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Northwest Review.

TUESDAY, MARCH 22, 1898.

CURRENT COMMENT.

The fact that the *Winnipeg Tribune*,
the local Government organ, reproduced
without comment our last week's
statement that no arrangement had yet
been arrived at in the school question,
and that consequently our English
Catholic contemporaries had been mis-
informed, is a strong confirmation of
our assertion and should make those
English editors examine carefully in-
to the origin of the false news they
are receiving from Canada.

Wereprint with pleasure the *Nor-*
Wester's sketch of Father Drummond's
lecture on "Some Irish Orators," be-
cause it is indeed a masterly report,
one that would do honor to any paper
in the world. It is a rare combination of
verbatim rendering of some of the more
brilliant passages and intelligent sum-
mary of the rest. Before we knew who
had written it we hailed the advent of
a particularly bright new star in the
reportorial firmament of Winnipeg.
Our surprise ceased, though our plea-
sure did not, when we discovered that
the author there of it is none other than
our well known friend and co-religionist,
Mr. Frank W. Russell of the C. P. R.
Land Department. But why did the
title-framer head it "The Patron Saint
—A Magnificent Lecture on St. Pat-
rick?" St. Patrick was not, so far as
we remember, mentioned in the lecture.
The *Free Press* report was juvenile and
jejune; the reporter seems to have gone
out after the first part of the lecture
and "seen" so many "men" that he
was unable to return. The *Tribune's*
report was merely a rehash of the *Free*
Press with omissions.

"A Member of the Newman Literary
Guild" finds our argument puerile, when
we said that annexation to the United
States should not be even discussed in
a Catholic association in Winnipeg.
Well, we are that sort of boy and
positively glory therein. In fact, we
don't think much of the manliness of
the boys that think otherwise. Between
Ottawa University and Winnipeg
there is this startling difference that
the former is a Catholic academe with
Catholic traditions, which are always
ready to make due allowances for boyish
fancies, whereas the latter is a Pro-
testant city always ready to pounce on
any appearance of disloyalty on the
part of Catholics. It is a "shadowy,
plastic, unsubstantial" atmosphere in
which good Catholics should avoid
giving unnecessary scandal to the
mentally weak. Far from wishing to
discourage aspiring youth, we distinctly
pointed to a nobler and better way for
intellectual improvement, and we still
hold that every member of the *Newman*
literary guild ought, in common decen-
cy, to give tangible proof that he or she
had read some one of Newman's im-
mortal works. We regret that our es-
teemed correspondent should have mis-
understood us as if we had hinted that
he had not read some one of them. We
simply asked how many of the members
had. This does not imply that none
had, it merely implies that perhaps the
majority had not. Judging from our
correspondent's trenchant style, we are
inclined to think he has. He finds us
"puffed up." Perhaps we are, but one

of the symptoms of uncharity mentioned
by St. Paul in that same passage is the
being provoked to anger and thinking
evil, in other words, putting on one's
own head the cap that was never meant
for it.

The case of Dr. McGlynn.

A country correspondent writes to us
enclosing two lectures by the Rev. Dr.
McGlynn on "The Public Schools,"
and adding: "I received the enclosed
by last mail anonymously. I believe
it to come from a Presbyterian minister
who called at my place not long since
and invited me to his place of worship.
I thanked him and explained why a
Catholic could not assist at a Protes-
tant ceremony. The following week
this was better explained in the *Review*
and I sent it to him. I should like you
to answer through the *Review* why Fa-
ther McGlynn was expelled and I will
send it to the minister also."

As Father McGlynn has been recon-
ciled to the Church and is now once
more in charge of a parish, it were bet-
ter to let bygones be bygones. But, as
a mere matter of recent history, it is
well known that Dr. McGlynn was ex-
communicated for disobedience to his
ecclesiastical superior, the Archbishop
of New York. The latter forbade him to
take in part politico-social gathering in
favor of the late Henry George. Rev.
Doctor McGlynn obstinately refused to
obey. For a long time he even declined
to go to Rome and explain his conduct
to the Pontifical courts. But finally
Cardinal, then Monsignor, Satolli won
him over and persuaded him to submit.
Since his reinstatement, he has re-
frained from any utteranceavoring of
disrespect towards his ecclesiastical
superiors and has thus implicitly re-
tracted all the wild speeches delivered
while he was under the ban of excom-
munication.

One of these ill-considered and really
childish attacks is the lecture on "The
Public Schools." We fancy it must
bring the blush of shame to Father
McGlynn's cheek, if he is aware that
his lecture is still published as a Pro-
testant tract with a thoroughly anti-
Catholic appendix by Wheeler and
Strong against parochial schools. The
lecture itself, as he must now admit in
his calmer moments, is a very shallow
piece of special pleading, quite unwor-
thy of the undoubted ability of the
Doctor, who is fully aware of the splendid
results achieved in the United States
by those parochial schools whose stu-
dents have frequently beaten all com-
petitors from the public schools.

Difficultiss of Inspiration.

At the church of the Immaculate Con-
ception last Sunday night Rev. Father
Drummond continued his series of ser-
mons on the holy scriptures. He spoke
especially of the 'Difficulties of Inspira-
tion,' and on the course of his sermon the
preacher said that objections to the in-
spirations of holy scripture were drawn
from many sources. The first was the
material errors in the text itself. These
are, it is true, considerable in number
but they are all unimportant, and are
due, not to the sacred writers, but to the
inaccuracy of copyists. God, not having
inspired the very words, but only the
truths or thoughts of scripture, was not
obliged to work miracles in order to
preserve the text from unimportant
alterations. The preacher instanced
I Kings; I Samuel, 13: 1.

Another objection was the apparent
contradictions between different writers
in New Testament especially, as when
St. Mark, xiv; 66-72, speaks of the cock
crowing twice while the other evangelists
only mention one cock crow. All such
objections are satisfactorily explained by
the approximate, but not mathematical,
usages of ordinary speech. The evan-
gelists were not collecting statistics. One
gave a fuller and more accurate account,
the others overlooked details, but they
did not err.

Others think they have discovered
scientific errors in the Bible. Thus they
say Leviticus (11; 6) is mistaken when it
ranks the bare among ruminant animals.
But the words "cheweth the cud" are to
be taken not in the scientific, but in the
common sense view, apparent to every
one who notices the lateral motion of the
hare's lower jaw. Moses was not writing
a scientific treatise, he was addressing
the common people, and spoke the
language of outward appearances.

Father Drummond went on to speak
of a recent discussion between two Ger-
man Catholic professors about the rela-
tions of natural science science to Scrip-
tural exegesis. Professor Schopfer main-
tains that a commentator may differ
from the obvious meaning of a passage
or its traditional explanation because of
the results of scientific discoveries. Pro-
fessor Kaulen, on the other hand, places
on science the burden of harmonizing its
results with Biblical exegesis. What

they both hold and what all Catholics
hold is that not scientific certainty can
possibly clash with the true meaning of
the sacred text. But the universally
admitted and absolutely certain—the not
highly probable results of science
may constitute an external
and negative criterion of the in-
terpretation of Scripture, they show what
in some texts cannot be the true mean-
ing of Scripture, and yet they do not
furnish a positive key to its genuine
meaning. That key is furnished only
by the infallible teaching of the Catholic
Church.

NEWMAN LITERARY GUILD.

EDITOR N. W. REVIEW:
Dear Sir.

If you will accord
me the privilege I would wish to make
a few remarks on an editorial in your
last issue commenting upon an account
of the proceedings of a recent meeting of
the Newman Literary Guild. As to the
reason assigned for your protest against
the subject of next debate I hope you will
pardon me for saying so, but I am
unable to regard it in any other light
than as a decidedly puerile one. Catho-
lic loyalty, as I understand it, is not
the shadowy, plastic, unsubstantial
thing that your remarks leave room for
inferring it to be. As a matter of fact the
subject was proposed by a member late-
ly a student of Ottawa University, where
it was debated: and I think it may fair-
ly be said that our Society cannot be far
wrong in adopting for discussion a sub-
ject of debate stamped with the approval
of that great Catholic seat of learning.
Now a few words anent your remarks
on the subject of the paper to be read by
one of the young lady members of the
Guild at next week's meeting. It ought
in common fairness to be borne in mind
that our Society has only just been or-
ganized: and on the principle that it is
well to attain some proficiency in the
art of crawling before attempting to walk,
the Guild has seen fit to start out in com-
pany with one of the minor authors
before essaying the ambitious task of
dealing with the great masters of En-
glish literature.

That the Society has chosen to listen to
a paper on Bret Harte as an initial litera-
ry venture seems very slender evidence
on which to base your assumption that
it is going "to neglect the wide field of
Catholic literature." But, anyway, is it
consistent on your part to debar us from
hearing something about the works of
an author "most of whose works you
have read with no little relish and they
are all very well in their own way?"

As to the closing sentences of your
note and the implication they necessari-
ly bear little need be said. From the
elevated literary plane on which you
admittedly stand, though obviously
"scorning the base degrees by which
you did ascend," one might be tempted
to expect that you would look down with
feelings of sympathy and words of en-
couragement upon a society of your less
fortunate co-religionists struggling under
difficulties, for their intellectual bet-
terment. As a sample of fine editorial
scorn they may leave nothing to be
desired; but it is humbly submitted that
they are singularly lacking in the spirit
of that virtue which St. Paul assured the
Corinthians "is patient, is kind"; and
above all "is not puffed up."

I enclose my card and
would request the favor of your giving
this letter the same publicity as the
editorial note that has evoked it.

A MEMBER OF THE N. L. GUILD.
Winnipeg, March 11.

St. Patrick's Night

in St. Mary's Church.

A great lecture by Father Drummond on
Six Irish Orators.

Nor'Wester, Winnipeg, March 18.

St. Mary's church was crowd-
ed last night by an audience re-
presenting all creeds and nation-
alities attracted by the announce-
ment that Rev. Father Drum-
mond, S. J., would lecture on
"Some Irish Orators." The enter-
tainment opened with a stirring
chorus by the full choir and a
solo, "Vale of Avoca," by Miss
Perkins. In the course of his
lecture Father Drummond said
the Irish race was distinguished
for brightness of mind and
warmth of heart, qualities
which were the two most
essential requisites for an orator;
hence it was only natural that
such a people should produce
great orators, and that these
orators should be made the
greater for the current of sym-
pathy set up between the bright
minds and warm hearts of their

hearers and their own. And
what might have been expected
had come to pass so fully that
when a man undertook to speak
of Irish orators he was at once
awed by the very vastness of the
subject. The question presented
itself should he speak of the
orators of the immediate or the
remote past, should he speak of
political or pulpit orators; should
he merely enumerate and de-
scribe all the great speakers that
Ireland had produced.

Natives of America would per-
haps like to hear of Thomas
Burke who lectured in the
United States and especially in
New York twenty-five years
ago with a success absolutely
unequaled before or since;
Canadians, like himself, might
wish to bring before them the
matchless charm of D'Arcy
McGee, poet, historian and
orator. All such recent instances
might indeed be interesting and
and instructive, but it seemed to
him that the time-honored
orators of Ireland such as Grat-
tan and O'Connell, furnished
more universally impressive and
persuasive examples. Hence he
would not that evening dwell
upon any orator who had not
been dead at least forty years.

The lapse of one or more genera-
tions had given time for the
publication of intimate memoirs
which revealed the true impres-
sion produced by those orators.
How seldom was the public ap-
preciation of the day faithful to
the reality? How often did they
find newspapers dubbing a man
eloquent when he was only a
good speaker. "A great speaker,"
said one who was himself a
scholarly lecturer, "was one out
of a thousand good speakers, but
to be eloquent is to be one out
of a thousand great speakers." Just
as the test of eloquence was the
after-taste of it, the way it
went thundering on in the lis-
tenser's mind when that listener
was left with his own thoughts,
so the reputation of a great orator
must go on mellowing and rip-
ening in the sunshine of many
critical yet appreciative minds
before it could carry with it the
full force of an impressive and
persuasive example. His pur-
pose then was to lay before them
the salient characteristics of six
Irish orators dividing them off
into two natural divisions—mind
and heart—not that they were
not all men of bright minds and
warm hearts but that the first
three of whom he would speak,
namely, Grattan, Sheridan and
Edmund Burke, were more re-
markable for strength of mind,
and the second three—Curran,
Shields and O'Connell—for
strength of will. Father Drum-
mond then went on to deal with
the first named—Henry Grattan,
who, going to London to study
law, came under the spell of
Chatham's eloquence to such an
extent that he gave up everything
in order to train himself to be a
good speaker, and who, notwith-
standing his natural defects, be-
came one of the greatest orators
of Ireland and England. Refer-
ence was made to the untiring
devotion and preparation which
this necessitated, and Grattan's
career was followed through its
various stages up to his great
triumph in the Irish Parliament
in connection with the resolu-
tion he carried, after converting
a hostile assemblage, declaring
the right of the Irish people to
legislate for themselves.

Greater as a thinker than
Grattan, but inferior as an orator
was Edmund Burke, who ranked
not merely among the great-
orators of the world but the great-
est minds of all ages. In striking
phrases Father Drummond pic-
tured the wonderful grasp Burke
had on so many and such diverse
subjects, and he pointed out that
the very luxuriantess of Burke's
genius made his speeches more
agreeable to the reader than the
hearer. Yet in spite of this and
of many disadvantages of style
and manner, Burke occasionally
produced such effects as none but
a real orator could produce. Not-
able examples of this were given

especially from his speech at the
trial of Warren Hastings, of which
the latter bore testimony in after
years that the language of Burke
made him feel himself for the
time one of the most wicked of
men.

Burke's assistant, Richard Brin-
sley Sheridan, was equally suc-
cessful at the same trial. Of
his speech, however, no adequate
record had been preserved, but
men of all parties vied with each
other in praising him. To shew
Sheridan's power as an orator re-
ference was made to the resolu-
tion of the House of Lords
"to adjourn to give the members
time to collect their reason." Sher-
idan had naturally many
more of the elements of a first-
rate speaker than either Grattan
or Burke, but he suffered from
the opinion which many held
that he was theatrical and shall-
ow. Inferior to Pitt in dignity
of manner, to Fox in argument
and vehemence, to Burke in ima-
gination, depth and comprehen-
siveness of thought, Sheridan was
listened to with more delight
than any of them. Burke was of-
ten coughed down, Pitt annoyed
his hearers by his mannerisms,
Fox wearied them by his repeti-
tions, but Sheridan won his way
by a sort of fascination. In Grat-
tan they had the penetrating
mind, in Burke the wide-reach-
ing, profound intellect, in Sher-
idan the dramatic fancy
and power of the Irish mind,
and now he came to consider
orators who illustrated another
magnetic charm of the Irish na-
tion—pathos.

The name of John Philpot
Curran suggested wit and drol-
lery. Father Drummond gave
many amusing instances of Cur-
ran's wit and then went on to
shew his splendid courage; no
speaker ever had more courage
and no speaker ever needed it more
than he did. A glowing tribute
was paid to the way he champi-
oned the cause of the oppressed
against the powerful of the land
in the law courts, and many
illustrations were given of the
power of his eloquence, by which
he could move even his enemies
to tears.

Another Irish orator remark-
able for strength of will and
energy of purpose was Richard
Lalor Shiel. The success of
his first public appearance was
alluded to and Father Drummond
then went on to deal with the
charge which has been made
against Shiel, that he was a
mere rhetorician and artificial
speaker. Against this headvanced
several reasons, and then he
spoke of the successes achieved
by Shiel in the House of Com-
mons.

And now they came to the no-
blest Roman of them all—Daniel
O'Connell. Unlike all the others
O'Connell seemed to be gifted
with every advantage: mentally,
physically, and morally he was a
complete man. Special refer-
ence was made to his wonderful
voice, to his expressive counte-
nance and natural gestures, and
Father Drummond concluded his
interesting lecture, which had
been listened to throughout with
the greatest attention, with a
most eloquent eulogy of the no-
ble qualities, the pure aims, and
the self-sacrificing energy of the
great Liberator.

A chorus by the choir brought
the entertainment to a close, and
the audience dispersed with the
feeling that they had at once
spent a most enjoyable evening,
and at the same time rendered
substantial aid to the St. Vincent
de Paul Society, into whose cof-
fers the proceeds of th entertain-
ment will go.

Rev. Fathers Husson and Donald,
O.M.I., arrived last week. The latter will
soon proceed to France as delegate to
the General Chapter of the order.

His Lordship Bishop Pascal, O.M. I.
who came here from Prince Albert last
week on his way to Paris, preached an
instructive and touching sermon last
Sunday at the Cathedral of St. Boniface.
He dwelt feelingly on the life and exam-
ple of St. Joseph.