

## Northwest Review

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SATURDAY, JUNE 17, 1905.

### Calendar for Next Week.

- 18—First Sunday after Pentecost. Trinity Sunday.  
19—Monday—St. Juliana Falconieri, Virgin.  
20—Tuesday—St. Barnabas, Apostle (transferred from the 11th inst.).  
21—Wednesday—St. Aloysius Gonzaga, Confessor.  
22—Thursday—Feast of Corpus Christi.  
23—Friday—Of the octave of Corpus Christi. Vigil.  
24—Saturday—The Nativity of St. John the Baptist.

### THE LORD'S DAY

Changes, Modifications, Vicissitudes

The Catholic Record of June 4th, 1904, contained a learned and elaborate article on the Lord's Day, its changes, modifications and vicissitudes. The question to be answered was:

"On what authority do Catholics and most other Christians observe the Sunday holy instead of the Saturday which is the Sabbath Day, which we are commanded to keep holy . . . ?"

The question was plain and the answer was no less so, but relative to Catholics only. The Church having from Christ a legislative and authoritative power, made the change and lawfully. This stand is the only true and safe one, for besides the Church's authority to make such a change, nothing conclusive or even probable can be arrived at on the subject historically.

The question was also asked:

"Can the Church change the law of God in this or any matter?"

The answer was that, as to the choice of a day it can.

To change is not necessarily to abolish or abrogate. The Church, of course, has no power to change the law of God or to dispense with it when this merely sanctions the primary laws of nature, or when there is a prohibition from Christ, as in the matter of divorce, or again, when His intention was evidently that an institution should be perpetual, as in the case of the sacraments. But when it is a question of a mere matter of ritualistic precept, as in the case of the Sabbath, she has full control. The rites and ceremonies are all in her hands.

The precept in question, however, is partly mutable and partly immutable.

The dedication of some days or part of days to God's worship and service belongs to the immutable divine law and could not be abolished by the Church. But that it should be this or that day in particular was hers to stipulate. So long as the Jewish Sabbath—though mitigated by Christ and His Apostles as to its severity—was kept by the Apostles and the early Christians, the first part of the precept was safe. Later on the Popes, between the second and the fifth centuries, and for the reasons brought forward by St. Barnabas in his uncanonical Epistle—that Redemption is a divine favor higher than Creation—transferred the keeping of the Sabbath to the Sunday. The change was valid, lawful and excellent. Had the Popes chosen another day of the week, the change would have been valid, though, perhaps, not so excellent.

The Christian Sabbath, therefore, "as such," is neither Biblical nor Apostolic but completely ecclesiastical. The Catholics on that question as on all others are perfectly consistent and logical, and I do not see why they should so much insist on and vindicate a non-existing apostolic establishment. The Popes enjoy the same powers as the Apostles and a pontifical establishment satisfies every demand.

Little wonder that Protestants, for the peace of their souls and to do away with the deadly Biblical sin of working on Saturdays, should strain every nerve to vindicate an Apostolic establishment, but Catholics have no such reasons.

The origin of the Lord's Day is, without doubt, biblical and Apostolic, but not its Christian establishment. And all the texts of the early Fathers may prove the abolition of the binding obligation of the Jewish Sabbath "as such," but not the binding obligation of a new Sabbath of our "modern type."

The Apostles observed the Jewish Sabbath down to the fall of Jerusalem at least. The Jews never reproached them with contempt or violation of their Sabbath. And when St. Paul said before Festus: "Neither against the laws of the Jews, nor against the Temple nor against Caesar have I offended in anything," Acts xxv. 8, the Jews did not bring forward as they certainly would have done, the example of the violated Sabbath. Besides, if he had been unfaithful to the strict law of the Sabbath, how could he assure the Jews, as he does in the last chapter of the Acts, that he has not done anything even against the 'customs' of their fathers. The Apostles and the early Christians abstained from servile work with the Jews on Saturday, but probably, or rather certainly, did not do so again on Sunday. There was also a question of opportuneness for postponing the change, by no means urgent, of the Sabbath. The immediate change might have been a surprise to the newly converted Jews, might have hindered new conversions and created disturbances in the Church. After the fall of Jerusalem and the mingling of the different Christian congregations, the change must have been rendered much easier, and the Church, by the Popes, brought it about so quietly that even the date and trace of its final adoption have been lost.

As to the modifications and vicissitudes of the Christian Sabbath in the early Church, the Council of Laodicea, nearly four hundred years after Christ (363)—though Constantine had previously by imperial decree made that sabbatical rest of the Sunday a civil law—merely invites the faithful, without any mention of a strict or grave obligation, to abstain from work on Sunday. The Popes imposed that grave obligation probably at a later and unknown period or date.

When we say that the transfer of the Sabbath to our Sunday was made by the Apostles, it should be understood as stated above.

As a final and logical conclusion, let us say that if it is biblically sinful for Protestants to work on Saturday and foolish to abstain from doing so on Sunday, it is not so with Catholics. Our modern Lord's Day, perfectly justified, does not involve any contradiction or difficulty.

### HOW TO TEACH ENGLISH

To the Editor of the Northwest Review.  
Dear Sir:

I was much interested in the report in your last issue of the discussion by the Manitoba University Council on the teaching of English.

There is, surely, no doubt at all that there is no surer way of understanding one's own language than studying another. I remember, when at school, that if in English composition any sentence or paragraph was especially badly expressed or involved in construction, it was given us to turn into Latin for our next prose, thus compelling us to think out what we did mean to say, and also to give to words their due meaning.

Another advantage of learning a different language, whether Latin or Greek, French or German, is the insight it gives into the history of English words, and therefore their spelling. It is so much easier to do a thing right when one knows the why as well as the how.

Another point well taken is the error of studying many text books of differing value. Now, growing taste should only know the very best; once the knowledge of the classics is attained the mind has a touchstone to test the quality of literature. It is quite possible there is a prejudice in this country against anything old as being uninteresting. Well, Tennyson wrote some things not unworthy of notice, and I seem to have heard of one John Henry Newman, of John Ruskin, of Thackeray, who could write prose. If one must have something American surely Poe's lines "To Helen" are full of inspiration—but anthologies are always unsatisfactory to everyone except the maker.

The following extract from a criticism in the "Athenaeum" is to the point.

"The singer of the poetry of the future is being constantly discovered by the critics, as constantly abandoned by them, and as constantly rediscovered. Meanwhile the canons of the old and true criticism, as understood not only

by the critics of the ancient world, but also by Lessing, by Goethe, and by Coleridge, are unchanging and immortal—as unchanging and immortal, indeed, as are the principles of the old and true poetic art on which they are based. In the courts of true criticism the great qualities which lend vitality to great poetry and preserve it not merely through decades, but through hundreds, through thousands of years, are still recognized. That shaping imagination expressed through metrical music, that simple utterance of the voice of the human soul confronting nature and the human story, which are the vitalizing forces of the Iliad, are acknowledged to be the only forces which can vitalize the last new verses of the last new aspirant to the poetic crown."

Yours truly,

S. H. M.

Winnipeg, June 12, 1905.

### CURRENT COMMENT

(Continued from page 1)

one thing we can all do—which will probably be of more practical use than the wild talk and mutual recriminations of unwise brethren—and that is to pray that the Holy Ghost may guide our unspiritual and party-ridden legislators, in spite of themselves, into a much fuller measure of justice to Catholics. "Man proposes, but God disposes." Conformably to our Archbishop's orders, every priest says a special collect for this purpose at Mass.

The settlement of the Sunday car question is still apparently several months off. Mayor Sharpe has declared that he will veto any majority vote of the city council in favor of Sunday cars, so long as the citizens have not recorded their official vote. There is wisdom in his worship's ultimatum. So important a measure, bestowing, as it does upon the Winnipeg Street Car Company a franchise worth hundreds of thousands of dollars, should not be rushed through without exacting from the Company more liberal treatment of its patrons. The City of Winnipeg should be warned by the illiberal treatment meted out to the too confiding town council of St. Boniface. The latter, being most anxious to have car service of some kind, and unaware, in the simplicity of their hearts, that the Street Car Company would not undertake them at all unless they were sure of a large profit, waived almost all definite stipulations as to the comfort of the passengers. The consequence is that even now, after nearly two years of immense profits on this line, St. Boniface and Norwood passengers have to put up with the smallest known cars, which are often so crowded that there is not even standing room, (and there are not enough straps for all those who must stand), and which, in a rain storm, are insufferably stuffy, because the ventilators are nailed up. Moreover, the insufficient 25-minute service is most irregular, the cars being seldom on time except when you count upon their being late. It, therefore, behooves our city fathers to so frame their contract with the Car Company as to provide every practicable safeguard for the passenger's comfort and for the welfare of the workmen. Here are some of the stipulations that are the most obvious: (1) Provide more frequent shifts for the Car employees on Sundays than on week days, say three: first, from six a.m. to noon; second, from noon to six p.m.; third, from six p.m. to midnight. Thus every employee could get to church at least once on Sunday. (2) Provide some arrangement of hours by which workmen would enjoy especially low rates. (3) Provide enough cars to give every one the seat he pays for. Let the cars be particularly numerous in the morning and in the early evening for the accommodation of churchgoers. This last provision, against forcing people to stand, should be made an essential part of the contract. It would thus inaugurate a declaration of passenger's rights which might gradually lead to their complete deliverance from the thralldom to which American supineness has accustomed us, but to which the true lovers of personal liberty in other countries would not submit.

Successful political campaigns, like that of London and North Oxford on Wednesday, generally furnish their quota of triumphant humor, and this was no exception. Colonel Little said that London would listen to any hierarchy when they asked the right thing, but when the Methodist hierarchy wanted to lead the people astray they would not follow them. "Methodist hierarchy" is a happy imitation of Mr. Bourassa's "Yellow hierarchy" applied



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to the Orangemen. Such expressions deserve to be kept up, for they emphasize the fact that our opponents are ten times more aggressive than we are, and they are aggressive in order to proselytize us, while we merely act in self-defence and never interfere with their beloved neutral schools. Another bit of timely humor was the telegram sent by Sir Wilfrid Laurier's supporters to the truculent editor of the Toronto News, whose daily cartoons are feebly funny and forcibly fanatical: "To J. S. Willison, editor of the Toronto News—Take Peruna for that tired feeling. The cartoons did it. Give us Grey's Elegy in to-morrow's issue."

We congratulate the "Catholic Citizen" of Milwaukee on its 35th anniversary, celebrated by a specially illustrated and unusually voluminous issue. The Catholic Citizen is perhaps the newest Catholic journal in America, always interesting and full of excellent

suggestions. Inspiring, indeed, and worthy of emulation is the example of a singularly gifted and wealthy professional man devoting his talents and time to the cause of Catholic journalism.

The Winnipeg Tribune, speaking of the disastrous conflagration of last Tuesday evening which destroyed the Scott Company's splendid new store, says that a pail of water could have extinguished the beginning of the blaze, and that the fire had been spreading for fully twenty minutes before the first stream of water played in vain upon it. When will people learn that an automatic fire alarm with standing pipes and hose on every floor is the first requisite of any large building?

The Young Lady—I want Sweldon's Complete Home Dressmaker, please. Cheery Assistant—You do badly!