

# Northwest Review

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SATURDAY, JANUARY 28, 1905

### Calendar for Next Week.

#### JANUARY.

- 29—Fourth Sunday after Epiphany.  
The Finding of the Boy Jesus in the Temple.
- 30—Monday—St. Martina, Virgin, Martyr.
- 31—Tuesday—St. Peter Nolasco, Confessor.
- 1—Wednesday—St. Ignatius, Bishop, Martyr.
- 2—Thursday—Candlemas. The Purification of the Blessed Virgin.
- 3—Friday—St. Francis de Sales, Bishop. Doctor (transferred from Jan. 29).
- 4—Saturday—St. Andrew Corsini, bishop.

### AN EXCELLENT CORRECTION

It is a pleasure to be set right by a real scholar. This pleasure we experience in reading the Catholic Fortnightly Review's kindly criticism of one of our leaderettes in its latest issue, Jan. 15 (Vol. 12, No. 2). The critic, being accustomed to all the possible mistakes of printers, has in the first place, rendered us a real service by calling our attention to the evident dropping out of one or two lines of type in the final adjustment of the printed matter. As we did not correct the page proof, we never noticed that the corrections we had made in the galley proof were all jumbled up by the awkwardness of the workman who lifted the lines from the galley on to the page form; and we are now very glad to be able to correct a mistake which must have sorely puzzled our readers and which Mr. Preuss remedies as well as he can from the context. First, we shall give the passage as it stood, so far as we remember, in our manuscript. Those who keep the Northwest Review on file will note the discrepancies between this version and that which appeared in our issue of Dec. 24 last, page 1, last paragraph.

One of our Catholic contemporaries is too severe on the Protestant version of Luke, II, 14, "On earth peace good will towards men." This is not a false translation, but a fairly correct translation of a probably incorrect manuscript. The whole difficulty turns upon the absence or presence of a sigma (s) in St. Luke's original Greek text. If there was a sigma, that is to say, if the Greek word for 'good will' is to be read 'eudokias,' then the Catholic version is the only correct one. If there was no sigma, that is, if the Greek is 'eudokia,' then the Authorized Version of King James is right. Now two of the best manuscripts still extant, a great many other old manuscripts, all the Latin Fathers, and some of the most learned early Greek Fathers at a time when there still existed New Testament manuscripts two or three centuries older than the oldest manuscript we now have (which dates from the end of the fourth or the beginning of the fifth century)—contain the Catholic reading, "On earth peace to men of good will." The Revised Version adopts the Catholic translation, for it reads, "On earth peace among men in whom he is well pleased." The only concession it makes to the Authorized Version is this marginal note "Many ancient authorities read 'peace good pleasure among men.'" In a second marginal note the Revised Version says: "Greek: 'men of good pleasure.'" thus completely ignoring the Greek New Testament text of the Oxford Clarendon Press, which has 'eudokia.' The weight of the best scholarship, is therefore, on our side. However, even granting the text as in the authorized Version, there is no real difference in doctrine. To wish "peace on earth, good will to men," practically amounts to saying that those only shall have peace who have a good will. But the Catholic version is the more compact and rational.

After quoting this paragraph, the Catholic Fortnightly Review says: "This

explanation is not quite to the point. To wish 'peace on earth and good will to men,' does not, in our humble opinion amount to saying that those only shall have peace who have a good will." We still think it does, and our impression is confirmed by what our critic goes on to say afterwards. Taking 'eudokia' to mean God's good pleasure, he agrees with us in saying that the sense of both versions is identical. But good will in man is the effect and the correlative of good pleasure in God. Therefore to wish 'peace on earth and good will to men' is to wish peace to those in whom God is well pleased.

However, the important and excellent point made by our St. Louis contemporary is the following. After adding still stronger testimony to the now commonly accepted opinion that the sigma ought to close the disputed text, Mr. Preuss continues: "But 'eudokia' does not signify 'good will' in the sense in which this phrase is generally understood and in which it is taken by our esteemed contemporary at the end of its above quoted note. It means good pleasure' (beneplacitum) and refers not to men, but to God." To prove this he then quotes the Latin text of Joseph Knabenbauer, S.J.—"our latest and best authority"—in his Commentarius in Evangelium secundum Lucam (page 122). We translate: "The phrase, 'en anthropois eudokias' [in hominibus beneplaciti(divini)], shows that men shall no longer be children of wrath, but children of grace, that is to say, children whom God loves, who are pleasing to him, whom God has honored with his good will and grace (Maldonado). For in this sense of the Divine good pleasure is 'eudokia' and also 'bona voluntas' to be taken, as most of the commentators understand these words" (he then refers to more than twenty of the most celebrated commentators); "for 'eudokia,' as they rightly remark, is said of the divine good pleasure, of God's gratuitous good will towards us; compare" (in the Greek text) "Matth. XI, 26; Luke, X, 21; Eph., I, 5 and 9; Phil., II, 13. For, as Jansen remarks, 'eudokia' is never attributed to man with respect to God, but often to God with respect to men."

Whereupon Mr. Preuss resumes: "That is to say, 'eudokia' means good pleasure; it is never applied in Holy Scripture to men with respect to God, but frequently to God with respect to men; and this interpretation of the word in Luke II, 14, is approved by a long series of the very best authorities. Hence, though 'eudokias' is to be preferred to 'eudokia,' the "Northwest Review" is right in saying that the sense of both versions is essentially identical; but it is wrong in adopting the interpretation of good will on the part of men, against which Fr. Knabenbauer expressly warns exegetists and preachers as follows: (we translate from the Latin) 'It is clear that the 'good will' of the Vulgate should be explained of God's benignant will make points continuous. Wherefore great care should be taken not to give a false explanation to the versions commonly found in modern languages: aux hommes de bonne volonte, die guten Willens sind, to men of good will.' (Ibid. pp. 123 and 124.)

"We have entered into this subject so extensively," concludes Mr. Preuss, "not only because the Northwest Review is a journal of high scholarship, in which we seldom find inaccuracies, but also and chiefly for the reason that the error into which it has fallen is, as the warning of Fr. Knabenbauer seems to indicate, almost as common among scholars as we know it to be among our Catholic people."

### FRANCE AND THE VATICAN.

(By the Rt. Rev. A. F. Gasquet, O.S.B.)  
(Continued.)

We may now turn to the situation of the religious orders in France and to the legal status which they possessed since the Concordat and until recent times. It has been frequently asserted that in the agreement made by Napoleon with the Pope the religious Orders were purposely excluded. It is indeed true that by the legislation of 1789 and subsequent years the French congregations were suppressed and also that they are not specially mentioned in the restoration of religion under the Concordat. But it has been shown conclusively by the Comte de Mun (p. 69) that they are really included in the first articles of that treaty between the Pope and the Emperor, which guarantees the "full and free exercise of the Roman Catholic Apostolic religion." How can there be "full and free exercise of the Catholic religion when the regular or religious life is prohibited and excluded? Is not the regular life, perhaps not necessary to the essence of the Catholic faith,

certainly an integral part of its full development? Will anyone be found to deny this? Moreover, the work of the Comte Boulay de la Meurthe in "la negociation du Concordat," makes it certain that the Pope especially desired and strongly urged that the case of the religious orders would be expressly mentioned in the document, and that the First Consul was unwilling to include them, not because they were thought to be prohibited, but precisely because he desired that they should be regarded as purely religious societies, not needing State recognition and depending for their creation and regulation upon "a Brief (of the Sovereign Pontiff) should he deem it expedient." If other proof were wanting that the Concordat in no way contemplated the suppression of the regular orders or their prohibition, we should still have the fact that in spite of the laws of 1789, 1790 and of 1792; in spite of the silence of the Concordat: even in spite of Article XI of the Organic Articles, which were no part of the Concordat, the religious congregations had already appeared in France three or four years before the date of the Concordat. Houses, convents, schools and hospitals had been opened by religious not merely in secret, not merely with the tacit recognition of the government, but with the direct approval and encouragement of the State. "I ask of any man of good faith," writes M. de Mun, "whether in the face of these facts it is possible to pretend that the silence of the Concordat can be interpreted as meaning the suppression of the religious congregations."

From the time of the reconstruction of social order under Napoleon as Consul, for many years, and probably for half a century, it was, however, considered useful for religious congregations to secure the protection of the State by obtaining authorization under some "Ordonnance," or patent, issued by the existing authority. In this way, whether under the Empire, the Monarchy, or the Republic, a large number of religious houses and congregations became known as authorized. Side by side with these, however, there grew up other bodies which did not desire or indeed ask for State recognition. The tendency certainly has been for these latter—the unauthorized bodies—to increase in number, especially since 1877; and in consequence of the uncertainty which followed the Ferry Laws of 1880. It has been suggested, and at least in the British press, it has been frequently asserted as incontrovertible, or what is the same, assumed as self evident, that the existence of the non-authorized religious bodies (which were in 1900 even more numerous than the authorized congregations) was undoubtedly illegal and prohibited by the law of the land. This is a completely wrong view of their position. The laws of 1817 and 1825 required authorization only in the case of bodies which desired to obtain State recognition, in order to secure advantages which come from the possession of the civil personality secured by legal existence. Until the recent law of 1901 the non-authorized congregations, though not recognized by the State, were not in any way illicit or illegal. It is necessary to bear this in mind because it has been the policy of M. Combes to suggest the opposite, and to endeavor to rob the congregations of the sympathy of law-abiding people, by representing them as rebels and law-breakers who did not dare to place themselves in relation with the State.

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"It cannot be too often repeated," says the Comte de Mun, "that until July 1, 1901, the non-recognized congregations were within their rights (in remaining non-authorized); their existence was licit though they could claim no civil personality or advantage as corporations acknowledged by the law.

Authorization then gave to the religious houses that possessed it merely a legal status, and it was M. Waldeck-Rousseau's professed wish by his bill of 1901 to extend to all religious the opportunity to regularize their position. He was anxious—if we may accept his reiterated expressions—whilst making unauthorized congregations henceforth illegal in France, to extend the approval of the State to all religious bodies applying for it, and comply-

ing with certain formal conditions, such as making a general statement of the ends and object of their institutions, and of the extent of their property and means of support.

Better informed, no doubt, as to the real intentions of the party possessing power in France, than those who relied upon the words of M. Waldeck-Rousseau and on his reiterated assertions that the object of his bill was not to destroy the Orders, but to afford them a legal position in the State, some religious bodies found refuge and freedom to serve God in other countries, preferring expatriation—which means so much to the sons of fair France—to those greater evils that might perhaps befall them if they asked for an authorization which they foresaw would certainly be denied them