

# Northwest Review.

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## CURRENT COMMENT

Mark Twain has been trying his hand at prophesying. The result is such as to enhance, by contrast, the superiority of his humor. Another humorist wisely said long ago: "Don't prophesy until ye know." Mark Twain does not know enough to go safely into the prophesying business. In the "North American Review" for December last he foretells that "Christian Science," with Mrs. Eddy to worship, will probably be, within a century, second to Rome only, in numbers and power in Christendom. The reasoning on which he bases this forecast is lamentably weak, because he knows nothing of the inherent reasonableness nor of the spiritual, inner life of the Catholic Church. On the other hand the inherent unreasonableness of "Christian Science" fails to impress his shallow mind unused to weighing evidence, and so he ventures to say that this inane fad, based on the wildest and silliest speculation, "appeals to the gifted" and "the cultured." Not so many years ago a certain judge, hailing from the States, with his reputation for intellect and eloquence luridly advertised, and announced as about to lecture in Winnipeg in favor of "Christian Science." A prominent lawyer in this city, on the strength of those advertisements, consented to act as chairman on that occasion, but, after the lecture was over, he gave expression to his complete disappointment. The lecturer had not even made out a plausible case. Neither the audience then, nor the generable public afterwards, exhibited the slightest symptoms of enthusiasm. And when the same judge returned last year to try again, his lecture received but the briefest possible mention from one only of the three daily papers. "Christian Science" may possibly appeal to persons who are called "gifted and cultured" in that great nation which one of its really gifted and cultured sons, James Russell Lowell, did not hesitate to brand as "the most common-schooled and the least cultivated people in the world"; but even there it will hardly survive Mrs. Eddy's approaching death.

"Le Messager du Coeur de Jesus"—which is easily the ablest and the most influential of devotional periodicals, being the organ of thirty million associates of the Apostleship of Prayer, whom it reaches through more than thirty Messengers of the Sacred Heart published in all the principal languages of the world—notes, in its January number, that the bestowal, by King Edward VII., of the decoration of St. Michael and St. George on Rev. Father Hecht, O.M.I., for heroic service as chaplain during the South African war, is an unparalleled event in the history of Protestant England. Hitherto this honor was reserved to princes of the blood royal and to high dignitaries in the service of the Crown or of the Established Church. Thus our gracious Sovereign has, by conferring this distinction on an Oblate of Mary Immaculate, given another proof of his freedom from prejudice and of his appreciation of merit wherever found.

Talking of distinctions conferred on merit, we are reminded that the University of London has once again bestowed its rarest degree, that of Doctor of Literature, on a Catholic and a Jesuit. Only about a dozen men, since the foundation of that university, have gained this

degree, and Mr. (not yet Father, for he is still preparing for the priesthood) Henry Irwin, S.J., has now the honor of being the first D. Litt. in the branch of Economics. The work that won him this unique distinction is an essay on Interest, which is practically a history of usury in the past. It "traces the practice of interest," says the Tablet, "from the dawn of history in Egypt and Babylonia down through the Grecian and Roman Empires, and shows what a terrible and universal scourge it was in every stage of civilization. The conclusion towards which his facts point is that the action of the theologians and of the statesmen of the Middle Ages was in the main as economically sound as it was morally justifiable." This conclusion is diametrically opposed to the declamations of Bentham, Mill and the whole "laissez faire" school of economists who swayed English thought in the first three-quarters of the nineteenth century, and who had nothing but abuse and contempt for what they called the "economic folly and the moral injustice" of the theologians, canonists and rulers, lay or ecclesiastical, who condemned the charging of interest as practised in those times. Yet the University of London, founded, and for a long time ruled, by the Benthamite school, crowns with its highest approval an essay that directly controverts one of the leading doctrines of that school. This is at once a noble example of impartiality and a strong testimony to the argumentative skill of Mr. Irwin.

His previous course in the London University is, says the Tablet, "amongst the most brilliant of the many Stonhurst men who have achieved high distinction there. In 1893 he won first place in Latin Honors and in the Intermediate Arts Examination. In 1894 he again took honors in Classics at the B.A. In 1896 he took his M.A. in Classics. In 1898 he repeated the operation, taking a second M.A. in Mental and Moral Science and Political Economy. He has now crowned his course by gaining the Doctorate of Literature in this latter branch for a work that will be a precious addition to our Catholic literature," and which his examiners in the University have asked him to publish. It will be remembered by our readers that, a couple of years ago, another Jesuit, Father Michael Maher, was awarded by the same university the same degree, but in Psychology, for his exhaustive treatise on that subject.

In connection with the migration of German Catholics to our territory, His Grace the Archbishop of St. Boniface has received an interesting letter from Mr. F. J. Lange, President of the Catholic Settlement Society of St. Paul, Minn. He says: "Our work is progressing at an enormous rate, so much so as to provoke considerable opposition in various quarters. . . . We intend to undertake our work with the French and Polish elements here in the States at once, and I think we shall be able to accomplish more with them than even with the German Catholics." It appears, however, that several persons interested in keeping these prospective emigrants at home, are writing newspaper articles against the movement, denouncing the Canadian Northwest as uninhabitable and the entire undertaking as a fraud and a swindle. But Mr. Lange says these maligners will be supplied by him with enough facts to keep them busy. "In the end," he writes, "unwarranted attacks of this kind are bound to do more good than harm. It means a lot of free advertising and people will judge for themselves." We may add

that the patronage and endorsement of the Benedictine Fathers is the best possible guarantee of the "bona fides" of the undertaking, which deserves our warmest support.

By way of reply to certain publishers who send us a prospectus of a forthcoming work but not the work itself, we beg to assure them that we mean to take no notice of such advance puffs. We are not in the habit of reviewing books on second-hand information, especially when that information is manifestly one-sided. We pass judgment on nothing that we have not read ourselves.

On our editorial page will be found a most noteworthy letter on the need of a Catholic cyclopaedia. In order to supply this urgent need, it surely must be possible to find one American Catholic millionaire who would make the necessary initial outlay of, say, half a million dollars, for so useful and, in the long run, so profitable a work. The success of the Catholic Dictionary, which reached its third edition in the first year and a half, shows how much greater would be the welcome accorded to a complete work: for, great as are the acknowledged merits of the Catholic Dictionary, it is after all limited to less than a thousand pages and leaves out all questions of biography and secular history.

The Canadian Messenger of the Sacred Heart for February presents an appetizing bill of fare. The editor, Father Connolly, handles the monthly intention, "Apostleship for Men," in a masterly way, showing, by examples from various countries, by the necessary struggles and inevitable temptations of the sterner sex, that "the true apostle in our days, be he priest or layman, will turn attention, devote time and his best endeavors to the salvation and spiritual welfare of men." This article is appropriately followed by an eminently practical one, from the same pen, on "The Men's League." Father Devine's "Alaskan Letters," of which we now have the third instalment, illustrated by four photogravures from his kodak, would, of themselves, ensure the popularity of this excellent magazine, selling, as it does, for the small sum of fifty cents a year.

The dailies of this city have given a more or less faithful report, received by telegraph, of what Archbishop Bruchesi said on the school question after his return from Rome. The following, taken from the "Journal" of January 21, is more likely to be the correct version. His Grace the Archbishop of Montreal, answering an address presented to him in his cathedral, January 20, said: "Five years ago"—which was the date of the Archbishop's first official visit to the Pope—"a serious question concerning our country weighed on the Holy Father's mind, the question which brought us the memorable encyclical, 'Affari vos,' that of the Manitoba schools. I found that this momentous question still occupies his thoughts, that he takes interest in it, and what he said to me about it made me understand that he is far from deeming it a settled question. . . . Like all of us, the Holy Father desires that the right may triumph fully, and he hopes that firmness, perseverance and courage may end in success."

The Free Press, in last Monday's issue, tries to make out that our correction means after all pretty

much what its own report of the Archbishop's words meant; in other words, interference in one hundred cases means the same thing as complete liberty in ninety-nine and interference in one out of the hundred. A German philosopher of the name of Hegel used to attempt the same sort of feat; he, too, thought he could prove that black and white, 99 and 1, yes and no were at bottom exactly the same thing.

The anonymous sneak whose letter, signed "A Catholic," appeared in the Free Press of last Wednesday, evidently belongs to that rag, tag and bobtail of Catholicism whose chief champion just now is the royal adulteress, the Crown Princess of Saxony. When interviewed the other day, this shameless woman said her husband was a fervent Catholic, and that she herself was a Catholic too, but "broad-minded." So is that Free Press correspondent "broad-minded." So is Lucifer. So is every transgressor of the ten commandments.

The last paragraph of that "broad-minded" letter was this: "It is well known that some mysterious person is paying the teacher and other expenses of St. Joseph's school in this city; and it is also whispered around in Catholic circles that it is the provincial government that is supplying the necessary funds through the medium of a second or third person, no doubt also a Catholic, and the one alluded to." This paragraph was answered the following day in the same paper in this way:

To the Editor of the Free Press.  
Sir,—In looking over this morning's issue of your paper, I notice a letter signed by "A Catholic," which in my opinion is very uncalled for.

I do not wish to enter into any controversy with this Catholic (if he is such) or the Archbishop, as the latter is quite capable of looking after himself, but the writer of the article referred to above is telling a downright lie, and the truth is not in him, and I challenge him to prove his assertion that the money used in the maintenance of St. Joseph's school is coming from the Roblin government through a second or third party, and if he will sign his name to his article I will sign mine, and tell him where the money is coming from. If he will not do this I must say he is a coward.

CATHOLIC.

Winnipeg, Jan. 28.

It is an open secret that "Catholic" himself pays all that is needed for the support of St. Joseph's school and that he is not a man to expect pecuniary help from any government.

Not very long ago, when starting on a pilgrimage to St. Anne's, His Grace the Archbishop, accompanied by several members of the clergy and the leading citizens of St. Boniface, was offered the luxurious accommodation of a box-car. We beg to state, on the strength of assurances from the C.N.R. authorities, that the era of box-cars is now happily ended.

## Clerical News

Rev. Father Laganier, O. M. I., who is gathering settlers for Alberta, stopped over here on the 29th inst. on his way east.

Rev. Father Jutras, of Letellier, was here last Monday and Tuesday.

Later news from Father Cherrier announces his arrival at Kansas City.

The parish priests of the diocese of Tuam have chosen the Most Rev. Dr. MacCormack, Bishop of Galway, as "dignissimus," the Most Rev. Dr. Healy, Bishop of Clonfert, as "dignior," and the Rev. Dr. O'Dea, Maynooth College, as "dignus" for appointment of the vacant Archbishopric of Tuam.

Rev. Father Boutin, O.M.I., began last Saturday to preach a ten days retreat to the Trappists of St. Norbert. The retreat will end on February 2nd, feast of the Purification.

Very Rev. P. Magnan, O. M. I., and Rev. D. Guillet, O.M.I., left last Tuesday for Montreal on important business which will probably detain them there a fortnight.

The health of the Pope continues, despite his advanced age, to give the greatest satisfaction to the medical attendants under whose care he is placed. The energy of his bearing and the brilliancy of his eyes are noted at all public functions, and those who see him on these occasions are astonished at his vivacity and his bodily strength.

The Right Rev. Dr. M'Sherry, O. M. I., while the guest of Right Rev. Mgr. Segrave, P.P., St. Peters, Drogheda, recently, preached in Oliver Plunkett Memorial Church before a large congregation, many of whom knew him before his departure for South Africa. He celebrated Mass at the Presentation Convent, and during his visit to Louth met many old acquaintances.

Rev. Father Fillion went to St. Norbert last Saturday, returning to St. Boniface last Monday.

News has been received from Rev. Fathers Cherrier and Jolys, who were staying with Rev. Father Bourdeau at Manteno, Ill., and were soon to leave Chicago for the south.

Rev. Father Proulx, S.J., preached last Sunday morning at the Immaculate Conception.

Rev. Louis Stickney, a Baltimorean from the American College in Rome, has been appointed secretary to the Apostolic Delegate in Ottawa. He has left Rome and will visit relations in Belgium before reaching his new post.

The majority of men recognize nothing in human affairs as good unless it yields some return, and they love those friends most—as they do their cattle—from whom they hope to obtain the most profit. Thus they lack that loveliest and most natural form of friendship which is sought for its own sake only; nor do they know from experience how beautiful and how lofty such friendship is.

Tread cheerfully every day the path in which Providence leads; seek nothing, be discouraged by nothing, see duty in the present moment, trust all without reserve to the will and power of God.