

Northwest Review.

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

VOL. XXII, No. 19

WINNIPEG, SATURDAY, FEBRUARY 17, 1906

\$2.00 per year
\$1.00 if paid in advance
Single Copies 5 cents

Current Comment

Father Phelan, editor of the "Western Watchman" (St. Louis), passes severe strictures on the conduct of five Sulpicians who recently severed their connection with the Society of Saint-Sulpice. It appears that the Sulpician professor of Scripture at Dunwoodie Seminary, N. Y., wrote a book which his Sulpician superiors did not approve, but which was published with the approbation of the Archbishop of New York. Thereupon the four other Sulpician professors at Dunwoodie joined with the author in leaving the Society of Saint-Sulpice and have since continued to teach in the Seminary as diocesan priests incorporated into the diocese of New York. Father Phelan argues that, as members of a religious order, they had no right to take this step. But the editor of the "Western Watchman," who has the reputation of being skilled in canon law and shows that he deserves it by his lucid statement, in the same page of the same issue (Feb. 1), concerning the canonical status of the religious orders, evidently forgets that, from the view-point of canon law, the Society of Saint-Sulpice is not a religious order at all. It is merely a society of secular priests, renewing from year to year a promise of obedience to their superiors, but without any religious vows. Now the three vows, of poverty, chastity and obedience, and more especially the first, are essential to a religious order; in fact the great renunciation made by the vow of poverty is the distinctive mark of a religious, so much so that one may take a vow of chastity, as all priests of the Latin rite practically do, and add to it a vow of obedience to some superior, and yet not be a religious if the vow of poverty is not taken. But the Sulpicians not only take no vow of poverty, but each of them may reserve to himself the possession and use of whatever money or property he may have had before joining the Society, and this is altogether contrary to the essence of the religious life. The consequence is that they are not bound to the Society of Saint-Sulpice with that stability which the vow of perpetual poverty implies and which is the keystone of every religious order. A further consequence, distinctly contemplated as a possibility in their annual, non-perpetual, renewal of their promise is that they are at liberty to withdraw from the Society at the expiration of each year, the date of renewals being the 21st of November. This is no doubt what happened in the case of Fathers Driscoll, Wakeham, Gigot, Mahoney and Holland, of Dunwoodie Seminary, and in this there is no such "rebellion" or "insurrection" as Father Phelan complains of. The steps these five ex-Sulpicians have taken may have been unwise, but canonically it seems quite defensible. Had they been members of a religious order no archbishop could have incorporated them into his diocese unless they had first received permission from the head of the order to leave it.

In the same article, however, Father Phelan gives vent to a sentiment in which we heartily concur and which ought to be brought to the notice of Abbe Klein and other enthusiastic admirers of all phases of American Catholic life.

"There are those," writes Father Phelan, "who would Americanize our religious orders and communities. We have more than once expressed ourselves on this subject. When it comes to a show-down between American and French Catholicity; or between American and Spanish Catholicity; or between American and German Catholicity; give us the French, or Spanish, or Italian, or German article every time. We have in this country done many things, well; we have built churches and filled them with devout worshippers; we have defended the Pope and the Church against the virulent ignorance of heretics. But we have yet much to learn from the older Catholic lands.

We must tarry longer at their knee, and learn obedience and reverence."

One of our most valued contributors "would be very glad to know why we see in prayer-books, marked for the 3rd of May, 'The Invention of the Holy Cross,' and worse still, why they give out now 'Feast of the Invention of the Child Jesus in the Temple'. Surely, invention does not mean finding; it means finding out, for instance, if I invent a machine I find out the way to make it. I imagine 'inventire' (if that is the right word) in Latin says what it means; but few of us are classical scholars and most of us depend on the vernacular. Would it not be better to say, as we do in the Rosary, 'Finding of the Child Jesus,' etc., and not go in for solecisms? In French it is just as bad: 'Invention du Divin Enfant au temple' sounds rather dreadful, I think." While agreeing with our correspondent and preferring the more modern form, we beg to state that the use of the word 'invention' in one of these cases is not a solecism; it is recognized as correct, though archaic, by all the larger dictionaries. The Encyclopaedic Dictionary, edited by Hunter and Morris, gives us the first meaning of the word "The act of coming upon, meeting with, or finding: as, the Invention of the Cross of St. Helena." True, this meaning is marked with an asterisk, to show that it is rare or obsolete; but at the end of the article on 'invention' there is a 'nota bene' headed 'Invention of the Cross' and explained as "The finding of the cross of Our Lord by Helena, Mother of Constantine the Great". This evidently shows that the expression is one commonly received even by Protestants. The note then goes on to say: "A feast, celebrated on May 3, in honor of the event mentioned above."

The Standard Dictionary, most recent and complete, gives as the seventh meaning of the word 'invention' (for the Standard, unlike other dictionaries which follow the historical order of meanings, proceeds from the most common meaning to the most uncommon or learned meanings): "(Archaic.) A finding; discovery; as the invention of the Cross."

Webster's International Dictionary does not, indeed, define 'invention' in this sense, but concludes its article on the word by this separate paragraph: "Invention of the Cross (Ecl.). a festival celebrated May 3rd, in honor of the finding of our Savior's Cross by St. Helena."

In French, too, 'invention' is the technical word. Thus the Petit Dictionnaire Francais Encyclopedique de Larive et Fleury gives, as the last meaning of 'invention': "Deconverte de reliques: 'L'invention de la vraie croix'."

As our correspondent rightly surmises this archaic use of the word both by French and English Catholics is traceable to the Latin 'inventire' and 'inventio,' the most common meaning of which is 'to come upon, to find'.

However, we are altogether in favor of the vernacular form, and if the other is used in announcements it ought immediately to be explained by adding the words, "or finding." And, as regards "The Invention of the Child Jesus," it ought to be tabooed, for it has not the traditional usages to back it which the 'Invention of the Holy Cross' has, and because in French, from which these English ecclesiastical terms are borrowed directly, 'invention' is strictly confined to the discovery of relics.

"The Monitor" says: "Mayor Fagan of Jersey City is being written up in the popular magazines as an official whose public actions harmonize with his private morals—for good. He is regarded as a rare bird, something of a curiosity among his fellows in public life. The fact is a strange commentary on the conduct of men who hold political offices in this year of grace. Why shouldn't a Catholic or any Christian, in his official capacity, be guided by the

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Regina Notes.

On Wednesday, Jan. 31, Miss McDonell, a young lady formerly from Glengarry, Ont., but of late a resident of Regina, went north to Prince Albert. Miss McDonell, who was book-keeper for the McCarthy Supply Co., was highly esteemed by her employers, her associates in the store, and all who knew her. The many friends who were at the depot to see her off testified to this fact. Among many others we noticed Mr. and Mrs. McCarthy and a great many of the staff from the store.

The evening before her departure a number of ladies of the Altar Society waited on Miss McDonell at her boarding place, when an address was presented her, and a very pretty leather writing case. Mrs. Bennett read the address, while Mrs. Acaster made the presentation in the name of the Society. All the ladies present signed the address, which was as follows:

To Miss McDonell:

Dear Friend,—We, the members of St. Mary's Altar Society, knowing that ere long you will cease to be one of our number, take the present opportunity of expressing our appreciation of your services, both as an efficient officer and an amiable and zealous member. We trust you will accept the souvenir, not for its intrinsic value, but for the memories which in days to come it will recall.

Our earnest prayers for your success and happiness will follow you to your new sphere of life. One and all will invoke the "Sweet Star of the Sea" to guide and guard you and us till we meet in that Heavenly Home where meeting and parting shall be no more.

In conclusion, dear Friend, we would say, with the poet priest:

"Adieu! Such is the word for us
'Tis more than word—'tis prayer,
They do not part who do part thus
For God is everywhere."

Signed on behalf of St. Mary's Aid:

LEONIE RIMMER,
President.

K. LENHARD,
Secretary.

Regina, Jan. 29, 1906.

The weather has been much colder during the last few days.

We were pleased to notice that on Monday the "Regina Standard" gave prominence to comments evidently written by one of the staff on the sermon preached by Rev. Father Kim on Sunday from the text, "Remember Thou Keep Holy the Sabbath day." Protestants so often say that once Mass is over Catholics do as they like the rest of Sunday. The explicit explanation given in the sermon by the Rev. Father of our duty on that day was a timely rebuke to all who speak in that manner.

Quite a number of our Regina curlers have gone to Winnipeg to the Bonspiel. We look for a number of prizes coming to our city this winter.

CHRISTIAN CATHOLICS!

(From the Monitor)

Our old friend General Sampson, former minister to Ecuador, has returned to his home in Phoenix, Arizona, and, of course, has been plentifully interviewed on the subject of the people and conditions in that little republic. Here is an interesting scrap from one of the latest inquiries to which the general submitted on his return. It is taken from the "Arizona Republican."

"Are not a large part of the people of Ecuador illiterate?" was asked the general.

"True, a large per cent. are uneducated, but they are industrious, hard-working people, and I believe there is less immorality among them as a race than in almost any other nation."

"Are there many churches in the country?"

"Yes, but not a Protestant church in the whole republic. All Catholics. And I am free to say that I would emphatically oppose the idea of sending a Protestant missionary to that country. They have a Christian religion and are satisfied with it, and it is absolutely worse than useless to send Protestant missionaries there."—Exchange.

Persons and Facts

A gentleman, who, after spending a couple of years in Winnipeg, has gone to reside in Calgary, writes to us: "Calgary is a coquettish little city; its site is unique. Imagine a painting with the magnificent Rockies in the distance as a background, and close to the foreground a belt of hillocks bathed by the Bow and Elbow rivers, making Calgary an island but for a strip of land which prevents the rivers from meeting twice. The trouble here, as in the Red River valley, is the fiveness and smallness of the trees, but, by way of compensation, the water is excellent, clear as crystal, and highly appreciated. The climate is decidedly variable. I have been here hardly a month and the weather changed every other day. The first of February we had a game of baseball between Calgary and Lethbridge, and the next day Rossland played hockey here. It is usual to go to bed at night with 60 above and wake up next morning with 40 below. And yet we are only 840 miles from equable Winnipeg."

Washington.—Representative McNary, of Massachusetts, has introduced a bill appropriating \$50,000 with which to erect a statue in Washington to the memory of Commodore Barry, the Father of the American Navy.

La Salle, Ill.—Father Gilbert Simon, of St. Bede College, and three students were drowned while skating on the Illinois river. Several boys were having a photograph taken when the ice broke and they all sank. Father Gilbert plunged into the water and saved five boys, but on re-entering the icy river for a sixth student he drowned.

Some 60,000 lepers are congregated in the villages surrounding Canton, China, and it is stated that Father Conrady, who assisted Father Damien among the lepers at Molokai, one of the Sandwich Islands, intends settling near that city. In the leper village of Fat Fung Yun, six miles east of Canton, where Father Conrady will probably start work, are over a thousand lepers. Although the local government provides about 600 of these lepers with 1½d. a day from a fund, practically all are compelled to beg for their food and clothes.

Albany, N. Y.—Senator Smith, of Columbia County, has introduced a bill declaring the defendant in a divorce which has been granted guilty of bigamy if he or she is living with or maintains the marital relation of husband and wife with another person. The bill makes the offence punishable by imprisonment for not more than five years.

The abbe of a parish in the suburbs of Paris has converted himself and his assistant priests into a commercial firm to manufacture chocolate. In this way, the abbe explains, "we hope to maintain Roman Catholicism in a parish of 40,000 souls, not one of whom has a centime beyond the daily wage for manual toil; not one is able to pay a centime for the Church's services at a marriage or burial." The same disastrous situation confronts hundreds of cures in even smaller and poorer places than where the priests are going into business for religion's sake.

Rt. Rev. William O'Connell, Bishop of Portland, Me., has been appointed coadjutor of Boston with the right of succession. This nomination has come at the close of his mission to Japan whither he went last fall to thank the Milkado for his interest in or rather his failure to persecute the Christians of Corea.

The Church in the United States has given \$300,000,000 for school buildings and \$40,000,000 more to pay the teachers, in building up the parish school system. There were 60,000 divorces in this country in one year; where did these people get their moral education? An American judge said

that fifty-six cases were on his calendar on one day and only one was between Catholics—probably for a separation.

According to the "Osservatore Romano," there are in Germany 1,700 confraternities of the Blessed Virgin for young people and adults, and they number over 300,000 members who take an active interest in practical charities. There are 1,320 Catholic workers' societies with 230,000 members; they are interested in questions of education and popular instruction, as well as in the formation of beneficial unions, of popular banks and similar institutions. They maintain three special papers, with 90,000 subscribers; they organize committees for the study of social questions which they discuss in frequent conferences and fortnightly meetings; they also train the directors of the Christian syndicates. Finally, there are 1,123 "Gesellenvereine," with 182,795 members. The Pope has expressed his wish that the Italian Catholics should follow the example of their German brethren in organizing their social strength—

Catholic Standard.

A press cablegram from Rome, says that Pope Pius has decided to hold a consistory March 10th, after the publication of the third and last part of the French government's regulations regarding the operation of the law for the separation of church and state.

At Budapest, Hungary, recently Rabbi Jacob Schmeldka was baptized into the Catholic faith. His withdrawal from Judaism two years ago produced a passing sensation.

After an absence of three hundred and fifty years the Benedictine Order has returned to Ireland. Before the "Reformation," the Benedictines had ten houses in Ireland, including one in county Wexford, at Glasarrig, and it is interesting to find them again opening a priory in Ireland.

The archdiocese of St. Louis, according to the new Catholic directory, has the largest number of students preparing for the priesthood of any diocese in the country.

Rev. Father Murgas, pastor of the Slavish Catholic church of Wilkesbarre, Pa., already noted as the inventor of an aerial wireless telegraph system, has announced that his experiment with an underground system has proved a success and that he now feels confident that it will be possible to send underground wireless messages to Europe.

The suit of County Delinquent Tax Collector R. G. Mattern, of Pittsburg, Pa., against Rt. Rev. Bishop Canevin, trustee of the congregation of St. Paul's Cathedral, to collect \$4,000 given by H. C. Frick in the purchase of the old site of the Cathedral, and \$4,000 for collection of the tax, has been decided in favor of the Bishop. Judge R. S. Fraser ruled that the mortgage was held for religious and charitable purposes and was not subject to the state tax of four mills.

The Catholic Universe published the following in its last issue: We would like to have the educational commission that has reported on the public schools visit the parochial schools and put the pupils to examination tests. Though the per capita cost in them is only \$7 as compared to \$51 in the public schools, we would like to have an official report as to results.

A new temperance organization modeled on the lines of the Father Mathew movement came into being in Washington, D. C., a few days ago. It is composed of men well known in tem-

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