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Editor-in-Chief.

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Northwest Review.

TUESDAY, NOVEMBER 15, 1898.

NOTICE.

We have sent out circulars and bills to our subscribers requesting prompt payment of dues. If any who have already paid should receive a bill for arrears, we beg of them to attribute the mistake to some accident resulting from the recent change in our business management. In such cases the best defence is satisfactory proof of payment in the form of a receipt.

WHY WE DO NOT "JUSTIFY."

For the information of those of our readers who seem to think there is something wrong with our columns, we repeat in substance what we said last week. We abolish "justification," because, by so doing, we save time, and therefore, money, in composing, correcting and "distributing," and because, by the consequent regular spacing between words and the irregular margin, the page becomes more easily legible and more artistic.

CURRENT COMMENT

"The Review," of St. Louis, keeps up its high standard of excellence in a truly remarkable way. It has a knack of unearthing bottom facts in the world of Catholics and getting behind the scenes of the weaker brethren's stage that makes it one of the most interesting periodicals we know of. Its contributors are many and generally very able, nor is there any tedious sameness in their contributions. The only thing they agree in is the soundness of their doctrine and their scorn for liberal bubbles and gewgaws.

However, we do not agree with everything that everyone of Mr. Preuss's co-workers says. This week we have a crow to pick with A. Wegmann. He is taking a Catholic writer to task for ignorance of certain rules and practices of the Church. On page 243 of the first Supplement

of "Our Boys' and Girls' Own" it is stated that Polly "made her First communion at the next Midnight Mass." On this A. Wegmann remarks: "Notwithstanding the fact that the late Brother Azarias claims, in a letter to his sister, dated Christmas 1890, that he communicated at the midnight mass, to administer holy communion at that mass is strictly forbidden by the Church. Did the author of "Taming of Polly" not know this? Are only non-Catholic writers [who are] ignorant of the laws and practices of the Church, to be accused of ignorance or carelessness?"

Now, the fact of the matter is that the author thus taxed with ignorant or careless than A. Wegmann. No doubt there is a law forbidding the administration of holy communion at Midnight Mass; but, like many disciplinary laws, it admits of dispensation by indult, and in point of fact such dispensation is very common in many parts of the world-wide Catholic Church. The Bishops of French Canada are proverbial sticklers for liturgical laws, and yet the practice of receiving Holy Communion at the Midnight Mass is very common in their dioceses.

We have known as many as four thousand persons to receive communion at the Midnight Mass in the large church of Notre Dame, Montreal. The same custom prevails in this diocese. It is the ordinary Christmas communion for the lay members of the most fervent religious orders. All which is surely enough to make Benziger Bros., the publishers of that interesting juvenile monthly, "Our Boys' and Girls' Own," rest easy on this special accusation of ignorance, though A. Wegmann undoubtedly has them on the hip when he scores one of their contributors for saying that god-parents cannot marry each other. What is true is that a sponsor cannot, without dispensation, marry the godchild or one of the parents of the child he or she has held at the baptismal font.

The Ave Maria Press has sent us in pamphlet form the learned articles of Father Henry G. Ganss which appeared lately in the famous Notre Dame magazine under the title "A City of Confusion—The Case of Dr. Briggs." Dr. Charles A. Briggs, it will be remembered, was suspended from the Presbyterian Church for heresy in 1893 and has since been admitted into the Episcopalian body, where he is preparing for priestly orders. Father Ganss considers this event so important that he has collected an anthology of exclusively Protestant testimony proving "that Presbyterianism and Episcopalianism were really interchangeable at the birth of the English Reformation; that Protestantism and Episcopalianism were not only convertible terms, but that the ordination to which Dr. Briggs will submit was seldom exacted; and that if ancient Episcopalian precedent were followed, Dr. Briggs"—who still cling both to the Westminster Confession and to his destructive criticism of Holy Scripture—"would be admitted to exercise the functions of the ministry with as much alacrity as he was

to share the privileges of Episcopalian membership."

Of the 63 pages in this admirable pamphlet, which, by the way, costs only 15 cents, 44 are made up of quotations from celebrated Anglican writers of the last three centuries, all startlingly conclusive as to the essential Protestantism of the Church of England. Father Ganss's introduction reminds us, in pungency of style and aptness of quotation, of the late T. W. M. Marshall's irresistible manner. He is as much in his element here as he was in his former masterpiece on "Mariolatry." This short but telling work is invaluable as a cloud-dispeller and a refutation of the theory of continuity. Its fifty Protestant witnesses are simply unanswerable.

The Editor of "The Tablet", who is now crossing the Atlantic on his way home, has a letter of his own in his paper on the Manitoba School Question. Among other good things, he says: "The school question is not settled, and has got to be settled before there can be peace in Canada." It is truly wonderful how travel opens up a man's mind.

The report of the inaugural ceremonies on Sunday before last in Rev. Father Gillies' church at Whitewood was in type and marked for our last issue, but the foreman unfortunately omitted it by mistake. With this explanation to our friends at Whitewood we insert it this time.

One of the woes of the proof-reader is the miscarriage of his corrections. A case in point occurred last week. In an item concerning a funeral at Portage la Prairie the proof-reader had inserted an "s" after "Mr." to show that it was "Mrs." and not "Mr." Fullerton who was buried; but the compositor transferred the "s" to an other "Mr." three lines further down and thus transformed the kindly Superintendent of the Home for Incurables into a lady.

"Donahoe's" for November is called a "Thanksgiving Number," though there is nothing about thanksgiving in it. The cover is a fairly well done imitation bas-relief, and the magazine is thickly studded with good illustrations. In his "Men and Things" Mr. Henry Austin Adams, who we understand, has since vacated the editorial chair, speaks, as one who has been there, of what the Ritualists are doing and suffering in the Church of England. "A regular old wave of no-Popery has begun to flood England, the like of which has not been seen these forty years and more." The number contains five stories and six short poems. The most serious articles are "A Question before Congress" by Hon. Walter D. Ramsdell, "A Ramble in Literary London" by John de Morgan, and "The case of Dreyfus" by James W. Clarkson.

Perhaps the most interesting article in the "Catholic World" for November is Regina Armstrong's charming sketch of the late Richard Malcolm Johnston, "Gentleman and Man of Letters," a figure as far above Thackeray's Colonel Newcome as genteel poverty for truth's sake is above spendthrift chivalry. One feels that it must have been a rare

privilege to have been on familiar terms with Colonel Johnston.

Another excellent article is John J. O'Shea's defence of Father Arthur O'Leary (1729-1802), "a great Franciscan, a great wit and a great enigma." Prof. Austin O'Malley puts in a strong plea for higher education for such girls as thirst for it. "From the days of Mariana the mother of Fulgentius, and Anthusa, the mother of John Chrysostom," he writes, "down to the time of Augusta Drane, the Church has been actually crowded with learned women that were in no degree injured by their wisdom, while the world was made better for their presence." He is an M. D. and says, after showing that co-education is dangerous to purity: "I cannot speak of co-education from wide, personal experience, except in medical schools. There it is an abomination."

There is a gleam of hope for "United Canada" in the fact that Mr. J. K. Foran, LL. D., has become its literary editor. Mr. Foran, who is a practical pressman, having had a brilliant experience with the "True Witness," will no doubt attend to this wonderful sheet's grammar before lifting it to the heights of literature. Spelling and vocabulary are the foundation stones of sentences. Mr. Grace; do please get Mr. Foran to set yours in order. For instance in your last number we read "vicitudes," "unimitable," "decipline," "blaspheming," "infinitely," "sixpense," "tallence" (talents), "pleb-site," "guranted" (guaranteed), and "accidently" as a heading in large capitals.

It is not generally known, and has nowhere been mentioned in his various obituaries, that David A. Wells, who died at Norwich, Conn, on the 7th inst., was for some time a student of Nicolet College, Que., where he went on purpose to learn French. This we had from his own lips when he passed through Manitoba ten years ago. The famous "Special Commissioner of U. S. Revenue" preserved the happiest recollections of his sojourn as a youth in Canada. He was a man of vast and well digested information on economic questions and a charming, unassuming talker.

"The Owl," which so long blinked wisely athwart the cover of Ottawa University's organ, has been replaced by a stern, laurel-crowned figure in bold black and white set on a pointed oval arabesque ground, the lower point of which holds the Oblate Fathers' escutcheon, and the title of this excellent monthly now is "University of Ottawa Review," the first volume of the new series beginning with the September number. We wish it long life and great success.

The November number of "The Holy Cross Purple," of Worcester College, Mass, is prelete with highly interesting matter. "Some Personal Experiences of a Surgeon in the late war by P. O'Shea '92" and "Campaigning with the 12th U.S. Infantry, by T. P. Conneff, Sp. '96," are really valuable contributions. In the department headed "College World", which is fully comprehensive enough to bear out

its title, we read the curious testimony of a former Rector of Storyhurst College to the effect that Arthur Conan Doyle was there during his rectorate. "Both father and mother were Catholic and of course Conan himself was. There has been no open apostacy but rather a cessation of Catholic profession. Once a paragraph appeared in the Review of Reviews attributing to him hostility to the Jesuits. As soon as it came to his notice he sent to the papers a manly repudiation of such sentiments."

In one of his latest letters to his paper, "The Tablet," Mr. Snead Cox says: "There is no coal-field nearer [Winnipeg] than Pennsylvania on the one side, and the Rockies on the other." Now the nearest coal-field in the Rockies is 917 miles away, and the Pennsylvania coal-fields are some 1200 miles east of us. But—and this Mr. Cox might have learned from the advertisements in the daily papers—there are, less than 300 miles from Winnipeg, three coal-fields each of which keeps about one hundred men steadily employed. Thus we are nearer to coal than are Montreal and Toronto.

CARDINAL WISEMAN.

Some months ago we noticed in a Catholic magazine of large circulation a phrase which we thought at the time incorrect and even misleading. Alluding, without mentioning any name, to Cardinal Manning, the writer spoke of him as "the great English Cardinal." One of his readers objected that the phrase, as it stood, more properly designated Cardinal Newman. We think it fits best on Cardinal Wiseman. After a second and more careful perusal of his life by Wilfrid Ward, we have no hesitation in placing the first Archbishop of Westminster at the head of the illustrious trio. The three, in each of whose names by a curious coincidence the word "man" figures prominently, were undoubtedly great men. But in originality of conception, breadth of view, wide range of sympathies, encyclopedic learning, warmth of heart and depth of feeling, and above all, in influence upon his own and the following generation, Nicholas Wiseman seems to us even greater than John Henry Newman. Several of the latter's best ideas are now shown forth as having originated in Wiseman's capacious brain. This is particularly true of their defence of Catholicism as it exists in Italy. The treatment of this complex question by both is substantially the same, and we now see—in this truly wonderful biography, the greatest biography of the century, as we rightly called it when first we reviewed it—where Newman borrowed his views. He himself affirms that it was one of Wiseman's articles in the Dublin Review that first let the light into his soul.

As to the position of Cardinal Manning in the illustrious trio there can be no hesitancy in the mind of any man who can appreciate the difference between genius and talent. Henry Edward Manning was a singularly clever and good man, in mere technicalities a better