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Northwest Review.

TUESDAY, JULY 6 1897.

NOTICE.

The retreat for the clergy of
the archdiocese will begin on
the 26th of July.

By order of His Grace
The Archbishop.

CURRENT COMMENT.

Those of our
readers who
know the diffi-
culties that beset a printing office
where economy is imperative will
sympathize with us when
our inmost soul is lacerated by
the absurd misprints with
which our humble efforts are dis-
figured. Sometimes it is the fault
of the proof-reader; oftener the
printers are to blame for overlook-
ing or misunderstanding correc-
tions. Thus last week, "their hearts
beat in perfect UNISON" became non-
sensical bathos because the last
word was printed "unition" for all
these and similar blunders we crave,
of our readers, indulgence, and of
the holy patriarch Job, patience.

Last week
we gave a few
quotations
from the June
number of the Globe Review. We
could fill whole pages of our paper
with other apposite extracts, for
this number is intensely interesting.
Here is a short specimen of what
Mr. Thorne has to say on a burn-
ing question: "Let me lay a few
rays of light across it. In the first
place, let it be remembered that,
as defined by Pius IX. and Leo
XIII., Catholic Liberalism is a here-
sy. In the next place let it be re-
membered that American Catholic
Liberalism is the worst, the most
tyrannical and the most unreason-
able form of this heresy. Next,
let it be remembered that at least
nine thousand out of the ten
thousand Catholic priests and
prelates in the United States to-
day—not to speak of the thousands
in Canada and South America"
[and Mexico, etc.] "have no sym-
pathy with this Catholic Liberalism,
but are simply good and true and
loyal Catholic priests and prelates,
well satisfied with their vocation
and sure that it is God's own per-
fect way of redeeming the world and
leading all nations into the truth."

After citing
Mr. Thorne
with full ap-
proval, we
shall imitate his own method and
proceed to criticize him. It is a
great pity that his first article,

"The Reconciler," drops away
occasionally from its majestic
rhythm and high thoughts to
vulgar language and bilingsgate.
Again, it is a thousand pities he
is not more discriminating in his
estimate of men. After a brief
but telling characterization of
Carlyle and Emerson, he spoils all
in the next paragraph by saying,
"Newman and Manning were far
smaller minds, but with richer
spiritual gifts." Manning no doubt
had a smaller mind than either
Carlyle or Emerson; Manning was
emphatically remarkable by his
will power more than by vast-
ness of intellect. But Newman
was a genius far above Carlyle
and Emerson. Bracketing New-
man with Manning in point of
mind reveals the limitations of
Mr. Thorne's critical faculty;
it is a peculiarly American pro-
cess, this painting of word pictures
without due perspective. Precisely
because Mr. Thorne's mind is
intuitive, fragmentary, imperfect,
he cannot take in the inferential
processes, the vast span, the fin-
ished detail, the rounded com-
pleteness of an intellect like New-
man's, compared to which Carlyle
and Emerson are like the momenta-
ry gleam of a rocket in comparison
with the sun's all-pervading ray.
This is also the reason why Mr.
Thorne, in a review of the great
philosophers, in which he mentions
Plato, Socrates and Sophocles,
quite forgets Aristotle, the creator
of true philosophy, perhaps the
most complete merely human
mind the world has ever seen,
and St. Thomas Aquinas, the keen-
est, clearest and most far-reaching
of philosophers.

HIS ESTIMATE
OF
HIMSELF.

Then again
the serene
self-compla-
cency with
which Mr.

Thorne says out loud what half a
dozen men in world think most
secretly of themselves rather de-
tracts from the influence he might
otherwise exert. People who blow
their own horn so very blatantly
are not likely to be taken at their
own valuation. Listen: "Let me
add once for all that I cannot help
it if some of the hearty admirers
alike of Orestes Brownson and
the editor of the Globe Review
insist now and again, as they have
done during the last six or eight
years, in comparing the editor of
the Globe with the once famous
Orestes Brownson; but most em-
phatically I wish them all to un-
derstand that I have never felt
complimented by such comparisons.
In a word, I have never considered
the late Orestes Brownson my
equal as a thinker or as a writer,
and that much as I have admired
and much as I still admire his
earnest and powerful work, I should
no more think of imitating him or
any great writer than I should think
of imitating Henry Brownson or
the nameless scribbler in the "Wit-
ness" of Detroit."

However,
taking all in
all, in spite of
his preference

for assertion as against proof, of
his inadequate acquaintance with
facts, of his rash generalizations,
of his unconsciously half-Protes-
tant view of the Middle Ages,
Mr. W. H. Thorne is an excellent
"enfant terrible," saying things
that nobody with ordinary self-
respect would say and yet which,
once said, are eminently sugges-
tive, stimulative of good and re-
pressive of evil tendencies, and,
as a rule, he is profoundly Catho-
lic in his views.

PROPAGATION OF THE FAITH.

The General Intention of the Apostleship
of Prayer for July corresponds ad-
mirably with the Holy Father's Encyclical
on the Holy Ghost, the publication of
which we begin in this number. Though
this latest pronouncement of Leo XIII.
reached America too late for the feast of
Pentecost this year, it is, for all time,
a monument to the Sovereign Pontiff's zeal
for the propagation of the faith, and this
is precisely the intention for which the
members of the Sacred Heart League are
requested to pray.

The Vicar of Christ tells us, in this
great encyclical, that his object in de-
veloping the Catholic doctrine on the power

and indwelling of the Third Person of the
of the Blessed Trinity is to set the seal
of divine efficacy on his continued efforts
for the conversion of heretics and schis-
matics. What else is this than the pro-
pagation of the faith?

Before the Holy Ghost came down upon
the Apostles, they had not begun to
spread the faith; but after the first Pen-
tecost the great work began. Says the
July Messenger of the Sacred Heart:
"It was Peter who took the lead, and
skilful fisherman that he was, let down
the net on the right side of the ship, and
drew in at one draught three thousand
souls, thus verifying the promise of
Christ that his apostles should be fishers
of men."

Similar conversions, renewed in all
succeeding ages, show that the Holy
Ghost is the great propagator of the faith,
and that those who would spread the
good tidings must be filled with the
Holy Ghost. The success of the mission-
ary has always been due chiefly to his
own communings with that Divine Spirit
or to the prayers of the faithful "in
the Holy Spirit." Externally zealous men
who are not men of prayer do not work
a tithe of the conversions wrought by
humble souls who neither preach nor
even talk to the people they wish to
convert, but recommend them to the
Holy Ghost and pray that his light and
strength may change their hearts. This
spirit of silent prayer, joined to
the example of a cheerful service of
God, is what brought the world-wide
Apostleship of Prayer into being.

"Month after month" says the Messen-
ger, "it puts before its millions of asso-
ciates the General Intention proposed
and blessed by the Holy Father, and
the particular intentions recommended
by members all over the world. Through
Directors and Promoters the faithful are
ever being reminded of the immense
power of prayer—mental, oral and
vital—and by the Treasury Blank are
suggested the various good works that
are so powerful in obtaining the grace
of God."

May the reading of the Pope's ency-
clical enkindle in our souls a deep de-
votion to the Holy Ghost, in order that
under the guidance of Him who "asketh
for us with unspeakable groanings," we
may lead more truly Christian lives and
pray with fuller trust and more abiding
success for the spread of God's kingdom
upon earth.

CORRESPONDENCE.

Balgownie, June 20th 1897.

TO EDITOR N. W. REVIEW.
ST. BONIFACE.

Thursday, June 17th, witnessed
the laying of the corner stone of
the new church in the St. Joseph's
parish Balgownie. The weather in
the early morning was not propitious
but the threatening rain clouds
passed off with a gentle shower
and the ceremonies were proceeded
with at 11 A.M. These were per-
formed by Rev. Father Hugonard
of Fort Qu'Appelle mission assist-
ed by the parish priest, Rev.
Father Zerbach. His Grace the
Archbishop was unavoidably ab-
sent. In the morning mass was
celebrated in the old church, at-
tended by large numbers from the
surrounding districts, and again
at 10 o'clock, after which the pro-
cession of the Blessed Sacrament
was formed, the Sacred Host
being carried by Father Hugonard
with Rev. Father Zerbach as
censer-bearer. A very tastily de-
corated canopy, supported by four
men, was carried above the heads
of the two fathers. Seven school
girls clad in white and wearing
wreaths of flowers preceded them
and scattered flowers before the
procession, while the choir chanted
hymns appropriate to the occa-
sion. The Procession halted at
three altars on the way for adora-
tion of the Blessed Sacrament.
Arriving at the place, the cere-
monies of blessing and laying the
corner stone were proceeded with.
There were placed in the stone, in
a glass case, copies of the NORTH-
WEST REVIEW, Catholic Record,
Nor'Wester, Regina Leader, a his-
tory of the settlement of St. Jo-
seph's since the first settlers ar-
rived, written by Mr. Connolly,
and a number of scapulars and
medals, the latter being blessed by
His Holiness the Pope.

The church is to be a substan-
tial stone structure, being 87 ft.
from end to end, some 30 ft. wide,
height 20 feet. Rev. Father Zer-
bach expects to have the church
dedicated on Sept. 8th. Mr. Clark
of Regina the contractor having
agreed to complete the structure
by Aug. 31st.

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REV. J. M. MCGUCKIN, O. M. I., Rector.

THE TIME IS RIPE.

Father Elliot's Words on Non-
Catholic Missions.

The Strength of the Protestant Body
Their Zeal for Knowledge—Their
Need of Truth—Their Favor-
able Disposition.

Providence Visitor.

The Rev. Walter Elliott, C. S.
P., who is associated with the
diocesan clergy of New York in
giving missions to non-Catholics,
recently addressed the semina-
rians of St. Joseph's, Dunwoodie,
on the aims, the methods and the
prospects of these missions. We
are glad to be able to set his in-
spiring words before the readers
of the VISITOR:

Ever since I was old enough
to know anything of religion it
has been my heart's desire to
preach God and His truths to
the heathen. But Providence
has ordained it otherwise and
my energies and my strength I
have devoted to my own people.
I take no part, however, with
those who cry out against send-
ing missionaries to the far-off
heathen, while in our own coun-
try immense fields for missionary
labor lie neglected. I feel that
wherever missionaries go, thither
they are sent by the Holy Spirit,
and why should I dispute with
Him the wisdom of His ac-
tion?

But it is not to be doubted that
within the borders of our own
great country lie immense fields
wherefrom the stones and stub-
bles and cockle are to be extract-
ed and wherein good seed is to
be planted, the fruit of which
the Master may gather into His
barn.

Are you aware that this coun-
try contains more Protestants
than all Continental Europe, fif-
teen million more than Great
Britain and Ireland, and that the
Stars and Stripes "float proudly"
over fifty-five millions of Protes-
tants? With these millions of peo-
ple there is less infidelity, less
prejudice and more intelligence
than with their brethren of the
Old World. In all departments
of learning and knowledge they
are hungering for the truth. Ap-
proach a real, old Yankee; tell him
something that surprises him,
and if he is true to the traditions
and customs of his people, he'll
exclaim "I want to know." Such
might well be the motto of Amer-
ican non-Catholics, "I want to
know."

What, then, is our task? To see
to it that they do know; in
other words, to convert the na-
tion. "A big job," you will say.
But I answer that I belong to the
Catholic Church, which has
converted nations—hostile and
pagan—through fire and slaugh-
ter and persecution, and that she
is in nowise daunted by the task
now before her.

Nor is the task entirely be-
fore her, for she has been at it
for the last half century or more.
Within the last fifty or sixty
years she has led over seven
hundred thousand converts into
her fold. I have been in a pa-
rish of two thousands souls, of
which more than half were con-
verts. There is a seminary and
a zealous band of priests devoted
to the conversion of the blacks—
true-blood Americans, since no
slaves have been legally brought
into the States since 1808. In
the Rockies, the Red Men are be-
ing converted in large numbers.

To the "whites," through the
diocesan missionary priests, es-
pecial attention is now to be
given.

What are the requisites for
this work? Popular lectures,
distribution of pamphlets, per-
sonal work by the priests,—but
mainly, and above all, the doing
of nothing by the priests, even
for Catholics, without the end
in view of making converts. All
their labors must ultimately
tend to that—conversion of non-
Catholics. 'Tis a simple matter,
this converting. Either in pub-
lic or in private, get the ear of
the non-Catholic; take the old,
familiar Catechism of Sunday-
school days; open it before your
hearers, and say to them: "I
can go through that with you
from beginning to end, I can
reason out every line of it with
you and prove to you that every-
thing in it is right and true"—
only this much said, and to your
intended exposition you have
prefixed an exordium, the like
of which they have never before
heard. Others have told them
of righteousness, Christ, the
kingdom to come, the inspiration
of the scriptures, etc., etc. But
over all there has been such a
haziness, through all such uncer-
tainty, so many denials and
doubting retractions, that when
they find a man willing and
anxious to unflinchingly and
with reason defend all his church
teaches, they are amazed, aston-
ished, attracted. And when you
proceed to back up what you
have said by cold, clear logic, by
incontestable facts from history,
but above all by the evidence of
your own firm belief in what
you say, a beginning is already
made. Above all, I say expose
to him that greatest of intellec-
tual historical facts—the faithful-
ness of understanding, the fidelity
of will, the deep, abiding, un-
flinching faith of the Catholic.
Then tell them how Christ came
to enunciate great truths; how,
for such enunciation, He found-
ed a society—give proofs from
scripture, history, reason—tell
them of the teaching church, of
the primacy of Peter, of the in-
stitution of the Blessed Sacra-
ment, and they will listen to you
as long as you are willing to
talk to them.

Experience has taught me that
firm convictions expressed in
good language will never lack
an audience. Topics such as
the origin of the Church, the
communion of saints, prayer for
the dead, purgatory and the
real presence cannot fail to hold
an audience when expressed
with clearness, elegance and deep
conviction. All the legitimate
passions and powers and emo-
tions of the human heart and
soul have been therein planted
by the Creator for the Catholic
Church and they cannot but
respond to the chord which
she strikes.

Christ has said: "All power
is given to me in heaven and on
earth; going therefore teach ye all
nations, baptizing them in the
name of the Father, and of the
Son, and of the Holy Ghost;
teaching them to observe all
things whatsoever I have com-
manded you; and behold I am
with you all days, even to the
consummation of the world."
(Mat., xxviii., 18-20.)

Just think of that—all power,
all truths, all nations, all days.

Continued on page 3.