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Northwest Review.

TUESDAY, FEBRUARY 13, 1900

CURRENT COMMENT

The Ave Maria of the 10th inst. has an admirable article scoring those Catholic writers who "make light of what even outsiders regard as an attack on Christianity" by Dr. Mivart. Our Notre Dame contemporary considers it an "evident dereliction of duty" that certain editors "did not promptly and emphatically repudiate the 'Catholicity' for which Dr. Mivart claims a continuity."

The same ever interesting weekly magazine praises the late Mr. Moody's "noble superiority to petty prejudices and sectarian hatreds. One of his friends says: 'He told me he was ashamed of his former prejudice against the Catholic Church, remarking that there was no other Church in the country where Christ is preached so simply.'" The editorial writer of the Ave Maria remembers with pleasure that Moody not only contributed to the erection of a Catholic chapel in a struggling mission, but supplied it with an organ.

"President Eliot and Jesuit Colleges" is a paper reprinted in neat pamphlet form from the Sacred Heart Review. The author, Father Timothy Brosnahan, S. J., sent it to the "Atlantic Monthly" as a reply to an article by Mr. Eliot, President of Harvard University, in the October "Atlantic," wantonly and falsely attacking the Jesuit system of studies. With the strange and unaccountable partiality of the great secular magazines, the "Atlantic" refused Father Brosnahan's defence, but published in December a far less measured criticism of President Eliot by Mr. Andrew F. West of Princetown University. The learned Jesuit writes very well, with an under current of refined humor and without the slightest personal irritation or warmth. His defence of the traditional system of education as against the Harvard mania for elective courses is a fine bit of pedagogic irony, an exposure of President Eliot's astounding ignorance not only of Jesuit methods but of human nature in general.

Dr. James J. Walsh, writing

on "A Half-Century of Biology" in the Catholic World for January last, remarks most shrewdly that physical peculiarities which were once supposed to be due to hereditary transmission are often afterwards proved to be mere coincidences, and then he goes on to say that the distinction between coincidences and real transmission "is the great crux of the theory of evolution. We are no nearer a demonstration of the actual transmutation of species now than we were forty years ago, when Darwin's theory first disturbed the scientific world."

In the February number of the Catholic World Father McSorley, C. S. P., exposes the shallowness, the falsity, the comfortlessness of the prevalent nature-worship as exemplified in the writings of Emerson and Thoreau. Their pantheism, under the pretext of elevating nature, really degrades God. Between the Divinity worshipped by John the Divine, Catherine, Francis, Teresa and the impersonal Bigness adored of Emerson or the wrathless, pardonless Fate of Sir Edwin Arnold, yawns a fathomless gulf. Intellectually this nature worship is mean and narrow; morally, it is depressing, destructive of all noble effort, cold as an iceberg in a polar sea. "If purity, sublimity, instinct-proven reality be the gauge of poetry and mysticism, then the pantheist is but a voiceless infant when compared with those whose faith teaches that Jesus, the Incarnate God, comes bodily to dwell within them as they kneel at the altar-rail."

The House of the Angel Guardian, 85 Vernon Street, Boston, Mass., has just published a dainty "Manual of St. Anthony of Padua" for the extremely low price of twenty cents. Besides neat head and tail pieces, this booklet of 83 pages contains fourteen well executed illustrations, a Life of the saint, a description of the principal sanctuaries in his honor, the hymns, the rosary, the novena, and a large number of prayers and exercises referring to this popular devotion. The get-up of this Manual reflects great credit on the management by the Brothers of Charity of a great Catholic orphanage. Requests for this valuable work should be addressed to Rev. Brother Jude, Superior of the House of the Angel Guardian. Twenty cents in Canadian stamps will do.

We are so accustomed to hear that French Canadians are not so thrifty as their English speaking neighbors that we ourselves are almost tempted to be surprised when we read, in a recent report of the municipalities on the island of Montreal, that most of the exclusively French Canadian parishes are free from debt, that all the parishes in which the English speaking element is numerous, are heavily in debt, and that the largest debt of all in proportion to the population is that of the pretentious and exacting corporation, almost exclusively English, of Westmount. However, when we come to think of it, this is not a very different story from that of our Manitoba municipalities, the most solvent of

which are the French Canadian, whereas the only Manitoban municipalities that have gone bankrupt are almost exclusively English-speaking.

Readers of Jules Verne will remember the interesting story he built up about "Le Rayon Vert," how a man travelled all over the world to see the "Green Ray" at sunset. Some would-be learned men thought this was a mistake on the part of Jules Verne; but the great romancer of science seldom makes mistakes. French scientists, having recently examined the question anew, agree that there sometimes is a flash of green at the moment when the sun disappears from view beneath the horizon. Their explanations of the fact, however, do not agree. Mr. Guebbard says that the green ray is the great shadow of the earth feebly illuminated from the zenith and viewed by an eye fatigued for red. Mr. Pellat, on the contrary, states that the "yellow setting sun has a red lower and a green upper border separately examinable in the telescope and due to prismatic reflection in the atmosphere. The absorption which makes the sun's disc appear yellow makes the violet appear green or greenish blue instead of violet. When the sun sets, the upper green rim can be seen for a fraction of a second, but it may be kept longer in view if the observer goes up a slope as the sun sets." Mr. Guebbard thinks this is different from the green ray following the setting of the red sun. Mr. Raveau says that he has seen the sea colored green in a triangle with its apex at the point where the sun set, and the color seemed to flow away toward the horizon.

Some of the best features in Donahoe's Magazine for February are "Milestones in Pope Leo's Ninety Years" by Marie Donegan Walsh, "Salt Lake City and its People" by Dr. Thomas O'Hagan, "Doneraile," the home of the inimitable author of "My New Curate," by Andrew McAleavy and, especially, "A Catholic-Educated People," by Bernard Walsh, a paper in which the title phrase, borrowed from a sneer of Professor Schurman's, is applied to the history of Catholic Japan at the end of the sixteenth and the beginning of the seventeenth century. No grander proof of the effect of truly Catholic education can be given than the heroic martyrdom of 200,000 Japanese laymen, women and children during thirty years of the most awful persecution in the history of the human race.

Our able contemporary, The Casket, published, in its issue of January 25, a long article in reply to our correspondent "N.D.B." on the title "Roman Catholic." To this our correspondent sends the rejoinder we print elsewhere. For the better understanding of this letter we must premise that the Casket said Newman's "first step toward the true Church was to drop the word 'Roman' and call us simply Catholics. He was writing his book on Development. 'As I advanced,' he says in his Apologia, 'my difficulties so cleared away that I ceased to speak of the 'Roman Catholics'

and boldly called them Catholics.'"

Our correspondent's imaginary conversation between a Protestant and a Catholic is a retort courteous to a similar conversation imagined by The Casket between two persons named Gillam and Tobin. Hence the words, "But," etc., as per Gillam," indicating that the rest of Gillam's speech is supposed to follow; but the rest of that speech need not be inserted as it is refuted by our correspondent's arguments.

Other points in the Casket's defence as well as another article of Feb. 1 will be handled in a subsequent issue of the Review.

"A ROMAN CATHOLIC."

To the Editor of the NORTHWEST
REVIEW.

Sir,—I thank you for sending me the Casket's article criticizing my letter to you

My thesis was in substance that, as designating Christ's only Church and its members, the names "The Church (of the Christians)" and "Christians" sufficed for a time; that after a lapse of time, in order to express an essential difference between the Church and various schismatical bodies which called themselves Churches and whose members called themselves "Christians," the Church's accredited teachers first, and then the Church herself, formally adopting an essential attribute as an additional epithet took for her the name "the Catholic Church" and for her members the name "Catholics"; that after a further lapse of time, in order to express an essential difference between the Catholic Church and various later schismatical bodies which called themselves parts of the Catholic Church and whose members called themselves Catholics, the accredited teachers of the Catholic Church (beginning at a time prior to the "Reformation"), though the Catholic Church herself may perhaps not yet have formally done so, adopting another essential attribute as an additional epithet (as declarative of the test of Catholicity and the source of unity) do not uncommonly designate the Catholic Church as "The Roman Catholic Church" and Catholics as "Roman Catholics."

That the expression "Roman Catholic" is often used by Catholics of learning and standing appears by my citation of a passage from Sr. Francis of Sales and a general reference to others; you kindly mentioned Bergier and Fr. Hunter S. J.; my small library enables me to mention the names of Fr. Harper S. J. (Peace through the Truth), Fr. Livius, C. S. S. R. (St. Peter Bishop of Rome), Martin Rule (The Visible Unity of the Church) Fr. Ryder (Catholic Controversy), T. W. Allies (The See of Peter), Fathers Wilhelm and Scannell (Catholic Theology), Fr. Faa di Bruno (Catholic Belief).

The Casket claims Cardinal Newman as a witness against the use of "Roman" in conjunction with "Catholic"; but in the Apologia, to which the Casket refers, Newman is speaking of a time immediately prior to his abjuration, when he had come to see the error of his Anglican view that Catholics were either

less or more than Catholics by reason of being "Roman"; and he himself elsewhere in the Apologia says: "as soon as I believed that the Catholic Roman Church was the oracle of God"—seeing, as I think, the fitness of expressing, in the particular circumstances, the test of Catholicity

"The Casket believes the term 'Roman Catholic' is confined practically to English-speaking countries. My belief is that the term is in common and inveterate use wherever (1) as I previously mentioned, 'Old-Catholics' (2) as I now add, oriental schismatics and (3), as we both admit, 'Anglo-Catholics' are much in contact with Catholics, and that elsewhere it is not in common use because no counter claim to Catholicity is there put forward. I judge that I am correct as to the second case from having asked Russian Uniats in this vicinity if they were Catholics and receiving the answer: 'yes, Roman Catholics,' and similarly in the case of a Pole—only a few days ago. In both cases by manner and mode of expression they conveyed to me the impression that they wished to guard against my falling into the mistake of supposing that they were schismatics. In 'Palmer's Visit to the Russian Church,' too, in which many conversations are recorded between Mr. Palmer and schismatics, the latter, though commonly speaking of Catholics as 'Catholics,' do speak of them also as 'Roman Catholics.'

As to whether the Church has herself in any manner formally adopted the epithet "Roman" in conjunction with "Catholic," I expressed a desire for information. Your hurried references perhaps appeared favorable to the affirmative, nevertheless I confess that I shall not be surprised if a more careful investigation discloses that they refer to the local Roman Church. In any case, however, I go so far as this—that the more, the more strongly, and the more numerous schismatics claim to be Catholics, the more necessary is it that the test of Catholicity should be explicitly stated; and this I infer is the mind of several of the writers I have cited who were primarily addressing "Anglo-Catholics."

The question of grammar seems to have a large influence on the Casket. "Roman Catholics," it says, is a solecism in language—it is not English. But if "The Roman Catholic Church" is not a solecism—if it is English, then I contend that "Roman Catholic" is good English Grammar, just as the term "a Catholic Apostolic" would be good English Grammar if applied to a member of Irving's so-called "Catholic Apostolic Church"—though I do not know if in fact the term is so used.

What is the matter with this supposititious conversation:

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