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## CURRENT COMMENT

We were once told of a sincerely Catholic lady here in Winnipeg, who, living in a Protestant atmosphere and hearing only of the labors of Protestant missionaries, was quite surprised when a priest gave her some idea of the vastness and efficacy of Catholic foreign missions. She had hitherto imagined that her own brethren were doing very little in that line as compared with non-Catholic Missionaries. There may be many such ignorant Catholics. To them especially, but also to all our readers, we commend the following extraordinary avowal, which we copy, title included, from the February number of a Protestant religious monthly, "The Bible Student and Teacher" (Minneapolis edition):—

### WHAT THE PROTESTANT CHURCH IS NOT DOING.

"The Christian," a London religious journal, under date of January 5, 1905, deals with the Protestant boast of being a Missionary Church in this way:—A recent writer has quoted a calculation made by Mr. Eugene Stock, a couple of years ago, that the number of Protestant missionaries at work in the world's mission field is not much in excess of 14,000; and he has added that, from the latest statistics available, it would appear that from France alone 8,300 priests, 3,500 lay brothers, and 33,000 sisters had been drafted into the missionary service. In view of such figures it is not to be wondered at that he should remark: "And in face of this we go on boasting of our foreign missions, and claiming that our apostle has been given us for the conversion of the world. . . . We ought to be overwhelmed with shame for both the quantity and quality of our work."

These points and facts bring us face to face with a problem that, when abstractly stated, is certainly startling, and that when put in concrete form becomes appalling. (The Bible Student and Teacher prints "startling" and "appalling" in heavy black type.)

Another very significant avowal is made in the same number of The Bible Student and Teacher. "Most Christian people here at home have very little conception of the disastrous effects that the new radical criticism (of the Bible) is working in the mission fields abroad. Naturally, they are inclined to give but little attention to the matter, feeling doubtless that men who do not believe in the fundamentals of the Gospel would hardly go to preach such a Gospel to the heathen. THEY FORGET HOWEVER, THAT IN MOST FIELDS THERE IS BUT LITTLE CALL FOR THE OLD STRENUOUS SELF-DENIAL, AND THAT TO THE WORLDLY STUDENT FOR THE MINISTRY THE FOREIGN FIELD PRESENTS AN IDEAL OPENING, SO FAR AS HARDSHIPS AND EMOLUMENTS ARE CONCERNED." The words we have put in capitals let the cat out of the bag. Simple-minded people often wondered why men and women, who could not succeed at home, so often became foreign Protestant Missionaries. Now the secret is revealed. "To the worldly student for the ministry the foreign field presents an ideal opening, so far as hardships and emoluments are concerned"; which, being interpreted, means that there are no hardships but fat emoluments. This is precisely what we have more than once maintained in these columns. Unlike the Catholic missionary, who gives up all prospect of a wife and home, and, generally speaking, all prospect of saving up anything for his old age, who must needs endure hardships because of the poverty of Catholic missions and the habit Catholic missionaries have of sharing the privations of the heathen, the Protestant missionary brings his wife and family with him, receives a salary which, though apparently moderate as compared with salaries here, is princely as compared with the

earnings of the heathen. In China, for instance, a thousand dollars a year is worth ten thousand here. Missionaries and their wives, accustomed to hard menial labor here, revel over there in a multitude of servants, the best of whom cost only a dollar a month. All they have to do to keep their salaries up is to write home glowing letters full of pious platitudes, to distribute Bibles and to enroll a certain number of well paid converts. Verily, they have a soft snap and they know it, though they never let its bright side be seen at home, lest their game should be up. But that writer in The Bible Student and Teacher is honest and lets it be known that, to be a Protestant missionary, belief in the fundamentals of the Gospel need not be the determining motive; that ideal of the worldly student—no hardships and fat emoluments—is quite enough of an attraction. Once over there, in the healthy hill country of India, or the enchanting islands of the South Pacific Ocean, you teach anything you like, generally the easiest possible doctrine. What matters it if you make not one single real convert? The "worldly student for the ministry" has no sincere belief in the next world. He makes the most he can of this.

Catholics are not at all afraid of the Higher Criticism of the Bible, for they have the infallible guidance of the Church to determine what is true and what is false in the results of contemporary research. But those of our separated brethren who still cling to the absolute inerrancy of the Word of God are sadly exercised by the disintegrating influence of the wild, unproved theories of supposedly learned men. At first the Protestant friends of the Higher Criticism claimed that if it could only gain a hearing very desirable results must inevitably ensue. Men and women who have been driven from Protestantism by the ignorance and bigotry of old fashioned ministers would immediately flock within the fold. Then would deepen the spiritual insight of multitudes. Then the interest in Foreign Missions would increase. Then the whole scheme of Christian activity would be enriched by a fresh and unwonted vigor. The Rev. Henry B. Master shows, in the "Bible Student and Teacher," that these fine promises have not been realized. In spite of the noisy and very complete dissemination of Higher Criticism literature, the numbers added to Protestant churches have not increased, no Higher Critic has become distinguished as a soul-winner. "A tree is known by its fruits," he writes, "and the fruits of the Higher Criticism, in the all-important matter of inducing men and women to accept Jesus Christ as their personal Saviour from sin and from death, are about as prominent as those of the Bethany fig tree at which the disciples wondered with fear."

The evil effects of this destructive criticism are still more apparent in Protestant foreign missions. A missionary writes from China to "The Bible Student and Teacher": "In much of our work we are met, not by a literature antagonistic to the Bible, but simply by indifferent civilizing literature on evolutionistic lines. . . . It gives me great assurance to see the names heading the Bible League. I have long felt that such men as you were keeping silent too long, while the erratic criticism was undermining the faith of many in the ministry and of some who were on the mission field. I have noticed that in the later additions to our field there are but few who are not tainted in thought and belief by its teachings; and among their books of reading and reference are works of the leaders who can find only error in the Bible. Some missionaries here have left the work for secular pursuits, and are wondering if there is a God, and if man is not an ape after all."

Another missionary writes from India: "Some of the workers in India, during the past few years, have been

greatly troubled by the position, in regard to the Bible, which has been taken by some of the most prominent missionaries; and one of the most deplorable things about it is that quite a number of these missionaries are dealing constantly and directly with educated Hindu young men, young men, who, in many cases, have lost all faith in heathenism and are groping for something, they hardly know what. You can easily see that they just put the Bible on a level with the sacred books of the Hindu and the Moslem, when they say it 'contains the truth', and they so regard it.

Our Protestant friends are thus beginning to understand that the rationalistic view of Holy Scripture makes faith impossible, and leaves nothing but mere opinions to fall back upon. Mere opinions never have carried and never will carry the Gospel anywhere, or produce a lofty and worthy type of Christian character. Heinrich Heine, a man who could not be accused of any bias in favor of religion, once made a remark to the point. Standing in one of Europe's great Catholic cathedrals and looking upward at the harmony and beauty of the whole mighty pile, he said to his companion: "You see here the difference between opinions and convictions. Opinions could never build such a structure as this—convictions can!"

A subscriber and dear friend has kindly sent us a number of "The Catholic Press," published at Sydney, New South Wales. This number, dated January 19, reached Manitoba on Feb. 20, a rather quick run. We may say at once that, in point of size, advertising, news, general interest, there is in America no Catholic paper to compare with "The Catholic Press," although several of our best organs are editorially superior to it. Our Sydney contemporary gives the latest Catholic statistics furnished by the "Australian Catholic Directory for 1905," which is published, not two months late, as ours is, but strictly at the beginning of the year. The Catholic population of Australasia, including New Zealand and Tasmania, is 928,413, of which considerably more than one-third—339,090—is in the province of Sydney. The diocese of Sydney alone contains almost one-fifth—175,000—of the total. The smallest diocese is Port Augusta, South Australia, with 11,953 Catholics. New Zealand's four dioceses are all numerically small: Archdiocese of Wellington, 36,500; diocese of Auckland 26,000; Christchurch, 22,000; Dunedin, 22,000; 106,500 Catholics in all New Zealand, out of a total population of about 800,000. The total population of Australia, Tasmania and New Zealand being about 4,800,000, the Catholics form nearly, but not quite one-fifth. The children in Catholic schools number almost one-eighth of the whole Catholic population, a very fair showing if we consider that Winnipeg, with all its governments! and municipal codding of public schools, can get only just that proportion, one-eighth, 10,000 children out of 80,000 people, into its public schools.

Sir Wilfrid Laurier's noble stand on the Separate School question has aroused a legion of ultra-Protestant adversaries. With their customary perversion of the plainest words they prate about liberty when their only purpose is the enslavement of Catholics. The latter claim the God-given right to make their Maker supreme in the school room as well as everywhere else. The former, who have no real faith in the superiority of eternity over time, and whose only object is to secure more of the loaves and fishes, launch into empty heroics on the majesty and beauty of the public school system, on the national spirit supposed to be fostered thereby, although no public school pupil sees more of the nation than the limited horizon of his school room. The fact that all the bitterest enemies of the Catholic Church, Orangemen and cognate secret societies, are leagued

against the sacred freedom of Catholics is enough to determine all fair-minded men as to the proper course to follow. The further fact that Mr. Clifford Sifton, whose unfair and fanatical speeches in the Manitoba House in 1890 did so much to rivet on Catholics the chains that have been galling their limbs for fifteen years, has resigned his position in the cabinet, ought still further to convince all Catholics, Conservative or Liberal, that now is the time to strengthen Sir Wilfrid Laurier's hands. When he returned to power for the third time with an immensely increased majority we said he now had an unparalleled opportunity to settle the school question for ever. His present bill is a great step in that direction. Let no true Catholic allow his political bias to overshadow his religious convictions. Conservatives, who are Catholics first of all, will understand what we mean. The others, who put party before religion, will always find some excuse for betraying the latter, and will thereby deserve the contempt of their sincere coreligionists.

## Clerical News

Father Hickey, V. G., the newly-appointed Coadjutor to Bishop McQuaid of Rochester, N. Y., is 44 years old. He is a native of Rochester and received his primary education in the parochial schools of that city. He gained his ecclesiastical training at St. Andrew's Seminary, Rochester, and St. Joseph's Theological Seminary, Troy, N. Y. On March 5, 1884, he was ordained to the priesthood in the Cathedral at Rochester by Bishop McQuaid. He is now rector of the Cathedral. He succeeded Rev. J. P. Kierman as vicar general.

Cardinal Richard, Archbishop of Paris, celebrated on February 10, the diamond jubilee of his priesthood.

The venerable Archbishop Williams, of Boston, has been successfully operated upon for cataracts in his eyes.

In order to study labour and social conditions, Archbishop Quigley, of Chicago, is visiting the mining towns in Illinois.

The members of the Irish Hierarchy have sent generous contributions to the Irish Parliamentary Fund, with encouraging words for Mr. Redmond and his followers.

The Bishop of Waterford on Tuesday, Feb. 7, opened a two-day bazaar held at Carrick-on-Suir to celebrate the centenary of the establishment of the Christian Brothers in the town.

It is semi-officially announced that the Pope will hold a Consistory in the first fortnight of March. It is not known whether any new Cardinals will be created on this occasion.

The day before his death, which was sudden, Monsignor Doane declared that he had a wonderful vision of Heaven, which he described. He informed Mr. Healey, a wealthy parishioner, that he had seen his only son, who died recently. The son, he said, was quite happy, but wished his parents to join him. Mr. Healey is now lying at the point of death, apparently well pleased. A sensation has been caused by the report of the Monsignor's vision.

The Bishop of Salford has issued a circular letter to the clergy relating to the forthcoming general mission in Manchester and Salford, which will commence on March 26th and continue for three weeks. Amongst the directions of importance is that of the compiling of a minute census of all the Catholics in the different missions, and the Bishop urges that the clergy should have a uniform census book for the purpose. His Lordship, furthermore, directs that at the beginning of March, and each succeeding Sunday,

the announcement of the mission shall be made beforehand, and suggests that the first week be given over entirely to children.

Cardinal Logue, Archbishop of Armagh and Primate of All Ireland, sent a telegram to his Eminence Cardinal Vincenzo Vannutelli on the occasion of his episcopal jubilee, tendering him the warm congratulations and best wishes of Catholic Ireland. His Eminence in replying said: "Deeply touched, I thank the Cardinal Primate and other Irish Catholics."

The Most Rev. Dr. Howley, Archbishop of Newfoundland, who is returning from Rome, arrived in Kilkenny, on Feb. 6, on a visit to Mr. J. F. Smithwick, Birchfield House. His Grace was accompanied by his nephew, the Rev. Alexander Howley, D.D.

Notwithstanding the agreement entered into with the American authorities in the Philippines to substitute the Filipino or American priests for the Friars, it has been found impossible to provide the many parishes with pastors, and the Congregation of the Propaganda has now authorized the Bishops in the islands to employ the religious Orders wherever necessary.

The Roman Catholic Church, writes Mr. C. N. Tadros, of Jerusalem, has sustained a great loss by the death of one of its distinguished prelates, in the person of Monsignor Ludovic Piavi, Latin Archbishop and Patriarch of Jerusalem, and Grand Master of the Order of the Holy Sepulchre, who passed away on the 24th January, in the 72nd year of his age. He belonged to the Order of St. Francis d'Assisi. In 1889 Pope Leo XIII selected him to succeed the late Monsignor Vincenzo Bracco, as Patriarch in Jerusalem. He was a man of great learning, a prominent figure among Church dignitaries for his imposing presence and great accomplishments. His affable and gentle manners as well as his benefactions made him very popular not only amongst his own people, but likewise amongst all sections of the population. Mgr. Piavi was decorated by the Emperor William, on the occasion of his Majesty's visit to the Holy City in 1898, with the Grand Cordon of the Red Eagle, and by the Sultan of Turkey with the first class of both the Osmanieh and Medjidieh Orders. The interment took place on the 26th January, after an impressive funeral service conducted by the titular Bishop of Capernaum, Monsignor Luigi Riccardo, assisted by a Mexican Bishop (on a visit to Jerusalem) and by the Most Rev. Frediano Giannini, Custodian of the Holy Land, as well as by a large body of clergy. The entire Consular Corps, with their staff, mostly in uniform, as well as representatives of the different Churches in Jerusalem and the local Turkish authorities, attended.

Rev. Father Guerin, O.M.I., of Saskatoon, is here this week.

His Lordship the Right Rev. Emile Legal, O.M.I., stopped over on his way to his diocese of St. Albert, and said Mass on Thursday last week in the chapel of the Grey Nun Mother House. He continued his westward journey that evening.

Rev. Fathers Jutras and Belanger were here on the 23rd inst.

The Rome correspondent of the Liverpool "Catholic Times", writing about Feb. 5, says: "His Excellency M. Merry del Val, father of the Cardinal Secretary of State, has not been in danger at any time since January 28, and his progress towards complete recovery has been satisfactory and steady. Cardinal Satolli was reported to have taken a turn for the better about January 31, but his condition is still grave. Public intercession has been made at the Church of the Madalena for his recovery. His illness is severe bronchitis. Cardinal Sanmi-