



## Archbishop Langevin at Qu'Appelle.

Eloquent sermon by His Grace. Entertainment at the Industrial School. Farewell to Father Hugonard.

Lebret, Assa. Mar. 13th 1898.

EDITOR NORTHWEST REVIEW:

I enclose a few news items hurriedly written, which I trust will be of general interest to your readers.

yours truly,  
J. J. Smith.

LEBRET.

The solemnity of the feast of the Annunciation was celebrated at the Church of the Sacred Heart on Sunday by Pontifical High Mass. Father Hugonard was celebrant of the mass with Father Perault as deacon and Father Garon as sub-deacon. His Grace, Archbishop Langevin, occupied a throne in the sanctuary. The music for the occasion was furnished by the pupils of the Industrial School in their usual excellent style, assisted by Father Magnan and Messrs. Stack and Lonergan. A special feature of the service was a cornet solo very creditably rendered by Mr. Stack. The sermon was preached by His Grace, the Archbishop, with his accustomed eloquence and enthusiasm. His Grace took for his text "Behold the handmaid of the Lord, be it done unto me according to thy word." He said that the Church celebrated the feast of the Annunciation as the anniversary of the announcement of the Archangel Gabriel to the Blessed Virgin that she was to become the mother of the son of God, and it is also the anniversary of the actual Incarnation of Jesus Christ in answer to the humble submission of the lowly virgin to the will of the Eternal Father. The Annunciation was a mystery of joy and a mystery of glory—a mystery of joy for the people, because it was the beginning of the redemption of the world and a mystery of glory for the Blessed Virgin because by she became the Mother of God. It was fitting in the designs of the Almighty that a woman should be the instrument of man's redemption since a woman was at the source of sin and misfortune in the world. The sin of Eve was a triple one, for it involved the three sins of unbelief, pride and disobedience. As with her, so it was with us, we sinned first by unbelief in doubting the truth as presented to us by those invested with authority to do so, we sinned next by pride in our desire to become wise and powerful in the eyes of men—in our desire to become as "gods, knowing good and evil," and lastly in consequence of these two we sinned by disobedience. The Blessed Virgin, in undoing the work of Eve, was distinguished for the possession of the three virtues of faith, humility and obedience. In her stainless purity, her child-like faith, her supernatural humility and her steadfast obedience Mary was the incarnate model for all womankind. His Grace in conclusion warmly exhorted his hearers to imitate the Blessed Virgin in the noble example she had set the world.

In the afternoon at the vesper service His Grace baptized an Indian adult and his wife into the Catholic faith. In the evening an entertainment was given by the pupils of the Industrial School in welcome to His Grace, Archbishop Langevin, and in farewell to Father Hugonard who leaves on Thursday 24th for his native France. Fr. Hugonard has by his remarkable executive ability and his undying self-sacrifice placed the Qu'Appelle School first among the Industrial Schools of the country. All heartily join in wishing the Rev. Father bon voyage and a safe return to the scene of his labor of charity and love at Qu'Appelle.

## School Reception.

at  
LEBRET, ASSA.

The Public School here was the scene of a very pleasant event on Friday afternoon when His Grace Archbishop Langevin, at the invitation of the teacher and pupils, visited their school.

Upon entering the school His Grace was presented with the following approp-

riately worded address read by Master Harold Seymour:  
To His Grace,  
Most Reverend L.P.A. Langevin,  
Archbishop of St. Boniface,  
Most Beloved Pastor:

We, the pupils of the Lebret Catholic Public School, desire to welcome your Grace to our school and to express our deep feeling of joy and gratification at being so honored by your presence.

It would afford us unbounded pleasure to receive a visit from Our Beloved Archbishop at any time, but more especially at the present time when your Grace is fighting so nobly and so valiantly in defence of the cause of true Christian education. For, as Your Grace has so often stated in word and deed, it is not enough to become scholars, we must become men; it is not enough to become learned, we must become pure and noble and good; it is not enough to satisfy our earthly ambitions, we must prepare for our true home beyond the grave.

Permit us to mention our deep appreciation of Your Grace's noble work and to express further the sincere hope that Your Grace's heroic efforts in the struggle of right against wrong may soon be crowned with success.

In conclusion, let us reiterate the great pleasure it affords us to be so highly honored and permit us to beg Your Grace's paternal blessing.

Your Grace's  
Devoted Children  
of Lebret School.

Recitations were then rendered by Harold Seymour, Mary Goyer, Agnes Barnes, Alex. Goyer, Julia Meehan, and Maggie Barnes. His Grace addressing the pupils expressed himself as highly pleased with the work of both teacher and pupils. He warmly encouraged the latter to pursue their studies with that strength of determination which alone insures success. He said that of all things that conduce to will power the possession of virtue stands pre-eminent. Our Divine Lord and Model, Jesus Christ, was a person of remarkable determination and of course of un sullied sanctity, and therefore the first hero among men. His Grace impressed upon the pupils the necessity of appreciating the efforts of the teacher in their behalf and of making valuable use of every moment of their time.

## Catholics and Socialism.

Catholic Times.

The subject of the attitude which should be adopted by Christians towards Socialism is at present occupying attention not merely in our own columns, but throughout Europe—in France, Germany, Italy and Belgium. It is evident that the question is one which excites a keen interest because it closely affects individuals. All who have any considerable portion of life before them feel that a great social change is, so to speak, in the air, and that it is part of their duty to help in promoting it. Moreover it cannot be denied that the present condition of the world is such as to demand a thorough-going reform. De Lamennais may have seriously erred, but no one can dispute the statement, with which he opens his "Book of the People," that "things are not as they ought to be; that there are too many evils, and the evils are too great; and that this is not the Will of God." That the need of improvement is pressing is proved by the fact that the Socialistic movement has attained such a firm hold on the Continent and is making headway in England, where the instincts of the masses are on the whole so conservative. For such a movement it is not easy to win the sympathies even of the working classes in Great Britain. They usually look askance at projects which propose to modify profoundly the titles to property; they cling tenaciously to traditions; they do not readily cast aside an old system, but patch and repair it, and bear as long as possible with its imperfections. When men whose conservatism is so strong begin to yield to the desire for a social revolution, the conclusion that the existing state of affairs is radically unsatisfactory becomes clear.

In his article in the current issue of the "Month," to which allusion has been made more than once in our columns, Father Joseph Rickaby, S. J., says that "What we seem to want is a thorough

theoretical exploration of the possibilities and probable outcomes of Individualism on the one hand and of Socialism on the other." Some of the difficulties of Socialism he represents as occurring under certain assumed phases of the system; but probably the Socialists would reply that his assumptions are partly or wholly incorrect, and, therefore that the arguments he builds upon them have little real force. Mr. Devas handles the same theme in a long and interesting article which he has contributed to the January issue of the "Dublin Review." One great truth he brings out most effectively, and that is that if the present social system is failing and the preaching of the Socialists is making converts, it is because the economic doctrines of the Church have been neglected by modern States and peoples. Mr. Devas deems all forms of Socialism unacceptable, but he boldly advocates "Christian Democracy." This he puts forward as something positive, intelligible and suited to the times, "Let not others," he observes, "capture the fair title which is our own; let us tell the work-people that the phrase *allex au peuple* is a Papal phrase; let us show that we have listened to it by being foremost in the great and pressing works of social reform, such as the binding of all the working classes into associations; the organization of workmen's insurance and of universal boards of arbitration and conciliation; the removal of married women from factories; the prohibition of boy or girl labour in factories till the age of fifteen; the protection of all work-people in every workshop from excessive toil; international accord, lest the exporters of one country gain the inhuman advantage of a cheapness based on the sweat and blood of driven slaves; multiplication of small and secure owners of property; provision of a decent and secure dwelling for every family; war against the ever-recurring evils of usury, monopoly, and commercial fraud; in some countries, the total reformation of a pernicious drink traffic; in others the stringent enforcement of the Sunday rest; in all fair wages, fair rents, and fair system of taxation." Mr. Devas remarks that this programme is being actively supported by many Catholics in Italy, Belgium, Austria, Germany, France, and America. That is quite true, but many others, it may be said, object to the use of the term Christian Democracy as excluding those who by position and sentiment cannot rightly be described as democrats.

To us it seems that Catholic writers do not make sufficient distinctions in describing the attitude of the Church towards social and economic movements. As a principle the Church condemns as little as possible and allows as much freedom of choice as is compatible with belief in the doctrines which are of Faith. If then Leo XIII. has called Socialism "a pest" it is a definite type of it prevalent mainly on the Continent which passes from the legitimate sphere of economics and politics into the domain of religion and opposes some of the fundamental tenets of Christianity. If there are other kinds of Socialism which do not militate against the doctrines of Christianity and which differ little from schemes put forward under other names, they are, it appears to us, quite as tolerable in the eyes of the Church as aristocracy or democracy. But whilst the Church grants the most perfect liberty where it is just that it should be given, there are certain lines of policy which she recommends—may even be said to dictate. To lift up the lowly, to protect the oppressed and champion their rights, to oppose unjust exactions by the wealthy and the powerful, to secure the necessities of life for all are duties which the Church enjoins and which are embodied in the programmes of Catholic parties. They are duties which have never been over-looked in the course of her history, and it is true to assert that her progress is largely bound up with their championship. Just lately a leading German Protestant, Herr Otto Mittelstadt, published through Hirzel, of Leipzig, a work entitled "Before the Flood," in which he acknowledges with much pain that the two great powers in Germany to-day are the Centre or Catholic party and Social Democracy. Protestantism does not count as an active social force amongst the Germans, but the Catholic Church fearlessly defends the rights of the people, and therefore men recognise that to a large extent the shaping of the future lies in her hands.

## The Lord's Prayer by Booth.

How the Actor Entranced a Coterie of Diplomats in a Hotel in New York City.

From the Kansas City Times.

"I think," said James O'Neill, in his talk about the Booths, "the most thrilling experience I ever passed through was in New York city one time when quite by accident a number of foreign diplomats from Washington, a few American statesmen, some prominent New Yorkers and one or two of us professionals were gathered together in a smoking room of the Fifth Avenue Hotel, when somebody asked Booth, who by the merest chance happened to be there, if he would not repeat the Lord's Prayer for the assemblage. I was sitting not far from the tragedian when he fixed his eyes upon the man who made the request. I think that it was Lord Sackville West, at that time British Minister to the United States, and I shall never forget the peculiarly searching expression that Booth shot out of his dark eyes. They seemed to penetrate the very soul of the man at whom they were directed, and then, as if satisfied, resumed their wonted vacuous density.

"We were all breathless with anxiety, at least I was, for seldom would he ever recite off the stage, but at length he arose, walked to a little cleared space at one end of the room and began a recital that even after all these years makes me thrill through and through. He said 'Our Father' and never before had those two words been clothed with the majesty and reverence with which his look and tone enveloped them. And then he carried us into celestial regions, our spirits seeming to leave our bodies and to follow his behest; he lowered us into depths too dark for Dante's genius to conceive or Dore's pen to portray; the power exerted over us was simply unnatural. His musically resonant tones sounded slowly through the room and as he swayed his lithe body we unconsciously followed his motion. It was something horrible, beautiful, terrible, fascinating—I can not find words in the language to express it. There are none.

"I would not go through the scene again for a thousand worlds, and yet if I had the opportunity I would brave any danger to hear it once more. Do you understand? Those few score words as delivered by Edwin Booth were the most powerful argument for Christianity that I ever heard, and could every being on the face of the globe have heard them there would no longer be atheism. Booth strode out of the room when he finished and a simultaneous sigh of relief arose, while without a word we stole away singly and on tiptoe, and I do not believe that any of us think of that thrilling evening without a shudder. He was a great man, a great man."

## The scientific Basis of Christianity found in the Metaphysical science.

N. Y. Freeman's Journal.

Father Graham recently delivered a lecture in Canton, Ohio, on the "Scientific Basis of Christianity." A correspondent of the Cleveland Universe takes exception to the title of the lecture and thinks it misleading, if not worse. He says:

"It may be 'catchy' and 'loud,' but it lacks truth, and it grates harshly on the Catholic ear. Christianity or the Church has not for its base, science. Its only true base is Christ, on which eternal adamant base rest the twelve apostolic foundation stones, on which the Holy Spirit of God erected the Church, and over which he rules to the end of time. Such is the true base of Christianity, such are its foundation stones, such its Builder. To talk of the scientific basis of Christianity is both unscientific and un-Catholic."

Appeal is made to the Freeman's Journal concerning the correctness and propriety of the title.

By an abuse the word "science" has come of late years to mean in the minds of many physical science exclusively. It is the catch-word of the infidel, the agnostic and the atheist. They have harped on it so vociferously that the word is looked upon by many as the antithesis of faith and Christianity. To the glib and shallow infidel it is the harp of a thousand strings. Its sole value in his eyes is its supposed availability against Christianity and its mysteries, and more especially against the cosmology of Moses. In the infidel sense

of the term, science is a heresy, because it means a denial of everything but matter; it is materialism and denies the existence of spiritual or non-material beings, and believes in nothing but what can be seen, touched, tasted, or smelled. Of course to use the word "science" to imply such a creed is an abuse of the term.

To those who see in the term "science" only this bad sense and who suspect it because of the bad company it has been forced to keep, the title "Scientific Basis of Christianity" has something objectionable in it.

But science is a noble word because it means a noble thing; a thing in no way antagonistic to faith and revealed religion. It is not limited to matter, but extends over the whole domain of being, and includes the intelligible of every order of being. Theology is a science and God is the subject of theology; metaphysics is a science whose subject is being, considered in its essence, and existences in their cause. These are noble sciences, and far above that which treats solely of physical phenomena.

They are not content with phenomena, but go back of them to the cause, to the noumena; they pass the appearances, which strike the senses, and go back to the realities which are apprehended by the intellect alone.

In this view of science we can see nothing improper in the title, "Scientific Basis of Christianity" for a lecture dealing with the ultimate ground on which Christianity rests. This basis is the supreme, infinite, perfect, necessary Being whose existence must be brought home to the mind by reason, taking its data from the domain of metaphysics. This Being is the cause of all things in the ontological order, and the basis of all things in the intellectual order. What cannot be traced to him has no real, positive existence.

It is true to say that Christianity rests on revelations and on miracles, but what do revelation and miracles rest on, for they are not the ultimate ground of faith? They rest on the veracity and supreme power of God. This veracity and power are attributes of the perfect and necessary being only; and here we are back into metaphysics again. Start where we may in the series of causes and effects we must rest ultimately on the absolute and necessary Being or we have no standing. It is this that makes metaphysics and theology the highest and noblest of all the sciences, and most worthy of the intellect's highest powers as a rational being. It is true then and proper to say that Christianity rests on a scientific basis, because its basis is supplied by science of the highest order.

But why need we go back beyond revelation? For the very simple reason that we must believe in the existence of a revealer before we can believe in a revelation, for without the former the latter cannot be. It is the same with miracles; we must believe in an intelligent power superior to nature before we can believe miracles to be possible.

It is this fact that gives miracles their proving power. We do believe, on metaphysical grounds, that this supreme, intelligent power exists and we say, therefore, miracles are possible and exist. It would be to invert the cone of reasoning to say miracles exist, therefore a supreme, intelligent power exists; for until you know that the supreme, intelligent power exists you cannot logically say that a miracle is possible, and cannot, consequently, say that it exists. Until a cause superior to nature is recognized we must attribute all that are called miracles to nature and when so attributed they are no longer miracles; they prove nothing.

We know not the subject matter of the lecture referred to, but we can imagine a lecture dealing with the ultimate grounds of faith, which could be truly and properly entitled, "The Scientific Basis of Christianity." The truth and propriety of the title depend entirely on the subject matter of the lecture and the manner in which it is treated.

The best treatment of this subject, the most scientific, we have ever seen is the treatise of Father Pietro Rossi entitled "Principii di Filosofia Sopranaturale." In this most scientific treatise the author shows the scientific basis of Christianity to rest on God and on the teleological end of the universe.