

# Northwest Review

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REV. A. A. CHERRIER,

EDITOR-IN-CHIEF.

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SATURDAY, OCT. 1, 1904.

## Calendar for Next Week.

OCTOBER.

- 2—Nineteenth Sunday after Pentecost.  
Feast of the Most Holy Rosary.
- 3—Monday—Feast of the Holy Guardian Angels.
- 4—Tuesday—St. Francis of Assisi,  
Founder of the Franciscans.
- 5—Wednesday—Votive office of St.  
Joseph.
- 6—Thursday—St. Bruno, Founder of  
the Carthusians.
- 7—Friday—Votive office of the Pas-  
sion.
- 8—Saturday—St. Bridget of Sweden,  
Widow.

## A UNIVERSAL LANGUAGE.

With the growth of intercourse between nations of different speech has grown the longing for a common language. This longing has taken practical shape in the Far East by the use of "pidgin" or business English—"pidgin" (incorrectly called "pigeon") being simply the Chinese pronunciation of the word "business"—which is a jargon of English intermixed with Chinese, Portuguese, and Malay words, expressed in Chinese idiom. It is used in Chinese and other commercial cities of the Far East in the ordinary intercourse of natives and foreigners. But educated persons feel ashamed of it while they use it; it is so plainly a jargon. A better experiment in the way of a common language is the Chinook, so extensively spoken in British Columbia. This is, we believe, the only known example of a language (not a mere jargon) composed by educated men, which has been adopted by the uneducated or poorly educated masses, for whose especial benefit it was constructed. It is made up of Indian, French, English and other words, and is much used by traders and Indians on the Columbia river. But Chinook has a very limited vocabulary, and does not meet the requirements of an educated population.

Anent these requirements of a really universal language the English "Catholic Times" (Sept. 9, 1904) says: "Within recent times the claims of some seventy or eighty languages have been advocated for this end. The subject was discussed at the Pan-Celtic Congress, and there, as elsewhere, views upon it have greatly differed. Mr. Fournier, one of the secretaries of the Congress, strongly favored Esperanto. Its root words are, it appears, known to some fifty millions of people, and Mr. Fournier is so sanguine as to its progress that he hopes to see English, after a few years, superseded by Esperanto. Mr. O'Neill Russell, joint secretary of the Congress, could not share this belief. He is convinced that Esperanto will disappear, as Volapuk has done. Others maintained that efforts to popularise one of the Celtic tongues as a universal language might prove successful. Mr. Daniel Roes, the Welsh translator of Dante, held that no living tongue had any chance of acceptance, and with this view we entirely agree. Patriotism and the genius loci would be against it. But we see no reason why Latin might not be accommodated to the requirements of a universal language for social intercourse and even for commerce. The Catholic Church has shown how effectively it may be employed as a means of international communication on matters religious."

But, in order that Latin may regain the place it occupied up to the eighteenth century as the only medium of communication between educated men of different nationalities, it must be taught largely by the conversational

method. That it is so taught and learned in the better class of Catholic colleges the following quotation from a recent issue of the New York "Sun" shows:

"Latin serves in New York as a common tongue for educated Catholic emigrants who have not yet learnt English. The other day a reporter who knew no Italian interviewed an Italian woman who knew no English, by means of a German priest who knew English but not Italian and an Italian boy who knew no English. The reporter asked a question in English, the priest turned it into Latin, and the boy put it to the woman in Italian. The answer came back in the reverse order. The conversation continued for a quarter of an hour without any hitch. The boy had been in America only two weeks, but he had been educated at a Catholic school in Italy, where Latin conversation was practised. The priest told the reporter that he used Latin in a third of his parish work."

## NECESSITY OF SANCTIFYING GRACE.

(Sermon by Father Drummond, S.J.)

Winnipeg Tribune, Sept. 26.  
"Charity" was the topic of the sermon at St. Mary's last evening by Rev. Father Drummond, S.J. He based his discourse on the following verses from St. Paul's epistle to the Corinthians, chap. 13.

"Though I speak with the tongues of men and of angels, and have not charity I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing."

The preacher considered each verse separately, making application to the life of the Christian. He spoke of men that lived to-day who descended most beautifully on heaven and things celestial, but failed to practise those things that were the practical way thereto; these men treated of these things theoretically. They are as sounding brass if they have not charity, i. e., sanctifying grace.

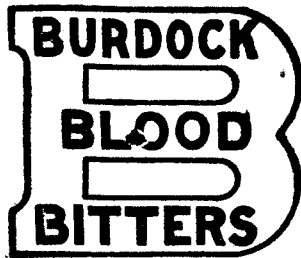
In the second verse Father Drummond remarked how the divine writer had gone still further: Though a man may pray daily in the temple, though he fast and call out, "Lord, Lord," and yet be in the state of mortal sin, at grievous enmity with his Creator, he is not even a sounding brass—he is nothing.

"And though I give my body to be burned and have not charity, it profiteth me nothing." It is a dogma of the Catholic church, the speaker enlarged, that works of charity, of almsgiving, and the like, performed by a person in the state of grievous sin are as nothing in the sight of God and profit him nothing towards an eternal reward.

## TEMPORAL VERSUS ETERNAL.

Though it has been from the beginning declared a heresy to maintain that any such works done by a person in the state of mortal sin are acceptable, they may be good in a natural way; they may bring rewards from God in a natural way, as the Romans were rewarded in their greatness by the achievement of their world empire—but not a tithe do these things profit towards eternal reward. Nay, ostentation in almsgiving, giving to the poor for the praise that may come of it, may even be a sin before God, though not necessarily a great sin. Good works done in a state of enmity to God, may have the good effect, however, of obtaining grace that will bring the sinner back to repentance.

In conclusion, Father Drummond spoke of the barrenness of the transient pleasures of this life; he dwelt on the deep seated joy—not always ecstatic, but ever steady and constant—that is the reward of the practical Christian even in this world. In these days when the majority of men are in a state of mortal sin, perhaps the majority of Catholics in certain communities, the preacher urged his hearers to make immediate peace with their God if they were perchance in this way. Every Catholic must primarily have faith, but many are lacking in charity. If a Catholic repeats the same mortal sins at annual confessions, at quarterly, perhaps even at monthly confessions, something is at fault; his confessions have very prob-



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ably been unworthy. For the salvation of some even a weekly confession and communion may be necessary to keep them in the state of grace and aloof from sin. The speaker ended with exhortation to scorn the fleeting vanities of this life and think and act more earnestly on the things of eternity, that we may enjoy eternal bliss in the house of our Lord.

## THE FALL OF LEAVES.

Now all things grieve, and make their  
silent moan,  
For that Death, busy at the vital  
core

Of Summer's fruitage, wastes the  
mellow store,  
Blighting the clustering blooms, and  
with a groan

Continual, Nature dies; there is a  
tone

Of Requiem in every passing breath;  
Each fluttering leaflet tells its tale of  
death,  
And leaves the dreary world more  
drear and lone.

So closeth the glad march of summer  
days,  
In bright procession, verging to the  
tomb,

Fair with the hectic flush of fated  
youth;  
So, with light steps, we hasten to our  
doom;

So Death, grim spokesman of the  
final truth,  
Still keeps the portal of our many  
ways.

W. A. R.

## A CONTRAST.

From the London Monitor and  
New Era.

His Holiness the Pope, who, as Patriarch of Venice, was such a staunch supporter of the Catholic press that he is said to have sold some of the church ornaments to maintain a Catholic newspaper which was in danger of collapse, has not altered his attitude now that he is the Supreme Pontiff.

Quite recently he received a Catholic journalist, and in the course of conversation he took a pen from the hand of his visitor, blessed it and gave it back with the following words:

"Nowadays there is no more exalted mission in the world than that of a journalist. I bless the symbol of your profession. My predecessors pronounced their blessings on the swords and weapons of Christian warriors. I count myself happy to invoke heaven's blessing upon the pen of a Catholic journalist."

We could well wish that the example of the Holy Father were adopted in Catholic circles generally. If it were, the Catholic newspaper would be better appreciated and its representatives would be treated with more courtesy. But it is too much to expect the same large view or the same good taste or the same wisdom and Catholicity of spirit in other quarters as the Catholic journalist finds in the Pope, who considers himself happy to have an opportunity of invoking a blessing on the Catholic journalist's pen.

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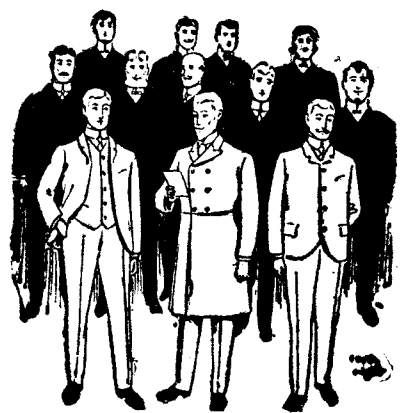
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Vespers, with an occasional sermon, 7.15 p.m.

Catholicism 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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Agent of the C.M.B.A.

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The Northwest Review is the official organ for Manitoba and the Northwest, of the Catholic Mutual Benefit Association.

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Meets in No. 1 Trades Hall, Fould's Block, corner Main and Market Sts., every 1st and 3rd Wednesday in each month, at 8 o'clock, p.m.

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