

# Northwest Review.

"AD MAJOREM DEI GLORIAM."

No. 29

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

VOL. XIV, No. 29

ST. BONIFACE, MANITOBA, TUESDAY, FEBRUARY 7, 1899.

\$2.00 per year.  
Single Copies, 5 cents.

## THE PAROCHIAL CLERGY.

### GENERAL INTENTION FOR FEBRUARY.

Named by the Cardinal Protector and Blessed by the Pope for all Associates.

(The Canadian Messenger of the Sacred Heart.)

In the order of God's Providence the parochial clergy constitute the ordinary channel through which the Faithful receive the infallible teaching and the life-sustaining sacraments of Holy Church. Even where, as in many parts of America, canonically erected parishes are unknown, there is always one priest to whom the care of souls in each town, village or mission is more particularly confided, and that priest is the representative of Jesus the Good Shepherd. All Catholics are aware of this, and yet are there not comparatively few among us who pray regularly for our parish priest?

Now this ought not to be so, if we had the interests of Jesus at heart. For, surely, among all the souls redeemed by His Precious Blood none can be dearer to Him than those whom He himself has appointed to represent Him before the Faithful. Those, then, who really wish to love Jesus—and do we not all at least entertain that wish?—should bestow especial tenderness on the men He loves best. Father Faber puts this thought in his own inimitable words: "Every creature has a worth of its own, with which its Creator has mercifully enriched it. Yet it is more to us to know what his Creator thinks of him than to know what he is worth himself; and it is not so much his own worth, as God's love, which is the measure of the divine appreciation of him. Nevertheless, God's esteem of creatures becomes the creature's real worth, because it raises him to his own height." \* And can anything higher be conceived than God's appreciation of the priests He has chosen to stand in His stead?

That they who thus stand have, without any metaphor but most literally, been chosen by Him is a point that needs little or no development for a Catholic. The Sovereign Pontiff, who is Christ's Vicar on earth, appoints the Bishop of each diocese on the surface of the globe, and the Bishop appoints the parochial clergy. There are but two steps between the parish or mission priest and Our Lord Himself, and those two steps are guaranteed by His permanent governance of His Church. It matters not if the Bishop be the most worthy of his high office or the priest the ablest and best that could be found; the only question is: Is the priest approved and appointed by his Bishop, and is the Bishop recognized by the Successor of St. Peter? All other considerations are of no weight in comparison to this one. To be the duly accredited representative of Christ is the essential point. Apart from the paramount fact that this is Christ's way of salvation as taught in the New Testament, this method of establishing connection with Him is the only reasonable one, the only one that can be verified by a rational animal, that is, a being whose knowledge begins in the senses. All other methods, such as are in vogue outside the Church, are based on purely subjective tests and therefore liable to the grossest delusion.

A non-Catholic clergyman may be a paragon of virtue, a furnace of zeal, a mine of information, a golden-mouthed orator; what are his credentials? Faith comes from hearing; hearing from preaching; but what right has he to preach, if he is not sent by Christ? † He will tell you that he feels he has a mission, he may even point to converted sinners as a proof that his labors have the stamp of divine approval; but what sort of proof are his feelings to one who has never experienced them, who knows how easily religious enthusiasts delude themselves, take their imaginings for realities and serenely propagate the fraud? ‡ And how does he know that these sinners who are supposed to have been converted are not merely men that have changed their lives through motives of health or because they hoped for a purely natural peace of mind? No; for matter-of-fact, sensible men or women who really want to find out the royal road to heaven, there can be no other way than that of visible sign-posts and tangible, duly accredited guides. Other paths may be more welcome to childish vanity, but they end in the wilderness.

Vain, empty impostors, from Wycliffe down, playing on the infantile prejudices of the unthinking mob, have recommended, as a great discovery, the plan of direct communication with the Fount of Grace, as if that was not always open; they have spurned the channels chosen by the Fount; and they and their followers die of thirst close to the rivers of life.

It all amounts, in final analysis, to a hearty and humble acceptance of God's dealings with reasonable men in a world where miraculous intercourse, precisely because it is miraculous, cannot be the ordinary method of continuous revelation. Insist on miraculous intercourse as the beaten path and you soon get lost in a maze of absurdities. That divinely illumined and most sensible of women, St. Teresa, used to say that, out of a hundred so-called private revelations to Catholics whose sanctity non-Catholics have not a dream of, hardly one was ever genuine, the rest were all illusions.

This subordination of God's official representatives is one of those fundamental tenets which Our Blessed Lord inculcated first by His own example and then by teaching. Thirty years out of the thirty-three He spent on earth were devoted to this great example. He, the Eternal Word, was subject to His creatures, Mary and Joseph, and between these two, His real mother and His merely legal father, He chose the latter as the representative of His Eternal Father. From the modern or natural point of view Jesus, being admittedly the worthiest of the three, should have been the ruler of the household, or, if not Jesus, then at least His Mother, who was vastly higher in dignity than Joseph. But Jesus reverses all these earthly views. He elects to be subject to Joseph, although Joseph was far inferior in grace to Mary, who herself was infinitely beneath her Divine Son. "He stood to Jesus visibly in the place of the Eternal Father. He was loved, therefore, in a most peculiar way by the Divine Person whom he thus awfully represented, and also in a most peculiar way by the Second and Third Persons of the Most Holy Trinity, because of that mysterious representation. The human soul of Jesus must have regarded him not only with the tenderest love, but also with deep reverence and an inexplicable submission. Meek and gentle, blameless and loving, as St. Joseph was, it is not possible to think of him without extreme awe, because of that shadow of identity with the Eternal Father which belongs to him and hides him from our sight even while it presents him to our faith." \*

A great example this of respect for authority established by God. After having hidden away ten-elevenths of His short life in the practice of this all important virtue, Jesus could teach it to others with all the persuasiveness of long experience. And so he does over and over again. Though he branded the Pharisees as a race of vipers and held up their hypocrisy to public scorn, yet he preached respect to them as the successors of Moses and therefore the representatives of divine authority. "Upon the chair of Moses have sitted the Scribes and Pharisees; all, therefore, whatsoever they shall say to you, observe and do; but according to their works, do ye not: for they say, and do not." † This injunction of absolute obedience is all the more remarkable as the divine authority of the Scribes and Pharisees was soon to be transferred to the Infant Church. With respect to that Church, Christ's precept is still more explicit. This time it is not a bare command, it is clothed with the penalty of excommunication. "He that heareth you heareth me." ‡ "If he will not hear the Church, let him be to you as the heathen and publican." \*\*\* It requires either the purliness of heresy or the shortsightedness of so-called "higher criticism" not to see that this respect for Church authority is one of the plainest teachings of the New Testament.

Now the parochial clergy, who have received from Jesus Christ, through their Bishops and the Pope, the mission to lead heavenward a portion of the flock confided to Peter, have every right to the respect of their people. The ministry of the priest is as far above all earthly power as the divine is above the human, the eternal above the temporal. Emperors, kings, or their still more influential prototypes in these democratic and plutocratic countries, the multi-millionaires of the day, wield an authority that is as nothing compared to that of the parochial clergy. Doubtless all the powers that be are ordained of God; but the priestly sway is different in kind, not merely in degree; it belongs to the supernatural order, to the category of things eternal. Hence, he that respects his priest thereby respects God. Conversely, he that attacks and insults or even despises and slights him, insults and slights God Himself.

Understood in this way the traditional respect of Catholics for their clergy is eminently reasonable. Our enemies call the power that evokes it priestcraft, but there is really no craft about it at all, it is a plain case of claiming and getting one's due. All illegitimate pseudo-priesthoods have to rely on craft, in other words, human skill and cunning, to hold their usurped power. Hence it happens that there is more priestcraft in a week in the most obscure and erratic of the sects than there has ever been in the Catholic Church from St. Peter's time to the pontificate of Leo XIII. gloriously reigning.

And how easily the typical parish priest wins the respect of his flock! It seems to pursue him in proportion as he, in his humility, shuns it. The immediate representative of Christ before his people and therefore clothed, in the administration of some of the sacraments, with exclusive authority, he nevertheless opens wide, whenever he can, to other approved priests, that most necessary and yet most delicate ministry of the confessional. Knowing how sensitive many of his flock are as to the strict incognito they would like to keep up in the tribunal of penance, he affords them every opportunity to confess to any priest they may prefer. He calls in eloquent preachers even at the risk of being eclipsed by them, because he preaches not himself but Christ crucified and seeks the salvation of souls. His own instructions are practical and singularly well adapted to the different classes of his congregation. His weekly or monthly talks to fathers and mothers of families, to young men and young women, to girls and boys, each class being taken separately, are marvels of experience such as he alone can bring to bear on each set of difficulties, and they are also models of tactful zeal. Sodalties for both sexes, for youth and mature age, he recognizes as his best coadjutors in the Lord's vineyard, as the surest and most enduring reminders of the higher Christian life to which the best members of his parish should aspire. He warmly encourages the safest Catholic benefit associations, temperance organization, charitable societies, such as the St. Vincent de Paul conferences, which visit and wait on the poor as they would on Christ himself, altar societies for enhancing the splendor of divine worship. Avoiding neither rich nor poor, he makes himself all things to all men, visiting those especially who keep away from the Church and edifying all by his evident selflessness and devotion to their eternal interests. Though he may find it harder to deal with his wealthier parishioners, he nerves

### WHY LATIN IS USED BY PHYSICIANS.

"I don't see," said the man leaning on the drug-store counter, "why a doctor don't write his prescriptions in English, instead of in Latin."

The druggist said: "You think, I suppose, that the doctor writes his prescription in Latin, so it can't be read so easily—so the layman can't steal his trade and learn what he is giving him. But that's all wrong. In the first place, Latin is a more exact and concise language than English, and being a dead language does not change, as all living languages do.

"Then again, since a very large part of all the drugs in use are botanical, they have in the pharmacopeia the same names that they have in botany—the scientific names. Two thirds of such drugs haven't any English names, and so couldn't be written in English.

"But suppose a doctor did write a prescription for an uneducated patient. The patient reads it, and then tries to get it filled from memory the second time. Suppose, for instance it calls for iodide of potassium and he gets confused with cyanide of potassium. He could safely take ten grains of the first, but one grain of the second would kill him as dead as a mackerel. That's an exaggerated case, but it will serve as an illustration. Don't you see how the Latin is a protection and a safeguard to the patient? Prescriptions in Latin he can't read and consequently doesn't try to remember.

"Now for a final reason. Latin is a language that is used by scientific men the world over, and no other language is. You can get Latin prescriptions filled all over the world in any country where there is a drug-store. We had a prescription come in here the other day which we had originally, and which had since been stamped by druggists in London, Paris, Berlin, Constantinople, Cairo and Calcutta. What good would an English prescription be in St. Petersburg?"

### TOADY CHOATE.

Philadelphia Cath. Stand. and Times.

A good many of our contemporaries are commenting bitterly on the appointment of Mr. Joseph H. Choate as Ambassador to Great Britain. There is nothing in the matter to be angry about. It is a compliment of a very dubious kind to be conferred on any self-respecting man. After the position to which the servility of such men as Adams, Bayard and Hay had reduced that ambassadorship, no genuine American gentleman could think of accepting it on the condition that he was to uphold his predecessors' traditions. Ambassadors are generally selected for office because of their presumed fitness. The toady is the part which the British Ambassador has now got to play, and Mr. Choate requires no tuition or stage "make-up" in that particular role.

\* Bethlehem, p. 281, (first Baltimore edition.) † Rom. X, 15.