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Senate R. Room.

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CURRENT COMMENT

The "Catholic Fortnightly Review" has a rather neat way of putting things, as witness the following from its issue of July 15:

"A gentle confrere writes to ask whether we, with La Verite of Quebec, the Northwest Review, the Casket, and a few other newspapers, have formed a society of mutual admiration."

"A man of genius or any kind of superiority," says the Autocrat of the Breakfast Table, "is not debarred from admiring the same quality in another, nor the other from returning his admiration. They may even associate together and continue to think highly of each other." And if they happen to be editors, why should they not take special delight in quoting each other?

It is an outrage, of course, that Mr. Enquiring Confrere has not been asked to join our mutual admiration society. But we are rather exclusive, you know; and besides, his own journal so rarely contains anything worth quoting."

What "The Tablet," of July 1, says in the extract quoted below, shows how our co-religionists in England have an influence out of all proportion with their numbers.

"Two hundred women-writers met as comrades at dinner on Monday evening [at London]; and three of their number were down on the programme for speeches—Mrs. Meynell (who presided over the pretty banquet, made gay with flowers and musical with the warble of feminine voices), Mrs. Katherine Tynan Hinkson and Mrs. Craigie. The last note to be suggested by such a festival is a polemical one. Yet the fact that the three spokeswomen of the women writers happen all to be Catholics is something more than a lucky fluke. It represents the very generally predominating activities of Catholic women in nearly all the departments of literature and journalism."

Cesare Lombroso, whose disquisitions on the genesis of crime are often more pretentious than convincing, happens, however, to strike the nail on the head when he says in discussing the causes of the present growth of crime in the United States:

"I think I should add, as an additional cause of crime, that stimulus to imitation, the publication by the press of minute details of criminal incidents, reports of the police courts, accompanied by portraits, autographs and biographies of criminals; all of which becomes more harmful when we consider that it is furnished to a community [in the United States] where but twenty two per cent. of the native criminals are illiterate."

On which the Milwaukee "Catholic Citizen" aptly remarks:

Now, if such publication makes some readers active criminals, does it not make a still larger percentage lose their abhorrence of crime, and, as a consequence, something of their moral rectitude?

"Vice is a monster of such frightful mien

That to be hated, needs but to be seen;

But seen too oft, familiar with its face

We first endure, then pity, then embrace."

Parents may wisely consider whether they have not a responsibility in admitting into their households sensational daily papers (and most daily papers are sensational), to be read by their children at an impressionable age.

If our Winnipeg daily papers do not sin as much in this respect as do the yellow journals south of the line, they occasionally speak of suicide as if it were almost a joke. Witness the recent gloating of one of our dailies over the cheating of the hangman by a criminal who committed suicide on the eve of his execution. Surely the com-

mission of a crime against the Creator's inalienable dominion over his creature, a crime that can be excused only by temporary insanity, can never be either clever or brave. Suicide is the acme of stupidity and cowardice.

"I am not a Roman Catholic," says a writer in Everybody's Magazine, discussing the question why the working men do not go to Church, "but I venture the assertion, without fear of successful contradiction, that the Roman Catholic Church is the only Church in the land into which a poor, ragged, friendless man may go and feel that he is welcome. So far as outward appearances go, all are on the same plane in this Church whether prince or pauper. This is one reason why this great Church has such a hold on the masses of the people, for it has always stood for the people against their oppressors." Thus it happens that the Catholic clergy are never troubled by the question, "Why do not the working men go to church?"

The same magazine, in its July number, has a charming 'genre' story of two twin girls who, having more sense than their worldly and ambitious mother, hated balls, parties and all the hollowness of fashionable society. These intelligent young ladies had probably realized what is so patent to the sterner sex—that only one woman in five, to state the case mildly, can stand the pitiless revelations of evening dress. Moreover, these two, being singularly honest, were so painfully aware of their shortcomings that they finally ran away from their luxurious home to lead useful lives as teachers.

On the eve of their last party, the experiences of which determined them never to go to another, Cora, one of the twins, said to her sister, Dora: "I know I shouldn't be such a stick if I didn't have to wear low neck. I am always thinking about those awful collar-bones, and trying to hold my shoulders so as not to make them worse." And Juliet Wilbor Tompkins thus describes their last sacrifice to the Moloch of fashion: "The twins in wrappers, bending over their books, had a certain comeliness. There was even an austere beauty in their wide, high foreheads, their fine, straight dark hair, their serious grey eyes and sensitive mouths, pensive but not without humor and sweetness. But the twins in evening dress, their unwilling hair flower-crowned and bolstered into pompadours, their big boned thinness contrasting with Amelie's plump curves, their elbows betraying the red disks of serious application, were quite another matter, and they knew it. The night of the dance they came downstairs with solemn, dutiful faces, and lifted submissive eyes to their mother for judgment."

Nor does the Pope depend on the ordinary channels to discover whether his orders are carried out. It has just been discovered that one way in which Pius X. obtains information about the doings in the Italian churches and sometimes also in the churches abroad is through the reading of the daily papers, of which an enormous quantity is sent to the Vatican every day from all over the world.

Private secretaries, who understand several languages, cut out the items which the Pope especially desires to see and these are pasted on scrap books and sent to the Papal apartments with a translation if required. Thus the Pope is enabled to find out many things which would never be reported to him in the natural course of events.

Ever since the issuance of the decree reforming church music, Pius X. has been keenly on the lookout for possible violations of the rules laid down by him.

A few weeks ago he ordered his secretaries to send him the newspaper clippings giving the account of church festivals celebrated in many places in Italy and great was his personal astonishment to see that the very music and instruments he had ordered excluded from the churches were still in use in several prominent dioceses.

He sent immediately for the bishops concerned and confronted every one of them with the clippings of newspaper describing the unritual solemnities, warning them to introduce as soon as possible the reforms he had proposed so long ago about church music.

with a divorced Protestant whose husband is still alive. The woman runs away and hides herself in a Catholic hospital near the leper colony in Louisiana. Before starting for that place she writes to him, saying that she cannot, will not marry him, because of the attitude of his Church on the divorce question. Then she adds: "But, dear Harold, you may never know what I suffered in renouncing a love which, in my eyes, is sinless. I do not presume to call in question the position your church takes in this matter. My concern is for your happiness and welfare. I realize that no Catholic is ever really permanently happy in a marriage which is banned by his church. Sooner or later he he wakes from a dream of bliss to a remorseful despair. Shall I entail upon you such unhappiness and sorrow and upon myself the haunting fear that it will inevitably result? Think of what it would be to me, to know that I, who love you so dearly, had become your evil genius! That, through my love, you were condemned to a life of self-reproach and anguish. So, because I love you, I choose rather to suffer in silence and alone, rather than with you in bitterness of heart. Try to see that I have gone out of your life to spare you future sorrow."

Pius X., says one of our American exchanges, is proving to be a practical, democratic Pontiff. His activity does not lie in the same channels as that of his predecessor, Leo XIII. Intellectually, temperamentally and by training, birth and environment, he is eminently practical. He has very definite ideas as to certain reforms and proceeds in a practical way to see that these reforms are carried out. He is taking up those questions which enter into the every day life of the priests, people and parishes. And when Pius X. sets a certain movement on foot, he sees that his ideas are carried into effect.

Some time ago His Holiness issued a letter setting forth certain reforms which he wished carried out in Church music. The reforms were far-reaching and in some places difficult to be carried out. A period of inaction followed. The Pope then made it known that his orders must be obeyed.

Likewise, his regulations regarding the elimination of the ornate sermon and the substitution of the plain, practical sermon that will appeal to the people.

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Even more particular is the Pope in finding out worthy sacred orators and all accounts of sermons preached in Italy which are printed in the daily papers are forwarded to him. He insists that sacred orators shall preach the doctrines of the Church in a way which is intelligible to their hearers and only recently having seen a newspaper that gave the account of a sermon interpolated with many Latin terms from St. Augustine and the Church fathers, he sent for the erudite preacher and advised him to preach and quote texts in his native language only.

Italian bishops are said to have become impressed at the unusual severity recently displayed by Pius X. toward several members of the hierarchy. Since the apostolic visitation was concluded in every diocese of Italy by prelates especially appointed for the purpose, by the Pope, and as the reports of the conditions of each diocese had been examined by Pius X., several Italian bishops have been severely dealt with by the Pope because of alleged neglect or mistakes in their pastoral administration. The archbishops of Montreal and Syracuse in Sicily were suspended by Pius X. from the right of administering holy orders, and an investigation ordered into the affairs of the archdiocese of Florence.

Clerical News

Father Benoit, who will be ordained next Sunday at Prince Albert by His Lordship Bishop Pascal, is destined for the diocese of St. Boniface, and will be here next week.

His Grace the Archbishop of St. Boniface left for Selkirk on Monday. After his episcopal visitation there he went on to Fort Alexander the next day.

Father Mircault takes charge, this week, of St. George de Chateaugay, near Fort Alexander.

Father Deshaies, of Woodridge, Man., was here last Saturday and returned home that day.

Father Charles A. O'Reilly, of Edwardsville, Ill., returned to his parish on Monday last. His brother, Father John A. O'Reilly, of Rock Valley, Ia., remains for a time, on account of serious illness, with his sister, Mrs. Meagher, of Spence Street.

Brother Pilon, O. M. I., of the Rat Portage Industrial School, has spent the last week as a guest of the Fathers of St. Mary's, taking in the exhibition.

Father Joubert, as assistant to Father Perreault, of Fannystelle, is in charge of Starbuck.

Father Blain, S. J., is giving the retreat to the Jesuit Fathers of St. Boniface College, to end on Monday morning next.

Father Billiau, C. SS. R., of Brandon, left on Monday for Ste. Rose du Lac, where he is preaching a ten days' retreat to the Sisters of Our Lady of Missions.

In our last week's report of Father Considine's Silver Jubilee we inadvertently omitted mention of the Bishop's assistants at the High Mass "Coram Pontifice". They were Very Rev. Dean Collins and Rev. E. J. Kenny.

Last Sunday the Right Reverend Augustine F. Schinner was consecrated first bishop of the new diocese of Superior, Wis. The consecration took place in St. John's cathedral, Milwaukee. The consecrating prelate was Monsignor Falconio, Papal Legate to the United States, who was assisted by Bishops Fox, of Green Bay, Eis, of Marquette, Schwebach, of La Crosse, and McGolrick, of Duluth. Most of the priests of the new diocese were present.

The cathedral was crowded with the leading Catholics of Wisconsin.

Augustine F. Schinner was born May 1, 1863, in Milwaukee. He received his preliminary education at the parochial schools, graduating in 1876. Easily first among his classmates in the classics, he early chose the priesthood as his calling, and entered St. Francis' seminary. He graduated from the seminary and was ordained to the priesthood in 1886. His first charge was at Richfield, Washington county, Wisconsin, where he remained about one year, when continued frail health made his resignation imperative. In 1887 Father Schinner became a professor at St. Francis' seminary, and remained there five years, resigning to become secretary and chancellor to Archbishop Katzer. After the latter's death he was Administrator until the appointment of Archbishop Messmer, who made him his vicar-general of the archdiocese, which position he continued to hold until his appointment as Bishop of Superior.

The New York "Catholic News" of July 15 reports that two Jesuit missionaries, Fathers P. J. Mulconry and Thos. McKeogh, ended their ten months' mission work the preceding week. During these ten months of preaching from the Atlantic to the Pacific coast they heard 22,733 confessions, gave 28,217 Holy Communions, prepared 148 Catholic adults for First Communion and baptized 101 adults.

FUNERAL OF CHARLES MAILHOT

On Friday morning, July 20, at West Selkirk, took place the funeral of Charles Mailhot, whose edifying death we chronicled last week.

The church was thronged with people from different parts of Manitoba to honor the memory of a young man who was highly esteemed by all who came in contact with him.

The Requiem High Mass was sung by the Very Reverend Vicar General, assisted by Rev. Dr. Trudel and Rev. Father Belanger, of Selkirk. Besides Mr. and Mrs. Mailhot and Louis Mailhot, the deceased's brother, there were also present Rev. Father Dugas, S. J., rector of St. Boniface College; Rev. Father Veilleux, S. J.; Rev. Father de Mangeleere, S. J.; Rev. Father Messier, S. J.; Mrs. Irwin, the two Misses Irwin, Dr. Lambert, Dr. Young and son, and I. Lavole. The manager of the Imperial Bank of Canada, Mr. Leslie, in which the deceased was employed, attended the funeral, together with many friends of the Bank of Hochelaga. The organ was played by the Rev. Father de Mangeleere of St. Boniface College, who was the deceased's music teacher while in the college. The choir under the leadership of Mr. Potvin, sang very impressively. The pall bearers were Messrs. Aubin, Beaupre, Goyette, Laurendeau, Lemay and Mondor. The funeral was conducted by Messrs. P. Coutu and Moody.

Marks of sympathy were numerous. The following spiritual flowers were offered: Mrs. Prendergast, four masses; staff of Hochelaga Bank, twenty-two masses. Flowers—Dr. Young, superintendent of Selkirk asylum, heart; staff of Imperial Bank, crown; the Misses Irwin, cross; Mr. and Mrs. Wilson Bell, garland; C. C. Stuart, cross; St. Boniface young friends, very large crown; O'Reilly family, garland; J. W. Jones family, cushion; Mr. and Mrs. Vaughan, garland; Kennedy family of Winnipeg, cross; Mrs. Doupe, garland; Harry Young, cross; Mr. Brandow, sickle; attendants of Selkirk asylum, crown; Mr. and Mrs. Gemmel, crown; Mrs. Taylor and daughters, bouquet; Miss Carse, bouquet; Charles McFadden, garland; H. Moody, garland; Mr. and Mrs. Rogers, flowers. His grace, Mgr. Langevin, and Rev. Father Blain; Mr. Trudel, of Regina, brother of the deceased's mother; Mme. Major, of Papineauville, Quebec; Dr. O. W. Grain, of Selkirk; H. B. Cumming, of Brandon, and Mrs. Irving, sent letters of sympathy to the bereaved family.

Last Saturday morning Rev. J. Dugas, S. J., sang a Requiem Mass in the chapel of St. Boniface College, at which were present the Fathers of the College and the fellow students of the deceased.