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## FACTS DISPROVING

### THE REMOTE ANTIQUITY OF MAN—STONE IMPLEMENTS.

From Rev. Father Morice's "Notes on the Western Denes.

From the Oblates' Missionary Record.

Some scientists seem to have an innate fondness for the mysterious and insoluble. Upon the slightest pretext they delight in creating difficulties or propounding problems. They long for novelties and must soar above the concepts of such weak-minded mortals as are naive enough to pay any attention to the "Hebrew myths" of the creation of man and his comparatively recent appearance on the scene of this world. Whereas in modern times we have no authentically recorded instances of round building by American aborigines, and because some of those artificial works are of considerable magnitude, they jump to the conclusion that the so-called mound-builders must have been a very ancient race, more advanced in civilization than the Indians of our days and altogether different from them. In like manner, because in Europe, and in some parts of America stone implements have been discovered which are of a particularly rude pattern, they infer that these remains, being found in river beds or, in Europe, imbedded in geological strata supposed to have been formed at a very remote epoch, prove the existence, not only of prehistoric, but even of pre-Adamite man. Students who prefer to rely on the authority of such an unerring guide as the Bible to following modern savants through their ever shifting, if not conflicting theories, cannot but remark, I fancy, that in the same way as the latest researches tend to confirm the opinion of those unprejudiced antiquarians who from the beginning doubted the great antiquity of the American mounds and the extraneous nationality of their builders, even so it must ultimately prove to be the case with regard to the fabulous age ascribed to what are called palaeolithic implements. By the end of the last century Voltaire and his school were wont to adduce the pretended enormous antiquity of the Egyptian monuments as an irrefutable evidence of the inaccuracy of the Mosaic chronology. Time went on, and the days came when Champollion and Sir H. Rawlinson deciphered the Egyptian and Assyrian inscriptions. Then the very same works which fifty years before were instanced as an excuse for the encyclopedists' sneers at the Scriptures were converted into the best extraneous proof of the accuracy of the Mosaic account.

I am not an archaeologist, much less a geologist. Yet, upon entering into a question in connection wherewith so many strange and, to me, evidently false theories have been built, I feel the necessity as a Christian and an observer of my own surroundings to put on record my utter disbelief in any proposition which may run counter to the natural deductions from the Book of Genesis. True, even Christian anthropologists are far from agreeing as to the probable age of man, since such a learned orientalist as the Abbe Vigouroux suggests, and Father Thein inclines to believe, that creation dates from over 8,000 years as against the 6,000 which it was customary to reckon as the maximum distance which separated us from Adam. Yet, methinks that there are limits beyond which modern interpretation of the sacred text cannot safely go. I suppose that no person who has any regard for the authority of the Bible—I am tempted to add, and for sober common sense—will believe in the hundreds of thousands of years attributed by some to palaeolithic stone implements and consequently to man. To show that there are valid reasons to doubt the correctness of such chronological computations, let me adduce here a few facts derived from the very source to which they are wont to point in confirmation of their extravagant theories, I mean Geology.

The great antiquity attributed in Europe to stone implements is based generally on the age of the geological strata wherein they are found. For the sake of brevity, let us choose those the form-

ation of which is the most easily accounted for, say the alluvial strata. Pieces of pottery found at a depth of 39 feet in the mud of the Nile delta were pronounced by antiquarians of repute to be 13,000 years old. Such authorities as Sir John Lubbock and Sir Charles Lyell assert in various papers that those Egyptian relics must date back from 12,000 to 60,000 years. Now, Sir R. Stephenson found at a GREATER depth in the delta, near Damietta, a brick bearing on its surface the stamp of Mohammed Ali! The discoverer of the pieces of pottery "rated the growth of the mud deposit in a given spot at only three and a half inches in a century; but the description of the same spot by a Mohammedan writer only six centuries ago shows that the mud is deposited at the rate of over eighteen inches in a hundred years."

An English resident in India recounts that the foundation of a house he had himself built was carried away and strewn along the bottom of a river at a depth of thirty or forty feet below the level of the country. "Since then the river has passed on," he says, "and a new village now stands on the spot where my bungalow stood, but forty feet above the ruins; and any one who chooses to dig on the spot may find my RELIQUIS there and form what theory he likes as to their antiquity or my age."

Again antiquarians of a geological turn of mind should remember, it seems, that in most cases the agents which now produce alluvial deposits were formerly many times more powerful and that therefore strata containing archaeological relics were formed at a proportionately greater rate. Take, for instance, the valley of the Somme in France. No region has probably become so famous in the Annals of Archaeology. The Somme is today a modest river with very quiet waters. Now, according to M. de Mercey, who has made a careful study of its history, its waters at the Roman epoch were fifty times more abundant than in our days. Moreover, it is a well established fact, that at that time the sea must have extended to Amiens, since below a marine deposit nine feet thick coins have been found, the most recent of which bears the effigy of a prince who died A. D. 267. In the neighborhood of Lille, a medal of Marcus Aurelius was found at a depth of twenty-five feet under a triple bed of reddish clay, muddy slime and peat mixed with sand.

Thus Geology refutes itself the theories of the partisans of the great age of the primitive stone implements, theories which they claim to base on geological grounds. Let us see now what history has to say on the same subject.

The contention of the majority of antiquarians is that the stone age long antedated the historic period. In opposition to this O. Fraas states that "arrows with sharp flint heads, and especially stone axes, stone chisels and stone hammers are found among the Germans even down to the time of the Franks." According to Herodotus, Ethiopians accompanied the army of Xerxes, who were so savage that they possessed only weapons of stone and bone . . . they had long bows made of the ribs of palm leaves and reed arrows with pebble points; their javelins were pointed with the horns of gazelles." Five hundred years later, Tacitus says of the Fenni: "They have no iron weapons. Their only means of attack are arrows to which, having no iron, they give a bone point." Caesar tells us in his De Bello Gallico that the Gauls, while besieging Alesia (52 B. C.), made use of stones and pebbles. An epic poem of the fifth century describes two warriors battling with stone axes. St. Ouen, Bishop of Rouen, in the seventh century speaks of flint hatchets in his "Life of St. Eligius." As far down as 1066, projectiles of stone were in use in Europe according to William of Poitiers. It even appears that more than a century later the Scots of Wallace made use of stone arms.

History records many more similar examples. I am well aware that the advocates of the great antiquity of man and human implements base their views on divers other reasons. But I think that all of these can be as easily disposed of.

He—Man proposes—what's the rest of the question?  
She—Woman accepts.

### What Leo XIII.'s Latest Encyclical Means to the Anglican Church.

We can confidently recommend all who like to read a clear, coherent statement of a great doctrine, and of the position of what is still the mightiest organization in the world, to procure a copy of the Pope's Encyclical De Unitate. Of course there is nothing new in it. Would it be an accurate account of the pretensions of Rome if there were? It is a foremost part of the case of the Church that it has never varied. When Leo XIII. speaks to Anglicans he can only say what Leo the Great or Leo the Saint said, or would have said to the Greeks. The substance of it is to be found on innumerable pages, ranging from scrubby pamphlets up to the magnificent work of Bossuet. Somebody put it into the papers which were found in the strong box of Charles II. Still, old as it is, a good restatement is worth reading, if only because it will remind some who have forgotten the fact that the Church of Rome does not vary.

The curious feature of it all is that there are people who require to be reminded of this sufficiently manifest truth. There has not been a little talk of late of the "reunion of Christendom," of corporate reunion, and what not. Quite a little flutter has been created by the report that the Pope was causing inquiry to be made into the validity of Anglican orders. Vague hopes were entertained by some good people that in some astonishing way the differences of all who claim to be true believers were to melt away, and they were all to become united while remaining separate. The Roman Catholic Church, the Church of England, the Orthodox Church of the East, and various non-conformist bodies, were to coalesce in order to present a common front to the enemy, and yet each was to retain its individuality. Pope Leo's Encyclical will, we are afraid, give these good people a shock. They will awake, on reading it, from their dream to find themselves looking ridiculous.

What the Pope tells them, in the plainest but also in the most convincing terms, is that there is only one way of effecting a reunion. Let them all confess their error, display a truly contrite spirit, and return humbly to the feet of their mother the Church. It is hard to say what the Archbishop of Canterbury and Lord Halifax, and the less distinguished persons who have entertained "vague and hazy theories," have seen in the conduct of the Church of Rome of late to make it appear credible to them that she was disposed to abate her demands. We live in a time of many sentimental delusions; but none of them has been more extraordinary than the dream of some Anglicans and English Dissenters, who are all at sixes and sevens on fundamental points, that this mighty united organization, which claims to be the sole repository of divine truth, and which stultifies itself utterly if it abates one jot of that pretension, was going to enter into a compromise with them. People have believed many extraordinary things, but nothing more wonderful than this—that the infallible Church was going to give up what it has declared to be integral parts of its creed in order to join with Anglicans and Calvinists in defence of Christianity. They know now that it is a delusion to suppose that Rome will attempt to save a remnant by giving up the rest, and the sooner they awake from that delusion the better for them.—St. James' Gazette.

### Boston College and the Jesuit System.

From the Sacred Heart Review.

The "Catalogue for 1895-6," a copy of which has been sent to us, is a very interesting document. We have read it with pleasure and it seems to us that it suggests some lessons whose inculcation would be interesting as well as useful to our people.

In the first place, we consider it a subject of sincere congratulation that Boston has such an institution as this college. We are glad to notice that this institution is in a most flourishing condition, that it has more than 400 students on its lists, with a very efficient corps of in-

structors, under the leadership and direction of their energetic and enterprising president, Rev. Timothy Brosnan, S. J. The arrangements, the course of studies, the discipline and the general management of the institution clearly indicate the purpose and determination of the faculty to be fully abreast with the times in the important work of education.

But we have been particularly attracted by the introductory account of the system of education of the Jesuits. Of course, it is well known the world over, that the Jesuit system is a very superior one—unsurpassed, perhaps, by any other system in the world. When we remember that it takes about sixteen years to turn out a finished Jesuit, it is a very natural inference that the members of the Society must be very competent and well equipped instructors.

The subjoined brief outline of the underlying principles of the system, the dominant features of its method, and the object aimed at by its teaching will give a general idea of its purpose.

"Education is understood by the Fathers of the Society in its completest sense, as the full and harmonious development of all those faculties that are distinctive of man. It is not, therefore mere instruction or the communication of knowledge. In fact, the acquisition of knowledge, though it necessarily accompanies any rightsystem of education, is a secondary result of education. Learning is an instrument of education, not its end. The end is culture, and mental and moral development."

There is a very important difference between true education and the "cramming" process. We think it will hardly be denied, by any one acquainted with the subject, that the cramming process is altogether too much in vogue in our popular systems of education, from primary schools to colleges. The mere acquisition of superficial knowledge seems to be the great object to be attained. Hence the minds of our children and young persons are crowded with a smattering of all the "ologies," without any deep knowledge of either or special reference to the training of the mind. That is not the Jesuit plan. Mere knowledge is not education. Learning is an instrument of education, the object of which is to train the mind to make a proper use of knowledge.

Nor is the purpose of the mental training given by the Fathers "proximately to fit the student for some special employment, or profession, but to give him such a general, vigorous and rounded development as will enable him to cope successfully even with the unforeseen emergencies of life." The system is emphatically an all-round system and has reference to the complete, harmonious development of the whole man—physical, intellectual, moral and religious. This is the peculiar merit of this system as contrasted with those in non-Catholic colleges. After speaking of the relative importance of certain studies in developing the intellectual faculties, and of the "illusion of those who seem to imagine that education understood as an enriching and stimulating of the intellectual faculties has a morally elevating influence in human life," the account continues:—

"The Jesuit system of education, then, aims at developing, side by side, the moral and intellectual faculties of the student and sending forth to the world men of sound judgment, of acute and rounded intellect, of upright and manly consciences, and, since men are not made better citizens by the mere accumulation of knowledge, without a guiding and controlling force, the principal faculties to be developed are the moral faculties."

Alas! that the predominant influence of the world and the desire for worldly success should so often obscure, even in the minds of Catholics, the supreme importance of this moral training. It is not a secondary matter. It will not come as a matter of course. According to the Jesuit system (and it is well to mark here that that is the true Catholic system)

"Morality is to be taught continuously; it must be the underlying base, the vital force supporting and animating the whole organic structure of education. It must be the atmosphere the students breathe; it must suffuse with its light all that he reads, illumining what is noble and exposing what is base; giving

to the true and the false their relative light and shade."

Where is the Catholic parent who has the least regard for the best interest of his child, even in this world—to say nothing of the infinitely more important interests of eternity—who could hesitate between sending him to such a college as is here described and one of those non-Catholic, secular colleges, the chief merit of which is the worldly prestige they give to the graduate? In the one he would be left pretty much to himself, both as to his principles and his conduct, and happy for him if he did not lose his faith as well as his morals. In the other he would be thoroughly grounded in the settled, fixed principles of faith and morals, which are the inheritance of Holy Church, and trained in those habits of honor, integrity and conscientious devotion to duty which constitute the substratum of a noble, virtuous and useful character.

### A Don Quixote Come to Grief.

Mr. Robert Watson, M. P. P., of Portage la Prairie, Manitoba, has constituted himself the special champion of the Greenway school system, and in his public addresses and letters he has spoken contemptuously of the Catholic Separate Schools of that province, maintaining their inefficiency, and that for this reason they were justly abolished by the local legislature. This gallant Don Quixote, however, to his utter confusion, has encountered in an unexpected quarter, a knight who has undertaken to try the case by the ordeal of a battle from which the doughty champion of Greenwayism recoils with all the discretion of a Sir John Falstaff.

A half-breed boy named Clement Gladu, who was educated entirely in one of the Manitoba Catholic Separate schools, has publicly challenged Mr. Watson to test the efficiency of the schools in which the two have been respectively educated by a contest in the following subjects: Reading, grammar and spelling in French and English, the history of England, Canada, and the Middle Ages, geography, arithmetic, algebra, euclid, book-keeping, writing, music, vocal and instrumental, including voice culture and playing on the organ; also written composition and translations from and into English, French, Latin and Greek.

Mr. Watson very prudently abstains from accepting the challenge, which as the aggressor he ought certainly to take up, either by meeting the half-breed boy himself or at least by finding some pupil of the Manitoba Protestant schools, who, being of equal age with Gladu, would enter into the contest as Mr. Watson's knight, unless he publicly withdraws his wholesale accusations defamatory of the separate schools.

The courageous young Indian champion of separate schools has suddenly become the hero of the hour by the issuance of his spirited challenge, while Mr. Watson's cow—his prudence, we mean—has made him the laughing-stock of the province.

Is there not some lad now to call a halt to Mr. Dalton McCarthy who has been performing a role similar to that taken in the West by Mr. Watson? We feel assured that the preposterous arithmetical computations and historical incongruities uttered by the sharp lawyer regarding the state of education in various countries during the campaign preparatory to the recent elections, and which we from time to time pointed out, indicate that he too would fall an easy victim to the intellectual lance of any one of the fairly advanced pupils of our Ontario Separate schools.—Catholic Record.

### GONE.

Soft as the breath of the flowers of May,  
Still as an infant sleeping,  
Noiseless as arrows she darted away  
Out of life's turmoil, out of life's fray,  
Into the sunshine of God's own day.  
And we were left sighing and weeping.  
Brightly and fair as the heavens at morn,  
Mild as an angel immortal,  
Sweet as the roses with never a thorn,  
Vest with all virtues that glowing adorn,  
She came, when our days were sad and forlorn,  
Over life's sorrowful portal.  
Clear as the sky was her pure smiling eye—  
The sky on a cloudless even—  
Her laughter as merry as brooks that flow by,  
Her soul as resplendent as angels on high,  
Oh! why did she pass away, why did she die?  
Our earth-born child of Heaven.  
Be calm, troubled heart! she is better away.  
From the tears and the griefs, and the pining  
That wound every soul in life's bitter fray,  
Striking the innocent, hushing the gay,  
For she lives in peace in the light of the Day  
That ceases in heaven is shining.  
—Joseph Nunan, in the Pilot.