

# Northwest Review.

"AD MAJOREM DEI GLORIAM."

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## IN MEMORIAM.

Most Reverend A. A. Tache, O. M. I., Archbishop of St. Boniface, who died June 22, 1894.  
High priest of God, beloved in all the land,  
Around thy grave thy sorrowing children stand,  
And not thy faith alone; here all creeds join  
In grief that bears the stamp of honest coin.  
No more the red man from the shore shall mark,  
With joy, the coming of the father's bark.  
Who poured baptismal waters on his brow,  
That bark is moored in Heavenly rivers now.  
No more the weary march and lengthened fast,  
The Tree of Life now yields a full repast,  
And for the chiming of the vesper bell  
Heaven's host the tide of melody shall swell,  
Bells of St. Boniface! he held you dear,  
And we, who linger still, will often hear  
With throbs of pain, your mellow call to prayer,  
Knowing the well-loved bishop is not there.  
If thou canst look from Heaven's heights and see  
Thy faithful children when they bend the knee;  
Or tone of earth can reach a sainted ear,  
Thy name in loving accents thou shalt hear.  
Farewell, thou crowned of Heaven, oh may we,  
Who still an earth-path tread till death sets free,  
Follow the steps thy sainted feet have trod,  
That lead at last to peace and rest with God.

Winnipeg, Man., Christmas, 1895.  
M. LESUEUR MACGILLIS,  
in Northwestern Chronicle.

## THE CATHOLIC TRUTH SOCIETY.

Inaugural Address by the President—Important Business Transacted at the Last Meeting.

A good number of members were present at the regular meeting of the Catholic Truth Society held at their hall on Water street on Thursday evening. It being the first meeting of the new year, the president (Mr. A. H. Kennedy) delivered his inaugural address as follows:

### ADDRESS.

On the 5th of December last, you re-elected me president of this society, for which, at the outset, I take the liberty of thanking you sincerely. Surely you must not have given it your earnest and careful consideration when the choice fell upon one, void of the ability that should be possessed by a presiding officer. One consolation is, that, if I lack the ability, I possess the ambition, energy and good-will to further the interests at stake in the Catholic Truth Society, and thereby the interests of the Church to which we belong. To His Grace Archbishop Langevin I extend the grateful thanks of this society, for his kind words of encouragement and archiepiscopal blessing which we now enjoy and to which we attribute much of the success of our society during the past year.

To the Jesuit Fathers for the assistance they have rendered, words of thanks would be hardly adequate to express my feelings, and in saying so I voice the sentiments of this society. To the Fathers of St. Mary's, of the Immaculate Conception and all the clergy, who have expressed their appreciation of this society and extended words of encouragement, thanks, from the bottom of my heart, are sincerely extended. To the officers, and more especially so the secretaries, who were so instrumental in bringing the society to the standard to which it has now attained, for their untiring work, energy, and zeal, as their modesty will not admit of praise from me, I tender my sincere gratefulness.

The object of this society will be to improve the mental, moral and social condition of its members, to make them content with their position in life, to reclaim the erring, the lukewarm and the indifferent, by precept and example, to keep young men from joining secret societies, to further the dissemination of Catholic truth, the promotion and circulation of Catholic literature, and to explain through the press and other modes of circulation, with the approval of the Censor, the doctrines of the church, more especially when her teachings are assailed and misrepresented.

Having stated these objects, I need hardly observe that the field of labor is great, and readily explains why this society meets

weekly, and at each meeting a lecture or a reading on something of Catholic interest is given by one of the members. In the first place this will improve the mind; secondly, it has a tendency to regulate our morals; thirdly, it encourages sociability among its members; fourthly, encouragement is extended to make us contented with our position in life; fifthly, to reclaim the erring, the lukewarm and the indifferent, can only be done by members of this society, setting forth a good example and an encouragement to join our circle. By adhering to the foregoing objects we will attain another point indirectly; we will keep our young men from joining secret societies. The dissemination of Catholic truth is our principal aim. There are many ways in which that is accomplished; first, by the promulgation of good sound literature among our people, by men of learning; secondly, by the distribution of tracts or leaflets that are published by our society on all controversial subjects; thirdly, the columns of the press are to be utilized for immediate explanations that may be necessary to refute the arguments coming from the pens of writers whose glory it is to attack and misrepresent the true church.

At this portion of my address I can fittingly read to you an extract from the pen of St. Ignatius Loyola on Tracts: "As the Protestants are continually writing small works and small tracts, and aim at destroying the belief in Catholic writers, and especially those of the Society, and establishing various dogmas; it seems expedient that ours (i. e. the Society of Jesus) should draw up in such cases, answers and tracts, short and well written, so that they may be within reach of and may be bought by all. In this way a remedy may be found for the evil that is done with these little books by Protestants; and sound teaching may be spread amongst the many. But this should always be done with moderation though, earnestly and in such a way as to show up the wicked ways and deceits of our adversaries. Afterwards, if need be, many of these tracts may be bound up in one volume. But they must be written by learned men, well grounded in theology, and who know how to adapt themselves to the intelligence of the many. By these means it seems that an important service could be rendered to the Church, and the beginning of evil could be met, in many places, before it had gone so deep as to be very difficult later on to root it up from men's hearts."

Although we have unavoidably been prevented from extending our work, it was not through the lack of ambition or energy on the part of any of its members, but, owing to its financial circumstances, we were obliged to await the coming of a new era, which, happily for us, has now arrived. It will be our duty to become affiliated with the parent society in England, become one of their branches and through them literature of the highest and of all classes may be obtained.

They in England have gone through such a controversial siege during the past century that they are thoroughly conversant with the wants of the Catholic Church throughout the world. Having obtained the required literature, our work will then commence by visiting jails, reformatories, hospitals and public institutions and distributing tracts and good moral reading among the inmates.

In reference to the local press I would not advise giving our attention to all articles that may appear, but any that do appear against the Church or its clergy, should be given the careful consideration of the press committee, as to whether an answer would be opportune or not. I have been on many occasions accosted as to why we did not appear more often in the press in defence of the church, to show ourselves to the public and let the community know that such a society exists. To that I make answer and say, although it is one of our objects, we do not consider it advisable to answer any scribe who may think it fit to write an article for a newspaper, and furthermore it is not our desire to enter into a controversy.

We must always take care in our writings to give no offence to our separated brethren. If we have occasion to answer any of their writings let it always be in the mildest tone possible, giving a clear and distinct explanation on the teachings of the church to which we

happily belong.

It is our earnest desire that the ladies become members of this society, as the constitution fully provides for their admission, and the spreading of truth really comes under the head of charity. Such societies as the Ladies' Aid and St. Vincent de Paul should work hand in hand with us. On their weekly visits to the poor, the spreading of Catholic literature, would be opportune and in many cases most beneficial.

Yes "most beneficial" and are not our meetings "most beneficial?" Here we are this evening a body of Catholics, met together to talk over any matter that may concern us, and we can say "we are all brothers, we belong to the one true Church, and have the same mind on all that concerns our eternal salvation, and that is the first aim of our existence."

What a pleasure it is to come here and talk freely and unreservedly upon Catholic topics. In fact I believe our hall is the only place in the city outside of the presbyteries, where Catholics can meet and discuss such matters.

The success of the society lies with us. What are we to do? In answer, I will quote a few lines taken from the Psalm of Life of Longfellow:

"Let us then be up and doing  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait.

For  
Lives of great men all remind us  
We can make our lives sublime  
And, departing, leave behind us  
Footprints on the sands of time;  
Footprints that perhaps another  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeking, shall take heart again.

This I hope is the riveting of an endless chain. In years hence, as founders of this society in the Canadian Northwest, I hope on retiring from life, we may, one and all, calmly look back on the result of our work, close our eyes to the world and say "our labors were not lost."

The president's remarks were listened to with the greatest attention and when he resumed his seat a hearty vote of thanks for his address was tendered him on motion of Mr. J. J. Golden, seconded by Mr. F. W. Russell, and supported by Rev. Father Kavanagh, S. J. The meeting then proceeded to deal with the various suggestions made by the president. A resolution was first unanimously passed instructing the secretary to immediately take the steps necessary to make the association a regularly affiliated branch of the Catholic Truth society of England. It was then resolved that a number of the publications of the parent society be at once secured for general distribution and a substantial sum was set apart from the funds for this purpose. A discussion followed as to the advisability of the society publishing leaflets or pamphlets of their own and a committee was appointed to look into the matter fully and report at a subsequent meeting. It was further resolved that the members take an active part in circulating Mr. Ewart's latest pamphlet on the school question.

It will be seen from this summary of the business transacted that the members are about to enter upon a season of active work in the cause of Catholic Truth in this city. As the president said in his address, they have heretofore been handicapped in their operations by the want of funds, and although they have had the desire they have lacked the means of accomplishing to their full extent the aims and objects of the society. By good management, however, and with the assistance of the clergy they now find themselves in a position to launch out. We congratulate them on their success and whilst doing so would earnestly urge all our city readers to give them every assistance possible. Those who do not care to become active members may help considerably in the good work by becoming honorary members which they can do by sending the fee of \$1.00 to the secretary, Mr. F. W. Russell; or by sending books or magazines for the library, and for distribution in the hospitals and other public institutions.

## CHURCH BUILDINGS.

The building and restoration of Catholic churches throughout the world, as reported in foreign and domestic journals of architecture, published in the interest

of the building trades, in the words of the British Architect, "stuns the imagination in an attempt to grasp the magnitude of the operations and the enormous sum of money set apart from the revenues of the Church to pay for the work." For new churches the number and cost thereof is as follows: America, 2,764; Europe, 6,810; Asia, 803; Africa, 874; Australia, 69; Isles of the sea, 174; chapels on ships for mission work, 14; total, 10,981; the estimated cost of which amounts to \$360,721,000.—N. Y. Catholic Review.

## HOW MR. W. T. STEAD'S REPORT WAS GARBLED.

AMERICAN REVIEW OF REVIEWS, SEPT. 1895, p. 317.  
"I think," replied Dr. Croke, "that the New Zealand system is the best in the world. The State provides an education solely secular, and ministers of all denominations are authorized to impart religious instruction to their pupils one day in the week. The Catholic priests in New Zealand attend regularly for one hour in the week to catechize the Catholic scholars in the Public Schools. The system works admirably—AND WHY SHOULD IT NOT? IT IS A MISTAKE TO BE ALWAYS TRUSTING DOGMATIC TEACHING INTO EVERY KIND OF INSTRUCTION. RELIGION CAN BE TAUGHT BETTER BY THE PUBLIC SCHOOLS. THE SYSTEM SEEMS TO WORK ADMIRABLY."  
ENGLISH REVIEW OF REVIEWS, SEPT. 14, 1895, p. 29.  
"I think," replied Dr. Croke, "that the New Zealand system is the best in the world. The State provides an education solely secular, and ministers of all denominations are authorized to impart religious instruction to their pupils one day in the week. The Catholic priests in New Zealand attend regularly for one hour in the week to catechize the Catholic scholars in the Public Schools. The system seems to work admirably."

## OBSTACLES TO CONVERSION.

From the N. Y. Catholic Review.  
Zealous Catholics who have the prosperity of the church and the interests of souls at heart are apt to wonder and even complain that comparatively so few conversions are made. It is true that in themselves the number is not inconsiderable. Cardinal Vaughan in a sermon at Brompton Oratory, the headquarters of the Oratorians of Saint Philip Neri in London, said that in that church they had converted in forty years between 5,000 and 6,000 persons. The Liverpool Catholic Times commenting on this says that the number of converts in the large and energetic London parishes is estimated at one hundred per year. We have no means at hand for estimating the number of converts in our own country, but we know that the list of leading, intelligent and professional persons who have joined the church within the last forty or fifty years, which list has been published, is a pretty long one. We are aware, too, that the work of conversion is going on in almost every parish in the country, quietly and unostentatiously, the names written only in the Church record and in the Book of Life.

But all this is, really, only a drop in the bucket to what it should be and what a view of the arguments and influences inclining in that direction would lead us to expect. It is true that a great change has taken place in the last forty years and that in consequence of the revival of the Church, and the increased knowledge of her teaching and practice multitudes have been led to not only look more favorably upon the Church but to feel a strong inclination to join it. We know that numbers of Protestant clergymen, especially Episcopalians, who have lost faith in their own, would be glad to join the Catholic church but for the obstacles, real or imaginary, that lie in their way.

The question naturally arises. Why are not more converted? What are the obstacles that lie in the way to prevent multitudes from flocking to the portals of Holy church like doves to their windows? There are, of course, many external difficulties. There is the influence of the old, hereditary Protestant prejudice which clings to one even after he has become pretty well emancipated from its tyrannizing influence. It fills the mind with fear and dread and causes

it to hesitate, to vacillate, to halt between two opinions and though really intellectually convinced of the truth to fear that after all experience of the reality might convince it of some secret error or defect that would cause regret and impose the disagreeable necessity of backing out.

Sometimes intellectual difficulties are presented by confident writers like Pusey and Littledale, not to mention the whole brood of inferior authors and journalists who ransack history and rake up all the intellectual and moral difficulties and all the scandals of the past history of the church. Then, too, timid souls are often kept in bondage by a fancied obligation of obedience to an imperious pastor who will forbid the reading of Catholic books or associating with intelligent Catholics. Some clergymen will even assume with—we may well say—reckless audacity, the responsibility of the salvation of a penitent who has confessed leanings to the Catholic church and a waning confidence in his own.

With many, human respect is a very powerful deterrent—fear of offending and grieving parents, guides and loved ones, fear of temporal consequences, loss of station, of influence, of fortune, possibly poverty and want. All these are very real and very powerful influences and, after all, perhaps, the only wonder is that so many have the grace and courage to break through all restraint and throw themselves into the loving embrace of Holy Mother Church.

This suggests the real explanation—the grand difficulty—it is the want of real, genuine faith. True Christian faith is not mere intellectual conviction. Faith is the gift of God. No man can acquire faith by study alone and by his own skill. A man may be intellectually convinced of the truth and yet fail to follow it. He must first be convinced of the imperative obligation of following the truth and his heart must be opened by the grace of God to receive the truth in the love of it. The mind, indeed, must be convinced, but above all things the will must be subdued and made willing cheerfully to obey.

The motive of true Christian faith is not so much conviction of the understanding, it is the authority of Almighty God. We believe because God hath spoken. We know that God has spoken and continues to speak through His Church. The Church is "the pillar and ground of the truth," the true exponent and teacher of the divine revelation which God has given us.

We have satisfied ourselves on this point. If Almighty God has given us a revelation of His will He must have given us the means of ascertaining that will. If He has given us a law and required us to obey it at the peril of our eternal salvation we must know what that law is without doubt or peradventure. How can that be done without a divinely appointed teacher? The Church is God's appointed agent and instrument for conveying to us a knowledge of His will. In the church, its divine author, Jesus Christ, has, Himself, instituted an infallible tribunal for interpreting and proclaiming to the Faithful a true and certain knowledge of the divine will. Without that tribunal there is absolutely no certainty, we may well say there is no revelation, for it is absurd to suppose a divine revelation without the means of ascertaining definitely and certainly what that revelation is.

Let the honest seeker after truth be convinced of this fact, then let him with deep humility and compunction submit himself to the guidance of this divine tribunal. Let him pray reverently and with all his heart for the light of the Holy Ghost to guide him into all truth and give him grace to love and embrace that truth and follow its demands even at the sacrifice of all earthly goods. Let him deny himself and take up his cross and follow Jesus through evil report and good report, remembering that the Blessed Master has said: "He that loveth father and mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me, and he that taketh not his cross and followeth Me not is not worthy of Me." Let all good Catholics pray for the grace of conversion especially for the almost persuaded.