a first class in Classical Moderations, as well as two of the most important scholarships. Since the beginning of the year he has further won Gaisford Greek Verse prize and the Chancellor's prize for Latin Verse. Pope's Hall, it may be added, is the Jesuit House of studies at Oxford.

What is wrong with the literary editor of the Pittsburg Observer? A few weeks ago he made a feeble attempt to grow funny at the expense of the Northwest Review. This week he copies word for word, without credit, our recent remarks re Mary Gladstone's Life of Lord Acton. It would certainly appear that most of the Observer's "Literary Notes" are written with a paste box and shears. The editor has yet to learn the meaning of inverted commas. Placing the "Notes" on the editorial page, too, looks like an attempt to deceive its readers. We imagine that if our "literary" brother would drop the shears and the paste box for the shears and the tailor's goose he would find in the latter pursuit something more congenial to his soul, and more conducive to honesty.

We have no objection to our daily or other contemporaries borrowing from our columns with due acknowledgment when the matter is not common property; in fact, we are delighted that they should thus give greater publicity to our humble efforts; but when the prosperous spoon-fed Free Press appropriates without acknowledgment one-sixth of a column in its smallest print

from our pages and heads this exclusive information "St. Boniface Church Notes," we do strongly object to this inexcusable breach of journalistic courtesy.

There having appeared in some of our American exchanges a somewhat inaccurate paragraph about the Jesuits as pioneers of agriculture in Alaska, we beg to rectify the statements therein made and we do so on the unimpeachable authority of one who has been there, Father Jette, now here. Fine gardens, which excite the wonder of all travellers, are to be found at two mission stations along the Yukon, Nulato and Koserefsky. Nulato is near the 64th degree of north latitude, Koserefsky near the 62nd. The church name for the former mission is St. Peter Claver's where Father Jette was stationed and whither he returns this summer; the name for the other mission is Holy Cross, which is about 240 miles (by river) southwest from St. Peter Claver's. The Holy Cross garden, which covers ten acres, was begun in 1890 with nothing but potatoes and cabbage. From a few potatoes the Jesuits raised seed for 1891, when they also introduced cattle, three or four cows and one bull. In 1895 the Fathers sent specimens of fine vegetables to the Department of Agriculture in Washington. Nearly all the familiar products are raised at Holy Cross—potatoes, peas, radishes, cabbages, lettuce, beets, turnips, carrots, parsnips. The flowers are especially beautiful and varied. The garden at St. Peter Claver's, Nulato, is smaller, covering only two acres; but, although two degrees farther north, it presents the same general features. Wild fruits, such as blueberries, whortleberries, wild raspberries, red currants, and above all cranberries, are very plentiful in these sub-arctic regions. The almost continuous daylight and the absence of night frosts or even dews from the end of May to the beginning of August account for this luxuriant vegetation during the brief but glorious summer.

The "St. Peter's Bote," the German Catholic paper of Rosthern, Sask., reprints an article from "Der Wanderer," an American Catholic paper, adversely criticizing Mr. Borden's criticism of the Grand Trunk Pacific bill.

One of our most respected subscribers writes to us complaining that we published without comment a clipping from the London "Universe" to the effect that, if it be true, as the French papers say, that the recent treaty between England and France brings no real advantage to the latter, then French "diplomacy must have degenerated since they played at Republics and Empires, for in the centuries prior to 1800 they always made up in treaties what they lost in battles." From our correspondent's letter, which merely protests on general principles, we cannot make out what can have offended him in this statement. Surely he cannot pretend that France never lost a battle. And when battles were lost what better course was left than to make up the loss by an advantageous treaty? Every one knows that

France has ever had among her soldiers the bravest of the brave; but she has been even more successful in diplomacy than on the battlefield. That is all that the "Universe" meant.

One of our agents called, by mistake, on a so-called Catholic, a drunken hotelkeeper, asking for a subscription. The ignorant blackguard replied with a curse that he "would not give ten cents for that d— paper." Another met by chance the richest and most intelligent citizen of a thriving western town, who volunteered the information that the only western paper he read was the Northwest Review; he never looked at the Winnipeg dailies, but he read our columns from beginning to end. Which of the two was more likely to be right, the intelligent and virtuous man or the dunce that fattens on the vices of his fellows?

Mr. Andrew Strang complains to the Free Press of June 14 that the previous day he was kept waiting 25 minutes at the Norwood crossing of the C.N.R. by a switch engine shunting cars. Mr. Strang naturally thinks the public have rights which the railways should respect. If he lived in St. Boniface he would soon lose that antiquated prejudice.

Elsewhere we reproduce an article from the pen of W. F. Burnham, which appeared in a late issue of the *Arnold Advance*. Mr. Burnham's article will be of interest to all teachers, and to educationists generally, for it deals with matters of vital interest to our schools. The writer makes a strong plea for fewer studies and a more thorough study of the few, and in this he is right. Mr. Burnham might have gone further and advocated the revision of many of the text books used in the public schools. Take for example the text book on Canadian history prescribed for Grades V and VI, that of W. H. P. Clement. Now this History is written in the form of an abridged encyclopedia. The style is altogether unsuited for children. The sentences are ponderous, lengthy, and, in many instances, not clear. If history be man-picturing then indeed do we look in vain for it in Mr. Clement's volume. He makes practically no attempt at continuity of thought. As an analyst of men and motive he is a failure. In criticizing his work when first it appeared John A. Cooper, of the *Canadian Magazine*, said among other things that Mr. Clement's characters "are wooden effigies to be wheeled on to his dingy stage for a moment, made to perform one or two mechanical movements, and then shoved off at the opposite wing." Nowhere are facts presented in a picturesque manner such as would appeal to the young. In fact as a book to interest the young the work is a failure.

Now as regards the Health Readers in use in our schools we beg to say that while the end in view is admirable yet we question if the end is to be accomplished by the means employed. Too much of anything is good for nothing, and too much temperance literature written from the extremist stand-