

# Northwest Review

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EDITOR-IN-CHIEF.

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SATURDAY, JULY 9, 1904.

## Calendar for Next Week.

JULY.

- 10—Seventh Sunday after Pentecost. Commemoration of all the canonized Popes.
- 11—Monday—Votive office of the Holy Angels.
- 12—Tuesday—St. John Gualbert, Confessor.
- 13—Wednesday—St. Anacletus, Pope, Martyr.
- 14—Thursday—St. Bonaventure, Bishop, Doctor.
- 15—Friday—St. Henry, Emperor of Germany.
- 16—Saturday—Our Lady of Mount Carmel.

### THE POPE'S POLICY.

The Rome correspondent of the Baltimore Sun, which, though not a professedly Catholic paper, has long been noted for its fair treatment of Catholic topics, recently contributed to that very influential journal a remarkable letter on the Holy Father's policy with regard to France. The correspondent introduces the subject in this way:

When Leo XIII died it may be said emphatically that the Papacy was at peace with all nations, and that there was but one alone whose Government was out of harmony with the Pontiff. That one was France. Leo XIII. had made many efforts to induce the Government of that country to lessen what he considered its harshness to the religious orders in France. The inheritance of this difficulty between France and the Holy See fell to Pius X. The patience and gentleness and long endurance which marked Leo XIII's action toward France were continued by his successor, until his silence made the French Government bolder and it threatened to prosecute three French Cardinals for daring to appeal to the President in favor of their people. Then Pius X. spoke out in an address to the Cardinals—an address which was published everywhere. Offence was taken at this in France, and the Pontiff was accused of intermeddling in the affairs of that nation to its detriment! The cry is an old one, heard whenever an authoritative voice is raised against a manifest wrong.

Since then matters have gone far. The relations of France with the Vatican are less cordial. A breach is threatened. The Pope, while reserving his full right to remonstrate against every outrage done to his office as head of the Catholic Church, will do nothing else to precipitate matters. The attitude of one power to the other has in a way a resemblance to that famous scene in history or historical romance, when the commander of an opposing army called out: "Gentlemen of the French guard, fire first!" The persons who rule French affairs are hesitating very much to bring matters to a conclusion.

The correspondent has got that historical saying twisted wrong side foremost; it was the French commander who said: "Messieurs les Anglais, c'est a vous de tirer les premiers." But the comparison is not half bad.

After condemning M. Pressense's bill for the dissolution of the concordat between France and the

Holy See, which the Government hesitates to adopt, the correspondent continues.

The visit of President Loubet to the King of Italy at Rome constituted a "very grave offense" to the Holy See. The Pontiff, prior to the coming of the President drew public attention to the fact, and since the departure of M. Loubet an opportune moment has been taken to protest in due form against this conduct on the part of the head of a Catholic nation.

The protest has struck home. The new Pope has entered into politics with a clear and direct line of action. Diplomacy has been regarded by the ordinary run of minds as a civil method of telling falsehoods—a sort of lying in sweet phrases and kid gloves to set it off. There is no such diplomacy in the Pope's action. His words go straight to their aim. They are civil and restrained, but the plain expression of his appreciation of an act is all there. The Government of France is annoyed at such outspoken remonstrance. In its first surprise it stated through a telegraphic agency that the Papal protest was regarded as "not received," as a thing which had not happened. That foolishness was unavailing; everyone knew by that very fact that the remonstrance of Pius X. had struck home. Then the newspapers took up the tale, and not having what appeared to them a sufficiently strong case to go upon they began to abuse the Pope himself, a rather novel departure in French polemics, where politeness and consideration for an opponent have for centuries been the rule of the game whether in war or in politics.

The correspondent then proceeds to review an article in the great French Protestant journal, *Le Temps*, which attempts to defend President Loubet's action. In this article the Pope is described in terms which are not worthy of a great journal defending the action of the chief of "the eldest daughter of the church." Even filial freedom has its limits. "To resolve the actual difficulties between the church and the French Republic," says the *Temps*, "Pius X. was undoubtedly not the best prepared of the cardinals, and it has become evident since his accession. The conclave could not choose a Pope endowed with more virtues and with a better will; but all the gifts of the heart and the most charming flowers of the soul do not always suffice to the management of human affairs. The Catholic Church is not a village pastorate, nor even an archdiocese. On the other hand the home in which we live is not precisely that where all things are peacefully settled before the staff of the Good Shepherd. \* \* \* The present situation of the Church demanded a Pontiff with an open mind, who should have a taste for general ideas and an elevation of spirit—a Pontiff thoroughly in the current of the relations with France—on account of the threatened concordat, on account of the missions in the east, on account of the eminent place France has held and which it has preserved in the Catholic universe." This is carrying the war into the Pope's camp. That Pius X. was not the best fitted for the work that fell to him may be passed over at present for future history to deal with; the majority of the world, outside the governing circles in France, is well satisfied with his action. And it is a mistake to suppose that the Pope is anything different from a Bishop—the Bishop of Rome—and by that fact "Sovereign Pontiff of the Universal Church," as it is stated in the authoritative description of him in the *Gerarchia Cattolica*. That the pastoral staff of the Good Shepherd does not pacify the world was as true from the very beginning as it is today, and history is filled with the stories of nations almost as restive to the Good Shepherd and his successor as the Government of France is under Pius X.

"Pius X.," says this organ, of governmental inspiration, "cannot inform himself directly of the affairs in France, for he is ignorant even of our own language,

and when he expresses himself on our affairs or upon his relations with us misunderstandings and contradictions necessarily arise. And that has been made specially evident." One asks: Are courtesy and frankness fading out of the French character, when Frenchmen come in contact with the present Government? That the Pope does not speak French is quite true, but it is quite a different thing to say that he is ignorant of the French language. The present writer was one of five who were received in private audience by him a few weeks ago. One of these, who did not speak Italian asked Pius X. if he spoke French. The Pope replied he did not speak it, but he understood it when spoken, and a dialogue in two languages then went on, the layman, who was, by the way, a well-known Irish judge, addressing the Pope in French, while the latter replied in Italian. It is sad that a great French organ should descend to such things. Did not Leo XIII. deal wisely with America, though he did not know the English language? Was it absolutely necessary that he should know Turkish to deal with the Sultan of Turkey, or to speak and write Chinese ere he attempted to open negotiations with that country, the success of which France prevented? It is a very cheap mode of stirring up public opinion against the Pope to appeal to his alleged ignorance of French—he is a foreigner, and therefore, does not understand the sweet reasonableness of French politics!

A few days afterward this same *Temps*, speaking of a republican who held fast to his doctrine through many years, comments thus on the present republicans who rule France: "Must we really avow it? We believe but little in the unconsciousness of these utilitarian republicans. They are not of those of whom it may be said: 'Forgive them for they know not what they do!' They do a thing that is very simple; they turn to their own advantage the republic which others have created for liberty." It is the consequence of this principle, carried out with violence, that Pius X. complains of and for which he is reproached by the organs of this party. Yet the line of action he is pursuing toward France is not hastily taken up or followed out with passion. It is calm and deliberate, careful of giving offense, but resolved and determined. The gentleness will be in the form, the force in the spirit of his remonstrances. He is as patient as Leo XIII. but perhaps less accommodating. This policy appears to have baffled, at least for the present moment, the counsels of the Government. The burden and responsibility of the next important move remain with them. Another feature in the Pope's policy, which has a certain novelty of character is the repetition of corrections of notices in the press when these are more audaciously false than usual. It had been the habit of the Vatican for years past to allow misstatements to pass unchecked, and it was only long afterward that the actual conditions and aspect of an event concerning the papacy were made known. The present regime seems more keenly alive to follow closely on the heels of a misstatement or a malicious fabrication and to put forth a corrective.

### CLOSE OF THE IMMACULATE CONCEPTION MISSION.

Sunday last was the closing day of the mission preached in the Church of the Immaculate Conception by Fathers Plante and Drummond. The former, who had done most of the work, preaching as much as four times a day, left on Saturday for St. Jean Baptiste to open a similar mission there on last Sunday morning.

At High Mass Father McDonald preached on the Blessed Eucharist. He first showed from the sixth chapter of St. John's gospel that the words of Christ, "This is my body, this is my blood," must be taken literally, else the flesh of the Lord would not be "meat indeed" nor His blood "drink indeed." Then the preacher dilated on the mar-



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High Mass, with sermon, 10.30 a.m.  
Vespers, with an occasional sermon, 7.15 p.m.  
Catechism in the Church, 3 p.m.  
N.B.—Sermon in French on first Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.  
WEEK DAYS—Masses at 7 and 7.30 a.m.  
On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.  
N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

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