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CURRENT COMMENT

In our editorial reproduction of the speeches of His Grace the Archbishop of Montreal and His Excellency the Apostolic Delegate, which we earnestly commend to our reader's perusal, we call attention to the mutilated condition in which the first report reached this city by telegraph. That mutilation occurs at the end of the despatch which we reprinted from the Telegram in our last issue. The last sentence of that despatch read as follows: "I, too, sincerely desire its (Canada's) prosperity and development in justice and concord, without which all real progress is impossible." We now find, from the "Semaine Religieuse de Montreal," that this sentence is cut off just before its most important part, and, in order to disguise the mutilation, the second word of this sentence, viz., 'too,' is flanked by two commas, which, although they make the word meaningless, yet prevent it from announcing, as it does in the original, its natural complement. The mutilation will be more apparent if we reprint, as we do here, the entire sentence as it ought to be translated. "I desire too sincerely its prosperity and development in justice and concord, without which all real progress is impossible. TO RETREAT IN THE FACE OF INSULTS AND SLANDERS." These last words, which we print in capitals, contain the very pith and marrow of that sentence, but as that pith and marrow inflicted a stinging and richly deserved rebuke, the Montreal correspondent suppressed it and thus emasculated the entire declaration, while all the while pretending to give it in its entirety. By exposing this shameless fraud we hope to induce the honest editors of our daily papers to discipline their Montreal correspondents into a decent regard for the truth. Silence were better than garbling and mutilating so important a declaration. If they cannot be honest and fair, let them keep up the time-honored conspiracy of silence.

One lie, to be plausible, generally entails several others. This was the case for that Montreal correspondent. Having introduced his quotation with the words, "Mgr. Sbarretti, according to the official report, said in reply," he was bound to give that report in full, especially as he credited it to "La Semaine Religieuse." But, having once suppressed the sting of one sentence, he had to cut off two more. The effect was to make that telegraphic message a weak and colorless defence, whereas in reality the termination of Mgr. Sbarretti's speech imparts to all that goes before its manly and vigorous character. Here are the two concluding sentences, suppressed by that correspondent. "I trust, therefore, that the political passions that broke loose will soon die away, and that the Canadian nation will resume its powerful and undisturbed flight towards the glorious destinies reserved for it by Providence. Anyhow, the sole ambition of us all, apostolic delegate, bishops and priests—history will proclaim it—is to spend ourselves with courageous generosity for the realization of that radiant hope of pacific progress."

To mutilate the Delegate's reply was bad enough, but to minimize it by a brief and inadequate summary Archbishop Bruchesi's pointed address was almost worse. His Grace the Archbishop of Montreal, speaking for and in the presence of His Grace the Archbishop of St. Boniface, represented vividly the true feelings of Catholics east and west, and it was his indignant protestation against slanderous attacks on the Delegate Apostolic that suggested and evoked the latter's crushing reply. Therefore, when that Montreal correspondent merely reported that "Archbishop Bruchesi, in an address to the Papal Delegate protested against the criticism to which the representative of the Pope had been subjected for his course in the Northwest school

question, and expressed the approval and sympathy of the Roman Catholic prelates and clergy," he gave to a most spirited and earnest address and reply the milk and water aspect of what he was pleased to call "significant and interesting remarks." This is like calling a bombshell exploded in an enemy's camp "a pretty firecracker." There is no denying, however, that this garbler and falsifier showed consummate skill and succeeded in producing the false impression he had in view. Hence the necessity of letting our readers into the secrets of his little game.

After such an exhibition of unfairness on the part of the trusted purveyors of general news one may well hesitate to publish as at all authentic any Catholic news that come to us through such channels. This reflection gave us pause when we read in the Montreal Star of May 11, a summary of the Holy Father's latest encyclical letter, with extracts therefrom. But on further consideration that in this case there are no political passions aroused and that the "Star" values its reputation for accuracy above the prejudices of the vulgar, we determined to give our readers the benefit of this early sketch of a weighty document, pending the publication of its complete text. A special despatch from Washington, D.C., to the "Star," dated May 11, reports that this encyclical has just reached the Apostolic Delegation to the United States, and will soon be translated and sent throughout the country. According to information received from the Delegation, this latest encyclical of Pius X. is especially important since it speaks authoritatively on subjects which are now harassing the American secular as well as religious world. The Pope speaks in positive terms on the vital importance of moral teachings for young and old, and of the influence of religious instruction on the nation as well as the individual. He makes a general review of the deplorable condition of the world at the present time, and suggests the remedy lies in knowing more clearly and following more docilely the teachings of Christianity.

"There are to-day," says the Pope, "vast numbers continually being recruited by fresh accessions, who are utterly ignorant of the truths of religion or who at most possess only such knowledge of God and of the Christian faith as to lead the lives of idolaters. In consequence of this ignorance they regard it as no crime to cherish hatred against their neighbor, to enter into the most unjust contracts, to promote the most unjust speculation, to endeavor to possess themselves of the property of others by enormous usury, and to commit other iniquities not less reprehensible.

Evil Thoughts Deplored

"Furthermore, they seem unaware that the law of Christ not only forbids immoral actions, but condemns immoral thoughts and immoral desires. Even when they are restrained from abandoning themselves to sensual pleasures, they, without any scruple, feed themselves on evil thoughts, multiplying sins beyond the hairs of the head. We deem it necessary to repeat that such persons are found not only among the poorer classes, but in the highest walk of life, and even among those puffed up with knowledge, who relying upon a vain erudition, think they are at liberty to turn religion into ridicule."

The preaching of "topical" sermons among the Catholic clergy receives severe arraignment and the writing of controversial books and of learned treatises is not encouraged. Of this the Pope says:

"We are aware that the office of catechist is not much sought after. As a rule it is deemed of little account, as it does not lend itself easily to the winning of applause.

"But this, in our opinion, is an estimate born of vanity and not of truth. We are quite willing to admit the merits of those pulpit orators who, out of genuine zeal for the glory of God, devote themselves to the defence and maintenance of the faith, or to eulogizing the heroes of Christianity. But their labor presupposes labor of an-

other kind—that of the catechist. Where the latter is wanting, the foundations are wanting, and they labor in vain who build. Too often it happens that ornate sermons, which win the applause of crowded congregations, serve only to tickle the ears and fail utterly to touch the heart.

"The same may be said of those priests who devote much time and labor in writing books to illustrate the truths of religion. They are worthy of commendation for their activity. But how many read these books or derive from them fruit that corresponds in any degree to the toil and wishes of those who wrote them? Whereas, the teaching of the catechism, when performed as it should be, never fails to be of profit to those who listen to it."

Rules for Shepherds of Souls

The encyclical closes by laying down rules for the shepherds of souls, all of which are made mandatory. They are to preach the catechism (Christian doctrine) every Sunday and feast day throughout the year. This instruction, which must be on the text of the Catechism, must last at least an hour.

The younger members of each congregation must be instructed at stated intervals, and special rules are laid down for Lent and Advent.

The Confraternity of the Christian doctrine must be canonically established in every parish, and when priests are few the better informed of the laity must aid in the work.

All colleges, universities and seminaries must have classes established to expound the truth of religion and students in these institutions must aid in teaching those who attend public schools.

The Pope makes an eloquent plea for moral teaching in the schools. He ends by bestowing his apostolic benediction on all who follow his words.

The encyclical is dated from Rome, April 15, 1905.

From the Pope of Rome to a Presbyterian sermon seems rather a far cry; but the Rev. C. W. Gordon's recent exposure of immorality in high places here is quite in line with the solemn warnings of the Father of Christendom. This leading Presbyterian preacher, better known to the outside world as "Ralph Connor," author of "The Man from Glenarry," "The Prospector," and other famous religious novels, is not afraid to probe the festering sore of fashionable vice, while his literary skill enables him to do so with more telling effect than those who can only storm and rant. The present state of what is specifically called "Society" in Protestant Winnipeg may well startle a pure-minded man, and make him exclaim, as Mr. Gordon does:

Is it not time that we did something to separate the clean from the unclean? Is the time not come, or must we go a little farther and sacrifice some more of our homes and lives? Or, again, is the time come when wives will remain pure and keep their hearts for their husbands, and their love for their family? Yet again, is the time come when some will differentiate among those who constitute society and refuse to associate with those who have pandered to the lustfulness of vice, and the most depraved of the human heart who sacrifice on the burning altars of their own lusts the purity and safety of young men and women?

Surely we have gone far enough. I am hoping the day is coming when there will be a sufficient number of our society leaders who will say 'We will not have any woman in our home as our friend who is not on equal terms with us, whose heart is not pure, and whose life is not spotless, and absolutely without taint.' When we have five or six or a dozen women who will say this, those who constitute a danger to our society will have to go to their own set, and depart to their own places.

So Mr. Gordon distinctly implies that there are not five society women in Winnipeg who have the courage to exclude from their homes a woman publicly known to be an adulteress! This is as bad as the Cities of the Plain, which would not have been destroyed, had ten

righteous been found within their walls. And this preacher knows whereof he speaks, for, although he values his own soul too highly to risk it in that gilded sink of iniquity, he is in touch with those who know all the open secrets of Society." Hence the vehemence with which he concludes:—

If I had stronger words to use, I should attach them deliberately to the names of women in this city, who rank, as we say, in the first sets of our social life. I will attach this blame to them. They are responsible, not our slums, saloons and brothels. Those women, those so-called respectable ladies, are responsible for the decay of virtue and the alarming growth of lust in our fair city.

We have no hesitation in affirming that, in the history of Winnipeg, this is the first time a Protestant minister has made a practical, thoroughly reasonable attack on the vices of fashionable society. We might almost say it was the first time we had ever seen the daily papers print a Protestant sermon that was worth reading. It has undoubtedly awakened the consciences of many, it will do some good; but unfortunately it does not go to the root of the evil, which is the absence of all safeguards to purity in school, college and university. When children of both sexes are brought up, or rather allowed to grow, promiscuously together, when there is no question of a chaperon till there is nothing left to protect, what wonder that married life should not strengthen the habits of virtue that never existed. God bless Mr. Gordon for reminding the girls that they, too, have consciences, that they are to blame if they allow young men to spend on them sums which they know they cannot afford. To read most of what passes current for literature, one would really think that the fair sex was always and must be blameless. Our Catholic girls know better, because they examine their consciences and confess their sins, and therefore do not dwell in a factitious atmosphere of silly adulation. But, fortunately, Mr. C. W. Gordon's strictures do not apply to the Catholic women of this city. If there are unfortunately a few who, belonging to the smart set, strive to disbelieve the reputation bestowed by the general voice on their guests, they themselves, at least, give no continuous scandal, else they could not fulfil their Easter duty, and would soon cease to be ranked as Catholics.

The Rev. C. W. Gordon's psychological analysis of the dangers of over indulgence in intoxicants shows that he is quite capable of striking at the root of the vices he condemns, were he not handicapped by Protestant tradition condemning the only absolute safeguards of purity, the confessional at all ages, and parental or tutorial surveillance during youth. In referring to the question of intoxicants, Mr. Gordon said he was not going to take the position that the use of intoxicants at table was wrong. He wanted to carry with him for a few minutes the judgment of men who were not total abstainers. He blamed the women of the home who provided the entertainment, and whose word was law, and ought to be the law in the home. "When such things as this occur," he said, "it is time for us to consider whether there should be a somewhat closer drawing of the lines of sobriety and self-denial and self-control. A young girl goes to a dinner party. She is the only unmarried woman in the room. There is a large company assembled. The first thing offered her is a glass of liquor. She does not know what to do. She refuses to take it. The hostess almost scornfully, almost patronisingly says 'It will do you good, it is an appetiser.' A friend beside her says, 'don't touch it, it is absinthe.' At that dinner there are nine wines offered, ending with strong liquors. The result was most of the men and most of the women were exceedingly elevated, and just in the mood and temper to indulge in words of lustfulness and vicious thoughts. It is not the drink alone; it is the lack of self-control that follows the use of it, the laying down of those barriers that stunts growing virtue in a woman's

heart. I defy a woman who indulges herself in the use of liquors, to preserve her modesty unbroken, or her virtue unstained in this city, and in this society. The blame must rest where it ought to rest, and let us get done with blaming the young and old men in this city. Let us put it where it belongs—upon the mothers and hostesses who provide these things for their guests. I want to ask reasonable men is that going too far? I ask this of those who take their glass at table? Considering our mixed society, and among them you have many who cannot bear the temptation, is it too much to ask there should be an absence of the things that tempt and lead to the dangerousness of vice?"

Clerical News

Rev. Father Paille, O.M.I., secretary to the Bishop of Saskatchewan, is spending a few weeks in the city, at St. Mary's Presbytery, to look after Catholic immigrants destined for the district tributary to Prince Albert. Rev. J. C. Sinnett, who has been officially charged by His Lordship Bishop Pascal, O.M.I., with locating immigrants in the Saskatchewan country, has requested Father Paille to facilitate his work by seeing the immigrants on their arrival here and directing them to places where homesteads are still open.

Rev. Herman Freuchen of Sacred Heart Cathedral, Davenport, Iowa, received word last week of the death of his sister, Sister Josephine, in Hertogenbosch, Holland. Father Freuchen's parents celebrated their golden wedding last June and he was at the family home in Holland to assist in the celebration. There were eight children in the family, four of whom are priests, while the four sisters became nuns. The sisters are now all dead. Three of the priests, Rev. Herman, Rev. Harry and Rev. Charles, are employed in the ministry in the United States, while Rev. Louis Freuchen is in Holland.

Cardinal Gibbons will accompany President Roosevelt to Wilkesbarre, Pa. when he goes thither to address the mine workers in August. The Cardinal is expected to make an address.

Rev. Father Dozois, late Provincial of the Quebec Oblates, and elected last year Assistant to the General Superior now in Liege, Belgium, arrived here last Monday and was eagerly welcomed by his brethren of St. Mary's at dinner on Tuesday. He comes out as official Visitor of the Oblate vicariates of Saskatchewan, St. Albert and British Columbia. He is, we believe, the first Canadian to be appointed to so responsible a position in his order.

Rev. Brother Paquin, S.J., arrived last Tuesday at St. Boniface College from Sudbury, Ont., whither Rev. Brother Alexius Dugas, S.J., goes to take his place. They exchange culinary spheres.

Our announcement last week which has been reproduced in the daily press, that Mgr. John Canon Vaughan has become a recruit of the Carthusians, the strictest of all religious Orders has caused a good deal of surprise in London, where the Canon was well known not only for ability, but also for activity as a preacher and worker. But, Mgr. Vaughan is a man of very profound faith and feels that in joining an Order where so many opportunities are given for prayer and self-mortification he is "choosing the better part."—Catholic Times, April 28.

ON THE WAY

If the Catholic Church has not yet converted the Protestants of the United States, it has at least won them over to an observance of the seasons of the Church's sorrows and joys. Advent, Christmas, Lent and Easter are now recognized quite generally by our separated brethren of the Protestant sects.—Sacred Heart Review.