

NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY TUESDAY

WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY.

At St. Boniface, Man.

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Subscription, \$2.00 a year. Six months, \$1.00.

The Northwest Review is on sale at R. Vendome, Stationer, 290 Main St., opposite Manitoba Hotel.

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Northwest Review.

TUESDAY, FEBRUARY 15, 1898.

CURRENT COMMENT.

A common practice with Englishmen and Scotchmen who fall into the clutches of the law and have to go to jail is to assume an Irish name. Conversely, let an Irishman do a brave, heroic act, and it is forthwith credited to "British pluck." An instance of this latter fraud occurred lately in England when Edward Lynch, a stoker on board the Thrasher, gallantly attempted the rescue of a scalded comrade, and was presented with the Albert Medal of the first class for conspicuous bravery. Many of the English papers immediately claimed him as an Englishman and therefore lauded him to the skies. But it turns out that Edward Lynch was born in Cork.

Not having looked at the Milwaukee Catholic Citizen for some weeks past, we were first made aware of its reference to us by a remark in The Review of St. Louis. We immediately hunted up the back numbers of the Citizen and read its comment on our congratulations to Mr. Arthur Preuss on the letter he received from Cardinal Satolli. The Citizen is better informed, we frankly confess it, than we were at the time we attributed a special significance to what proves to have been merely a thank-offering for a free subscription. This fact was afterwards brought home to us very startlingly when we read the very same letter addressed to a paper of an almost directly opposite flavor. However, we in no way regret the conclusion we drew from that letter as to Mr. Preuss's ability and soundness. We enjoy praising a good thing. For instance, we cannot sufficiently express our admiration for the Citizen's advocacy of the interests of neglected Italian Catholics. We know by experience how eager Italian navvies are to respond to any priestly effort for their spiritual welfare.

L'Oiseau-Mouche, the bright little college journal of the Chicoutimi seminary, has lately entered on the sixth year of its interesting and useful career. We have no idea how long humming-birds generally live, but we sincerely hope this literary "rara avis" will live as long at least as parrots do who have been known to round off a century or more. Chicoutimi seems to be a centre of thought and letters. It has just sent us a new and very promising journal, La Defense, extremely well written and thoroughly Catholic in tone. The editor is Mr. Ulderich Tremblay who was for three years on the editorial staff of La Minerve in Montreal. More power to your elbow, Brother Tremblay. May the enemies of our holy faith tremble before your enchant pen.

The Persecution of the Jews.

France is just now ringing with the most violent denunciation of every Jew. Max Nordau is predicting a massacre of the children of Israel, which he, a Jew himself, attributes to the Catholic Church. It is true that some Catholics have been tenacious in an unchristian way of the race that gave us Jesus, Mary and Joseph. Edouard Drumont,

in particular, has carried to extremes his indignation against the rapacity of the Jews. But no Catholic authority has ever sanctioned such language. We fully agree with the following editorial note in the Liverpool Catholic Times:

"We are against persecution of every sort, whether the victim be Jew or Gentile, believer or unbeliever. We think that if the Catholic religion were properly understood and acted upon, persecution by Catholics would be impossible. Therefore we deeply regret to find that Catholics are giving an impetus to the wave of hostility towards the Jews which is now sweeping over France. It took its rise in Russia, flowed through Germany and Austria, and is at present causing havoc in France. And we find an essentially Catholic journal such as the 'Osservatore Romano' sympathizing unmistakably with those who further its progress. The argument of the 'Osservatore,' no doubt, is that the spirit of Judaism is too narrow and sectarian, that as the Munroe doctrine proclaims that America is for the Americans, the Semitic doctrine is that the world is for the Jews; that they possess the greatest share of the world's wealth; that by their disbursements for public debts they hold the fate of nations in their hands; and that they are so powerful in every department of State as to be able to say like the primitive Christians 'We are everywhere.' Quite true, but surely ability and thrift are not deadliness. If the Jews have grave faults of character, let them be educated out of them, and compel them in the same way as other citizens to observe the laws rigorously. But do not persecute them. The Christians, it seems to us, compelled the Jews to adopt certain habits, and now they are visiting them with hatred for the habits into which they forced them."

Perplexities of English Orthoepy.

As a curious example of teasing perplexities in the pronunciation of English, we print Mr. James Jeffrey Roche's famous skit on the word "vase," pronounced in four different ways by four distinct classes of people. This is not by any means the most remarkable instance of variety in the utterance of one word. The Standard Dictionary gives no less than fourteen different ways of pronouncing cynosure, although all agree in placing the accent on the first syllable. Twelve authorities pronounce it cy-no-shur with the "u" long; ten say cy-no-shur; three say cy-no-zhur; one says sin-o-siur with the "o" as in obey; one, sin-o-zhur; three say sein-u-siur, with the middle "n" as in but; five say sein-o-zhur, with the "o" as in not; three say cy-no-zhur, with the "o" as in obey; five say cy-no-zhur, with the "o" as in no; one says sin-o-siur, with the "o" as in no; another pronounces the second and third syllable the same as the preceding, but makes the first one long; six say sin-o-shur, with the "u" as in burn; eleven say cy-no-shiur with the "u" long; finally, four say sin-o-shiur, same as the preceding, except that the first syllable is short.

Side by side with all these refinements of orthoepy, the best dictionaries fail to notice certain varieties of pronunciation which are sanctioned by the best usage. Last year we called attention to the fact that centenary is pronounced centenary, with the accent on the second syllable, by most English University men and by the gentry and nobility though his pronunciation is not mentioned by any dictionary known to us. Again, there is no dictionary authority for making the first syllable long in the noun precedent, and yet many English University men pronounce it pree-centent, though all standard orthoepists give only press-e-cent. And just now, when everybody is talking about the last Papal document on the Manitoba Schools, cultured Winnipeg is much exercised over the second syllable of encyclical. Englishmen and Protestants generally pronounce it long as in encyclopaedia; many Catholics and especially Americans give the "y" the sound of short "i." This is the only pronunciation to be found in the "International" and "Standard" dictionaries, while the "Imperial" and "Stormont's" give only the long sound.

THE REV. SILLIMAN BLAGDEN.

It has long been a subject of wonder to the many Catholic admirers of the Rev. Silliman Blagden that he still remains outside of the Catholic fold. His hold on many of the great Catholic truths is so uncompromising and firm; his praise of Catholics so warm and sincere; his charity so genuine. Some of his recently published letters, which he has kindly sent us, have removed, from us at least, this feeling of wonder. We now understand how it is that he

does not see the force of the arguments that make membership with the Catholic Church imperative on the logical Christian.

In a letter which he writes in The Standard Union of Brooklyn he attempts to answer the question put to him by the Rev. Joseph S. Tiernan, of Camden, N. Y., 'How do you know that the Bible is the Word of God?' His answer is quite a revelation, not of any startling line of proof, but of the almost hopeless confusedness of even a cultured and kindly Protestant intellect. "I believe," he says, "that the Holy Bible is the Word of God, because 'it is written' in the same;" and he quotes 2 Tim. 3: 15, 16: "And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Now, first of all, it needs no great knowledge of scripture to know that the vital part of these texts is controverted. Rev. Silliman Blagden quotes from the Authorized Version; but the Revised Version, which no scholar should overlook, translates: "Every scripture inspired of God is also profitable, etc.," which is almost the same as the Catholic Douay version: "All Scripture inspired of God is profitable." And this only means that those books which are really inspired of God are profitable. What those books are, what the "scriptures" are, neither that text nor any other text in the Bible says. This is a consideration that could not escape the veriest tyro in a Catholic seminary. He would be told, and would recognize the truth of the assertion immediately, that the foregoing passages from Timothy prove absolutely nothing as to what is the complete and exact list of the books that constitute that collection which we call the Bible. Moreover he would also be told at the very outset of his theological course—and again he could not help admitting that what he was told was true—that the testimony of a book to its own value is no proof that that value is therein correctly estimated. St. Paul might protest loudly that his writings are inspired; if we do not know from some eternal evidence that he is right and speaks the truth, we have no reason to take his unsupported word for it. In other words, there must be an infallible Church to point out what writings are, and what are not, inspired. There is no other way of getting at that supernatural fact. Strange to say, the Rev. Silliman Blagden, who has read so many Catholic books, seems still unaware of this argument which makes his reply look almost childish. We are used to such childish replies from the common run of Protestant ministers; but we had expected better things of one who writes so eloquently about the Catholic Church.

How curiously unhistorical Brother Blagden's mind is appears from a passage in a warm and fervent appeal to unity in the Boston Republic. "Our blessed and holy religion," he says, "and divine faith and the bride of Christ, which is the church of God, was not founded upon the sayings, writings and utterances of Augustine, Calvin, Knox, Edwards, et al., however great and good and holy these men of God were, for all of whom we entertain the greatest and liveliest respect, honor, admiration and affection." The idea of linking together as equally worthy of love and esteem St. Augustine of Hippo and men like Calvin and Knox whom Dr. Littledale called "utterly unredeemed villains." What woeful confusion must be the mind that can honestly embrace such mutually destructive elements!

We could give many other samples of Brother Blagden's unconvincing reasonings and religious "gush." But these will suffice to explain why he may remain until death invincibly ignorant of the claims on his allegiance of the one and only true Faith. He has suffered from the prevalent unphilosophical formation of Protestant youth. It would be impossible for a Catholic priest, however dull and naturally illogical he might be, to put forth in good faith the arguments that seem to approve themselves to Brother Blagden. The Catholic student is too carefully trained in dialectics to imagine that fine phrases and vaporings about brotherly love will ever make truth and error join hands. All of which does not prevent the ever charitable Catholic from admiring the Rev. Silliman Blagden's transparent sincerity and praying that he may one day receive the Divine illumination that will dissipate the mists of his mind.

Rev. Father Chartier, S. J., conducted last Sunday's services at Portage la Prairie.

The V-A-S-E.

By James Jeffrey Roche.

From the madding crowd they stand apart, The maidens four and the Work of Art; And none might tell from sight alone In which had Culture ripest grown— The Gotham Million fair to see, The Philadelphia Pedigree, The Boston Mind of azure hue, Or the soulful soul from Kalamazoo— For all loved Art in a seemly way, With an earnest soul and a capital A.

Long they worshipped; but no one broke The sacred stillness, until up spoke The Western one from the nameless place, Who, blushing said: "What a lovely vase." Over three faces a sad smile flew, And they edged away from Kalamazoo, But Gotham's haughty soul was stirred To crush the stranger with one small word. Dearly hiding reproof in praise, She cries: "Tis, indeed, a lovely vase!" But brief her unworthy triumph when The lofty one from the house of Penn, "With the consciousness of two grandpapas, Exclaims: "It is quite a lovely vase!" And glances round with an anxious thrill, Awaiting the word of Beacon Hill. But the Boston maid smiles courteous And gently murmurs: "Oh, pardon me! "I did not catch your remark, because I was so entranced with that charming vase!"

Dies erit praegelida Sinistra quum Bostonia.

Contrast between Catholic and non-Catholic manners and morals.

By M. C. L. in the Preston Catholic News.

Apropos of the ex-priest campaign, a correspondent remarks that "if a priest be no more than any other well-educated man, it is strange that Protestants should make so much capital out of capturing one." When Rome weeds her garden, Protestantism replants the caseways and pretends they are delightful orchids. To do justice to the weeds, they know better, and behave as weeds. On the other hand, what delightful roses Rome manages to engraft on Protestant wild-berries! Some of our best "standards" have been thus raised.

In a local paper a reverend controversialist, who lately was convicted of three gross misquotations, turns up the whites of his eyes over the alleged moral inferiority of Catholic people and Catholic countries. A worthy censor truly! But at least we can claim that none of our clergy have been imprisoned for selling indecent literature, that

We do not slander our Neighbor as a Means of Livelihood,

nor publish infamous and untruthful attacks on other religious institutions and doctrines, which is a great deal more than can truthfully be said for Protestantism. On these points it shows a record of shame, and gives evidence of its own moral weakness. This dishonest controversialist aforesaid is chary of naming authorities for the wholesale charges he brings against Catholic countries, possibly because he is afraid of being "caught napping" again. His own detected methods have put him out of court; but it might be interesting to ascertain what non-Catholics themselves have said on the subject of Catholic versus Protestant morality. Concerning Catholic Ireland, a writer in the "Windsor Magazine" is forced to the following admission:

There is hardly any Crime in Ireland.

The entire convict population of the country numbers fewer than 500 persons. . . . It is in truth a grateful and refreshing experience to pass from the casual study of crime and criminals in England to a similar study in Ireland. . . . Crime as we know it in England is practically non-existent in Ireland. Our great guilds of crime—the bands of professional burglars and robbers, financial conspirators, the adept forgers, the trained thieves, the habitual leviens of blackmail, the bogus noblemen, the 'long firm' practitioners, hotel and railway sharps—are almost entirely unrepresented in Ireland. In a word, so far as habitual and professional crime is concerned, there is not as decent a country in Europe." Dr. Leflingwell, a specialist, in his work on illegitimacy, gives tables showing that Scotland produces five times as many illegitimates as Ireland. His comments on the matter are very striking. Mr. Froude declared that the absence of vulgar crime in Ireland, and

The Exceptional Modesty and

Delicacy of the Irish Character, were due, "to their everlasting honour, to the influence of the Catholic clergy."

It may here be noted that the "Glasgow Herald," July 19, 1897, reported 15 Scottish divorce cases and 2 wife murders; and that Dr Sloan, of the Glasgow School Board, addressing the Free Church Presbytery, pronounced

Sabbath Schools a Failure on Account of the Ignorance of the Teachers.

A reverend gentleman stated in reply that family religion had got down to a

low level in the present day, and that many of their children were under what might be called heathen influences. It would be superfluous to quote General Assembly Reports as to the low state of morality in ultra Protestant districts. Of Protestant England one of her own Bishops says: "To hundreds of and thousands of our fellow-countrymen God is practically an unknown Being, except as the substance of a hideous oath." ("Good Words," January, 1880.) The Vicar of Otterton states that "at no previous date in English history has the marriage bond been so openly violated and dishonoured as to-day." The Dean of St David's remarks that "the young persons in Sunday schools are not only grossly ignorant but grossly immoral." Further evidence as to the morality of Wales as given by Protestant clergymen and laymen cannot be repeated in these columns. Mr Thieliin, a Protestant, claims that "The comparative percentage of professional vice and of general looseness of morals is much lower

In Spain.

than in any other country in Europe." The Statistical Report of the German Government, 1872, says: "The connection between the relative proportion of divorce and religious confessions is remarkable. In the specially evangelical districts divorces are frequent, in the strictly Catholic they are rare." The Rev. S. Baring-Gould adds that in Denmark divorce is much more common than in Germany. Dr. Franz Muller, of Munich, in 1896 read a paper before the International Congress of Psychology, quoted in the "British Medical Journal," giving facts and figures to prove that suicide is much more common amongst Protestants than amongst Catholics. Suicides are most abundant in Protestant Germany, least in the Catholic, Romanic and Celtic races of Southern and Western Europe; in Frankfurt the proportion is 342 per million, in Portugal 7. Rev. Dr Hayman, writing in the "Fortnightly Review," October, 1886, tells us that Protestant Saxony leads the world in this crime, and that in seven years "foul assaults on children have increased by 918 per cent., criminals under 18 by 430 per cent., and child criminals by 100 per cent." The "Boston Herald" of November 9, 1891, reported verbatim a sermon by the Rev. B. Sinclair, a Presbyterian, in which the following passages occur:—"Unfaithfulness to the marriage-vow is one of the flagrant sins of New England. . . . The Roman Catholic Church is

The One Church which is a Practical Foe to this Hell-Forn Sin.

....."Thou shalt do no murder. Burn this into your consciences, ye sinning children of Beelzebub! Infanticide is the national sin of New England. We are told that the Roman Catholics are going to possess this land. Through your sin they are, and they ought to." The Rev. B. Waugh has affirmed that more than a thousand children are murdered annually in England for insurance money. I commend these statements, all from non-Catholic sources, to our reverend critic when next he wishes to enlarge on the text: "By their fruits ye shall know them!"

A Boy Baptizing Himself.

Catholic Times. St. Augustine speaks of the soul as "naturally Christian." A remarkable instance of this natural longing for union with God through fulfilment of the law of Christ is recorded in the last issue of the "American Ecclesiastical Review." A priest relates that one evening a lady called upon him, and though professing no religion asked to be baptised. The priest explained that unless she believed in the efficacy of the ceremony he could not perform it. "Could a person who is not baptised himself baptize me?" she queried. "Yes," was the reply. "But I must believe." "Yes." "That is right," she continued; "my boy died a Catholic. He baptised himself. Give me one of your books and I shall try to believe if I can." Then she told how her little boy feeling as if he were going to die begged that he might be baptised. She put him off with the remark that he was not about to die, and she sent away the Catholic nurse who had, she believed, influenced the child. A few days afterwards her little son asked for water and, when he got it, taking some with his feeble hand he put it on his forehead, saying "I baptise myself in the Name of the Father and of the Son and of the Holy Ghost." The case was a decidedly touching one, and the editor of "The American Ecclesiastical Review," answering the priest's request for information as to the validity of the baptism, observes that any person who should sincerely attempt to baptise himself in such an emergency would receive the grace of baptism, that is to say, salvation, not through the sacrament of faith, but through his faith in the Sacrament.