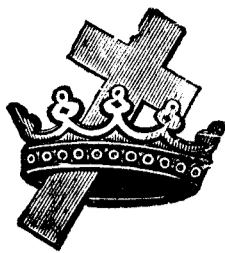


Northwest Review

Senate R. Room.



THE ONLY CATHOLIC WEEKLY PUBLISHED IN ENGLISH BETWEEN LONDON (ONTARIO) AND THE PACIFIC COAST

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CURRENT COMMENT

"Mary Markwell," the brilliant editor of the *Woman's Page* in the *Free Press*, reviewed, on August 12, the *Women's Hospital* edition of the *Brandon Sun*. The general impression left by that review is that our Regina correspondent's article, which we will print next week, is decidedly the most thought-provoking article in that very creditable issue of our *Brandon* contemporary. This is what the *Free Press* lady says: "Her article on 'The Use of Disappointments' reads as if it came from a heart that had come through the deeps, and 'Gena McFarlane' should be heard from again."

In common with all zealous Catholics we are delighted to hear that the Oblates of Mary Immaculate are opening a Juniorate in what was formerly the Industrial School at St. Boniface. An Oblate Juniorate may be defined as a nursery for religious vocations. In all ages of the Church's history the need of nursing these vocations to perfection has been felt. The early middle ages witnessed the establishment of abbey schools in which young lads were trained to the easier practices of the monastic life. At a time when the majority of priests belonged to religious orders every bishop's residence was more or less a school in which boyish clerics were trained for the Church, and when they outgrew the cathedral school they became novices in some house of Benedictines or Canons Regular. This practice is still kept up by the Canons Regular of the Immaculate Conception who admit boys of twelve to wear their habit, while they learn Latin, for five or six years before they enter the noviate proper. The Redemptorists, too, have preparatory boarding houses wherein pious lads are prepared for their noviate. In fact, so strongly has this necessity of fostering religious vocations been borne in upon men zealous for the higher life that, some forty years ago, the Society of Jesus established, in various parts of Europe, in France and Belgium especially, "Apostolic Schools," in which promising boys are prepared for any religious order they may ultimately choose. Many successful missionaries, Franciscans, Capuchins, Dominicans, Oblates, Priests of the Missions Etrangères, Jesuits and members of other active orders, owe their early gratuitous training to these Apostolic Schools. The Oblates of Mary Immaculate have, at Buffalo, N.Y., the Holy Angels' Juniorate, where the boys, who are preparing to enter the order, receive a classical education and go up for the examinations of the University of the State of New York. In Ottawa the pupils of the Sacred Heart Juniorate attend lectures in the University of Ottawa, but live in a house apart, with study and recreation, halls, dormitories, refectory and chapel of their own. And now at St. Boniface the Juniorate of the Holy Family, which opens next month, will provide special religious training and discipline for its inmates, who will attend the classes at St. Boniface College, but will not, at other times, mingle with the other students. This noble work deserves every encouragement. Of late years the bonds of family discipline even among good Catholics have been so sadly relaxed by the influence of a pleasure-seeking and excitement-loving environment that few children find in their homes the slightest vestige of that Christian austerity of which the religious life is the blessed fruitage. Hence the urgent need of such nurseries of perfection as the Holy Family Juniorate, in order that vocations may not be lost and lives shattered by cowardly refusal to follow the Divine call.

This admirable undertaking already has its monthly organ, "L'Ami du Foyer," the *Friend of the Home*, as the sub-title runs, "A Journal for Christian Families," edited by Father Gladu, O.M.I., the Superior of the Holy Family juniarate, St. Boniface. The first number appeared on the 15th of this month and is both entertaining and edifying. Father Lacasse, O.M.I., gives us the first instalment of a series of Canadian legends. This one is called "The Legend of St. Anne de Beaupre." The writer, who assures us that all his facts and proper names are historical, has a graphic style and a crisp way of relating his tales of the olden time. We feel sure that this new publication, occupying a field of its own, will be largely patronized and will do a great amount of good.

At this moment, when schools are about to re-open, this question of the Sacred Heart Review ought to give pause to certain careless parents: "What does it profit a young man or a young woman to gain a good intellectual training at a non-Catholic institution if he or she lose the faith?"

This question of our Boston contemporary charitably supposes that one can gain as good an intellectual training at a non-Catholic as at a Catholic institution. But, in point of fact, this is very seldom the case. Lack of the true faith impairs the balance of the mind, distorts one's mental perspective, actually weakens the homely fibres of common sense. Instances of this are not far to seek. We have one in Mr. W. A. McIntyre's opening address to the students of the Normal School on the 16th inst. Let us bear in mind the man and the hearers. The man is the respected, and, we may truly say, beloved Principal of that school which ought to be the main-spring of non-Catholic education in this province. The overwhelming majority of the hearers are young women bereft of the slightest inkling of philosophy. To this audience the earnest and too uniformly emphatic Principal holds forth in a strain of deepest philosophy, confessedly borrowed from some new-fangled text-book remarkable for the size of its words and the obscurity of its language. Of course we might make allowance for the misunderstandings of the reporter if the report itself did not bear internal evidence of having been furnished by the speaker himself—a conclusion which the absence of any *Free Press* report corroborates. There may also be some misprints in that report (*Telegram*, Aug. 17, p. 5, col. 3). But, as no complaint has been made by the speaker, we take the report to be substantially correct.

Now let us look at that address purporting to outline the work of the Normal School session. The *Telegram* heads it "Practical Address," and such undoubtedly should be the character of a speech from such a man on such an occasion. It should be eminently practical. Well, here is how it opens: "Everybody has a life theory, a theory as to what is real in the universe. A brief consideration would convince a man of that great reality which lies within the inner self. The universe reduces itself to a succession of states of unconsciousness. That is the reality man can know and build upon. Education must concern itself with the building of the inner life." Gentle reader, especially thou who happenest to be a girl budding into womanhood, as most of the Normalites are, how vividly this appeals to thy practical common sense! Thou hast no "doubt long since elaborated thy pet theory as to what is real in the universe." At a glance of thy philosophic eye dost thou realize the connection between "a succession of states of unconsciousness" and "the building of the inner life." How plain and

easy this Kantian limpidity of thought must make thy future pedagogical career!

Listen once more. Just after that phrase about the "building of the inner life," the oracle proceeds: "It (education) must have a distinct social purpose." A moment ago thou wast told that "education must concern itself with the building of the inner life"; in the next breath thou art told that "it must have a distinct social purpose." Thus thine own inner life and the lives of all others are identical, with the transparent Hegelian identity of the "ego" and the "non-ego." How clear, once more, is the connection! And lest thou shouldst dread the identification of thine own beloved self with the unlovely beings whom thy selfish eye discerns in nine-tenths of thy fellows, look at this life-like photo of the human race: "This is a humanized world, composed of men, women and children, sound and accomplished and beautiful in body; intelligent and sympathetic in mind; reverent in spirit; right in the largest elements of beauty, occupying themselves with

the persistent pursuit of perfection." Very little would be needed to make this a tolerably good picture of the purified and glorified inhabitants of heaven. And thou, poor sensible girl, who hast met, to thy jaundiced eye, so few beautiful, clever and sympathetic people, so few especially who cared a row of pins for the "persistent pursuit of perfection," recognize thine error and believe with implicit faith that all thy future pupils shall be paragons of physical beauty, intellect and high endeavor. How admirably this will prepare thee for the imaginary trials of a teacher's life!

Not all Mr. W. A. McIntyre's pronouncements are open to a similar satirical paraphrase. Some of his remarks are excellent, as when he says: "Even in Manitoba men and women.....emphasize the outer world rather than the inner and take into consideration what a man possesses rather than what he is. All is handed over to the crude ministrations of profit. Therefore, little time is left for the real purpose of life, the seeking for the accomplished, the beautiful, the good, and the preparation for future occupation." Change "future occupation" into "eternity", and the most fervent Catholic will endorse every word of that quotation. But this last phrase, as Mr. McIntyre puts it, clashes with another of his subsequent apothegms, wherein he avers that "education must be thought of as something which gives a present rather than a future possession." This is the trouble with him; his speech does not hang together, it is not consistent, it suffers from the ordinary ailment of non-Catholic speakers or writers on educational questions: they have no comprehensive, well balanced outlook. They coruscate in disconnected and often conflicting flashes of tentative wisdom. Another instance of this illogical presentation of fragmentary truths is this: "Whatever ministers to soul-growth will be great, for it touches that which is immortal; whatever makes only for material wealth is comparatively insignificant, for it is linked with that which is perishable. No educational system is good which emphasizes the thing produced, rather than the soul which produced it." Admirable! But then, why does Mr. W. A. McIntyre severely exclude from his normal course the only psychologies that speak of the soul and proclaim its immortality, while he recommends and uses the works of so-called psychologists (which, translated, means: "talkers about the soul") who ignore that spiritual and immortal energy called the soul, and who reduce human life to a succession of states of consciousness, thus fluttering about like blind bats where it would be so easy for them to open their eyes?

These and other good points in Mr. McIntyre's address make us regret that a man who has the noble aspirations of a crusader should be handicapped by the narrowness of his sectarian point of view and the limitations of his own training in philosophy.

The *Tribune* has lately secured an editorial writer who occasionally gets off very good things. He is a hidebound bigot, utterly unable to understand the Catholic position; he is one of those would-be reformers, who have no suspicion that what they need most themselves is reformation; but, in spite of all these drawbacks, he sometimes hits the nail square on the head so as to make the sparks fly. Last week he handed out a delicious roast to Dr. Bryce anent his *History of Winnipeg*. No doubt it somewhat detracts from the spice of the thing when one knows that the real cause of the *Tribune's* present animus against Dr. Bryce is his recent declaration favoring separate schools—one of the few objectively good actions the doctor has perpetrated in his life.

Persons and Facts

Senator Wark, who last year received the congratulations of the Senate and Commons of Canada on the completion of his hundredth year, died last Sunday morning at the age of 101 years, six months and one day. He was born at Londonderry, Ireland, February 19, 1804, and emigrated to New Brunswick in 1825. At Confederation, in 1867, having been already 24 years in the New Brunswick legislature and legislative council and a member of the government of that province from 1858 to 1862, he was called to the Canadian Senate by royal proclamation and thus he occupied a place in the upper chamber during the Dominion's entire existence. He was a man of simple, frugal habits and of remarkable equanimity. His first and last illness was all over in a week. He was probably the oldest legislator in the world.

Mr. John McAstocker was a guest of Mr. Michael Conway on Monday last on his way from Nelson, B.C., where the family resides, to enter the novitiate of the Society of Jesus at Brooklyn, near Cleveland, O. His brother David is already a Jesuit at Los Gatos, California.

Dr. George J. Bull has published a pamphlet in French, "Pourquoi je suis devenu Catholique," with a preface by Father Bremond, who says: "This conversion, aided by the study of a book of Newman's, prepared by a prayer of Newman's, seems to me entirely a product of Newmanism, confirming for us the teaching of him who was 'the last of the Fathers', and I rejoice to learn that this valuable pamphlet is to serve as a prelude to a book shortly to be published on 'Newman and the psychology of faith.'" On which the *Tablet* remarks: "The growing mass of literature in all languages turning on the work of the great English Cardinal shows how largely modern religious thought has been affected by his influence in other countries than his own."

James Walsh, well known as a student of St. Boniface College for several years ending in 1904, entered the Jesuit novitiate at Florissant, near St. Louis, Mo., on the 10th inst.

Sunday, July 30, was "Catholic Day" at the Lewis and Clark Exposition, Portland, Oregon, and thousands of people gathered in the great Auditorium on the Fair grounds to attend the exercises in honor of the day. The building was filled to its capacity, and hundreds were forced to stand during the exercises. His Grace, Archbishop Christie, presided, and with him were Bishop Lenihan of Great Falls, Monsignor Blanchet, the Rev. Thomas Sherman, the speaker of the day, and a large number of the local and visiting clergy.

The Rev. Royal B. Webster of Stockton, Cal., connected on his mother's side, with many prominent New England families, all of Protestant predilection, and on his father's side with a Scotch settler in colonial Massachusetts, withdrew from Methodism a few years ago, studied for the Catholic priesthood, was ordained by Cardinal Gibbons, and said his first Mass at St. Mary's Church, Stockton, July 2.

St. Boniface College will re-open for boarders on Sept. 6 at 7 o'clock in the evening. A great number of new students are announced. St. Mary's Academy will re-open on the same date. The St. Boniface Convent re-opens on Sept. 1, as does the Provencher School.

SIR JAMES WATSON'S OPINION

He says the commonest of all disorders, and one from which few escape is Catarrh. Sir James firmly believes in local treatment, which is best supplied by "Catarrhazone." No case of catarrh can exist where Catarrhazone is used; it is a miracle worker, relieves almost instantly and cures after other remedies fail. Other treatments can't reach the diseased parts like Catarrhazone because it goes to the source of the trouble along with the air you breathe. Catarrhazone is free from cocaine, it leaves no bad after effects, it is simply nature's own cure. Accept no substitute for Catarrhazone, which alone can cure Catarrh.

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SATURDAY, AUGUST 26, 1905.

Calendar for Next Week.

AUGUST

- 27—Eleventh Sunday after Pentecost. Feast of the Most Pure Heart of Mary. Commemoration of St. Joseph Calasancius, founder of free public schools in Rome in 1597.
- 28—Monday—St. Augustine, Bishop (of Hippo), Doctor.
- 29—Tuesday—The Beheading of St. John the Baptist.
- 30—Wednesday—St. Rose of Liria, Virgin.
- 31—Thursday—St. Lazarus, Bishop, Martyr.

SEPTEMBER

- 1—Friday—St. Raymond Nonnatus, Confessor (transferred from Aug. 31).
- 2—Saturday—St. Stephen, King of Hungary.

ECLIPSE OF THE SUN

Great Preparations for its Observations on Aug. 30.

(Montreal Daily Witness, July 27)

There will be a total eclipse of the sun at about eleven o'clock on Aug. 30. It will be only partially visible in Montreal, but great preparations are being made by astronomers in all parts of the world to make technical observations of the phenomenon. The Dominion Government is sending a party in charge of Dr. W. F. King, chief astronomer of the Dominion to Labrador for the purpose of taking observations from a point that is calculated to be the most advantageous in this part of the world. Included in this party will be one representative from Montreal, the Rev. Father Kavanagh, of Loyola College. The spot selected from which to make the observation is at the mouth of the Northwest River, where it empties into

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Lake Melville. The accompanying map shows a post of the Hudson's Bay Company at this place, and here will be recorded, if weather conditions should be favorable, the details of the event which promise much for the science of astronomy. It is understood that a second Canadian party composed of students of nature, interested in the spectacle, but not taking part in the official observations, will also go to Labrador.

The first party consisting of the scientists who are to make the actual observations and the masons and carpenters who will build the piers and platforms on which the instruments will be placed, will sail from Quebec, according to present arrangements on Aug. 3 on the steamer 'King Edward.' They will take all the instruments and materials that they will require with them, for their destination is practically in the wilderness, and few of the requisites for such a mission will be found on the ground. It is expected this party will be away from home at least five weeks. They will land at a harbor on Hamilton Inlet and travel inland until they reach their objective point about six hundred miles from the nearest telegraph station. The district in which the party will travel is interesting as the place where Mr. Hubbard started out on his exploring expedition last year, to return no more, having died of starvation.

The second party is due to leave Quebec on Aug. 21 and arrive at Northwest River just in time to see the eclipse. The astronomers of the expedition will have plenty of work to do in the time at their disposal, even by leaving home nearly a month before the eclipse. They will have to see that the masonry and carpenters' work are carefully done and the instruments properly set up and adjusted. They must have everything in its place without the variation of a hair's breadth. They will find their latitude and longitude. They will organize and apportion the work among themselves so that each person will do a certain part at a given time and within a given time, and when the event is over, precise and valuable records will be in their possession. There must be no hitches or blunders.

The totality of the eclipse will last only about three minutes.

Not an instrument must be out of place nor out of order. The photographic apparatus must be ready; note books and pencils must be readily available and stenographers at hand to take down the description of the vision which some eyes must continuously gaze upon. All this will require much drill and perfect prearrangement. Suppose it is foggy, or cloudy, or rainy, everything will fail—all the preparation and work will be in vain. The instruments will be covered and the heavens will reveal none of the mysteries which it is so earnestly hoped may be solved. The party will be compelled to return home unrewarded for weeks of toil and years of hope and study.

This possibility makes everyone who is interested in the expedition—the first Canada has ever sent out for the purpose—hope for favorable weather on the east coast of Labrador on Aug. 30.

The district to be visited is in what is known as the Newfoundland Labrador. It is very subject to fog and there are many chances against the success of the venture, but there is hope, and science demands the attempt.

There will be observation stations in Africa, quite a number in Spain and many others in various parts of the world. They will be well equipped and while there may be some failures or mishaps it is hoped the successful observations will yield some new knowledge to science. The line of totality will commence in the wilds of northern Canada, in Hudson's Bay territory, somewhat farther back than the government party will go, and end in Arabia.

The Lick observatory and a number of astronomical societies in the United States are sending observation parties to different points where the eclipse may be seen in its completeness.

The maximum duration of a total eclipse under the most favorable circumstances, is seven minutes and fifty-eight seconds. Far from the equator it is less.

The spectacle of a total eclipse is said to be overawing to mankind, and to strike terror even into dumb animals. If one were standing on an eminence and looking down over a sloping plain, one would see the shadow approaching with great rapidity. Suddenly one would find himself enveloped in darkness that would seem very dense. He

would be inspired with a sense of awe, and some people in passing through the experience have been completely unnerved. The effect of sudden night blotting out brightest day cannot easily be imagined without the experience. As a matter of fact, however, the darkness is not complete. One can see to read the time by the watch. Away in the distance may be seen mountains rising in the daylight, for the shadow has a diameter of about one hundred and twenty miles, and the man in the centre will receive some light from the brightness of the day sixty miles on either side of him. The sensation in passing through a total eclipse appears to cause all the noises of nature to be silenced. The birds and insects stop their song. Animals stand and shake with fright; the music of the summer day stops; even the breeze is lulled by the change in the temperature, caused by the shadow as it flits across the globe.

Montreal will be represented on the government expedition by a practical astronomer in the person of the Rev. Father I. J. Kavanagh, S.J., M.A., B.Sc., professor of science and mathematics in Loyola College. Asked what was the main object of the expedition, and what science would gain by the observation, the professor stated that he understood the party would pay special attention to spectroscopic and photographic work. The spectroscope was expected to give observers some new ideas or advanced knowledge concerning what is technically called the 'reversing layer.' Personally, Father Kavanagh intends to map out the farthest faint extensions of the coronal rays.

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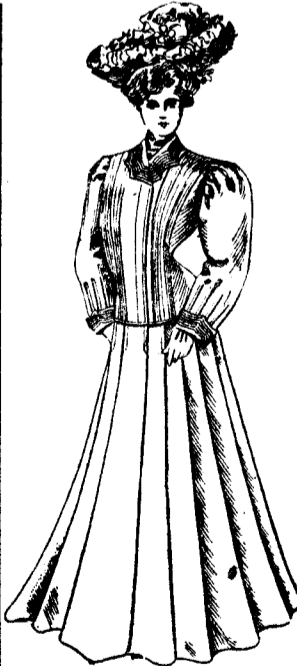
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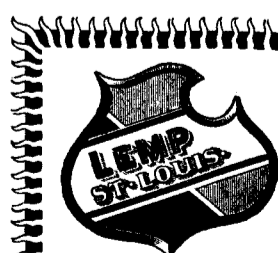


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totality,' says Father Kavanagh, 'the small portion of the sun still visible gives so much light that the impression of a sudden transition from day to intense darkness is produced upon the disappearance of this small surface behind the moon. Then silence will reign, except for the calling of the half minutes and the click of the photograph plate holders as they rapidly succeed one another. All danger of fuss and confusion at this critical time will be done away with by frequent preliminary drills and practice in manipulation.

'With the seven or eight observations going on during the fateful period, the spectroscopic work, both visual and photographic will probably be the most important, on account of the help they are expected to bring to the solution of solar problems, both physical and chemical. For instance, one might have expected that the "reversing layer" which gives us the dark Fraunhofer lines upon the continuous spectrum of the sun, would give a series of bright lines when this "reversing layer" alone illuminates the spectroscope. This occurs for the few seconds when the moon passing over the sun, exposes the edge of the latter. This "flash" observation reveals a multitude of bright lines which however do not coincide with the Fraunhofer positions. The satisfactory explanation of this unexpected phenomenon is not yet to be had, but the investigation appears to be of the most important character.

'Another spectroscopic observation is the examination of the solar corona—that bright halo which surrounds the sun somewhat like an atmosphere—visible to the unassisted eye only when the body of the sun is eclipsed. The coronal light is partly due to solid incandescent particles which give a continuous spectrum; partly to the reflection of a solar light, giving a faint spectrum, and partly to an incandescent gas, provisionally called coronium, which gives a characteristic spectrum, containing a very remarkable green line. A determination of the distribution of coronium in the corona would be considered a very valuable achievement.'

Father Kavanagh, who goes from Montreal by appointment with the government observation party, has been four years in the professorship of Loyola College, coming here from St. Boniface College, Manitoba, where he occupied a similar position. Most of his training in science and mathematics was received in the Old Country. He is proud to be a Montrealer by birth, and St. Mary's College gets the credit for giving him his early education. When he had decided what his life work would be, Father Kavanagh went to England to pursue his scientific studies. He was attached to Stonyhurst College in Lancashire, for four years, and did post graduate work at Owens College, Victoria University, Manchester, under the famous Dr. Balfour Stewart. He also visited London, Paris and leading institutions on the Continent in pursuit of astronomical and geological knowledge—for Father Kavanagh is a student of the earth as well as of the heavens, or, to use his own expression, he is 'very much interested in both heaven and earth.' But he stoutly denies that he is an authority on the subjects.

In Paris he had occasion to meet Father Algue of the Manila observatory, the specialty of which is the study and reporting of cyclones, typhoons and meteorological disturbances, and whose work has been greatly appreciated by the United States government.

'We will no doubt have some strange experiences on our Labrador journey,' remarked Father Kavanagh to a 'Witness' reporter in the course of a brief interview on the subject. 'One of the most striking circumstances, to my mind, will be the fact that the spot we shall visit, to-day almost unknown, will be, for a short period, a bustling, tented village. On Aug. 30, for instance, life there will be intense and the next day—perhaps for the next century—the place will be deserted and desolate.'

Our Subscribers will please excuse the smallness of the Northwest Review this week as we are obliged to remove to our new premises at

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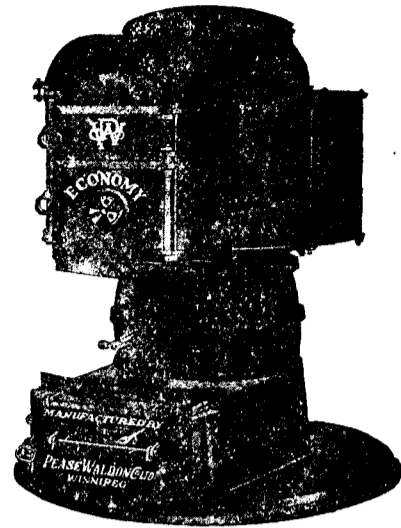
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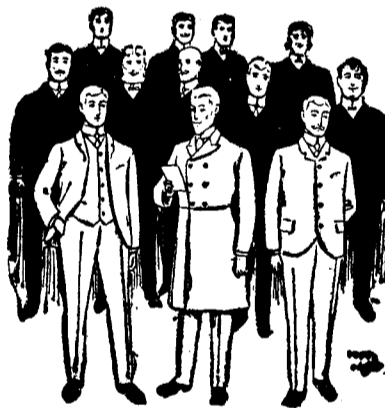
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