

Northwest Review.



THE ONLY CATHOLIC WEEKLY PUBLISHED IN ENGLISH BETWEEN LONDON (ONTARIO) AND THE PACIFIC COAST

VOL. XXI, No. 41.

WINNIPEG, SATURDAY, JULY 22, 1905

\$2.00 per year
\$1.00 if paid in advance
Single Copies 5 cents

CURRENT COMMENT

We publish this week, together with one of the Rev. Charles C. Starbuck's learned articles, a prefatory corrective by the editor of the Sacred Heart Review. The latter warns his readers that the Protestant theologian's "estimate of the facts of history, especially those of the great rebellion called the Reformation of the sixteenth century, must be colored more or less by his religious leanings and convictions," and then he proceeds to prove this unconscious bias by several examples. The fact is that, however fair Mr. Starbuck intends to be, he cannot get over the unfortunate position in which he still remains: he does not belong to the great family of Catholic Christians and therefore can never really and thoroughly grasp the history of that family. When we reprint his articles, as we often do, it is because they contain excellent answers to current Protestant misunderstandings or misrepresentations, not because we consider them entirely satisfactory.

One of the Rev. Mr. Starbuck's hobbies is to institute approximate equations between Protestantism and Catholicism. As he has no practical experience of the latter but only hearsay and book knowledge, his calculations are sometimes very far astray. Some four months ago he wrote an article on the lack of accuracy in stating the position and numbers of other than our own (see Northwest Review, April 8, p. 6.) He gave as an instance the statement of a Catholic paper that fifty out of the eighty million Americans never enter a church, whereas the accurate statement would have been that those fifty millions are non-communicants. But, in most Protestant bodies, very many non-communicants attend church pretty regularly, and adhere more or less, outwardly at least, to some sect or other. Had we been in quest of a comparison similar to that which Mr. Starbuck makes, we should probably have said that in Protestant bodies, church membership bears somewhat the same relation to non-communicant attendance as practical Catholics bear to nominal Catholics, understanding by the former those who attend Mass regularly and communicate at least once a year and by the latter, those who, while calling themselves Catholics, seldom or never go to church and never comply with their Easter duty. Now, excepting France and Portugal, there is no country in the world where nominal Catholics are more than two or three times as numerous as practical Catholics. Yet the Rev. Mr. Starbuck ventures to say: "It must be remembered that in Protestant bodies which are specifically termed 'evangelical', church membership bears very much the same relation to non-communicant attendance that among Catholics the monastic bears to the secular life. As we know, the technical term for both is the same, 'a profession of religion'." Technically, as far as mere words go, Mr. Starbuck may be right. The word 'relation' need not necessarily mean numerical proportion, although that is the meaning which the context gives it. Evangelical communicants 'profess religion', so do all members of Catholic religious orders. But what a bridgeless gulf yawns between the two categories of human beings when we examine into their numerical proportion and the practical results of their profession of religion! As to numerical proportion, about one in five hundred Catholics the world over embraces the monastic or religious life. In this diocese of St. Boniface about one in one hundred and fifty Catholics is a member of a religious order; in many other dioceses about one in two thousand. How does this compare with Protestant communicants, who, according to the Rev. C. C. Starbuck himself, are never less than one in four of nominal Protestants? Then, as to the practical results of 'a profession of religion,' what a difference be-

tween the total and permanent renunciation of all private ownership, all home life, all self-will, which the religious life implies, and the mere outward service which a Protestant profession of religion requires? In the one case there is a lifelong renunciation the completeness of which those only who have made it can understand; in the other there is no severing of family ties, no bidding an eternal farewell to the most legitimate and natural ambitions and pleasures, nothing but a more pronounced lip-service and a devotional manifestation of self-will. And yet Mr. Starbuck discovers an analogy between two conditions in which the divergences both as to numbers and as to deeds are vastly greater than the resemblances. This example proves once more how inadequate is the presentation of Catholic facts when made with the best intentions by a singularly fair-minded Protestant. What, then, are we to think of the wisdom of Catholics who buy any and every Protestant historical work that is offered to them by importunate book agents? Very few Protestant historians are as fair as the Rev. C. C. Starbuck; most of them cater to Protestant prejudice and systematically misrepresent all the facts of history in which Catholics are concerned.

All Winnipeggers have heard of Mrs. Sanford, the Government agent who annually imports servant girls from the British Isles. When she was in Glasgow this spring several prominent Scotch Catholics complained that she did not select any Catholic girls. She replied that, since it is to the Protestant provinces of Canada, particularly Manitoba, she is at present promoting immigration, it would not suit Catholic girls to be sent to such districts, where they would be remote from Catholic churches or Catholic clergy. From this answer of Mrs. Sanford's people in the old country naturally conclude that there are hardly any Catholic churches or priests in Manitoba. It is therefore our duty to inform them that there are no less than five Catholic churches in Winnipeg and that there will soon be seven, besides the cathedral of St. Boniface (which is only a mile and a half from the centre of Winnipeg) and half a dozen chapels where Mass can be heard. There is no large town in Manitoba without its Catholic church. This province contains forty Catholic churches with resident priests. The Catholics of Manitoba are at least one fifth of the entire population. The archdiocese of St. Boniface, which extends from the 91st to the 109th degree of west longitude and comprises, besides the Province of Manitoba, the most westerly portion of Ontario and a great part of Assiniboia (soon to be called the province of Saskatchewan), now numbers 175 priests and nearly 70 churches with resident priests. Consequently, Catholic servant girls can very easily select places that are visited by a priest or have one or more resident priests; for instance, in Manitoba, they could choose Winnipeg, Brandon, Portage la Prairie, Selkirk, Gretna, Morden, Oak Lake, Manitou, Killarney and Deloraine. There are a great many other places with resident priests; but we mention these few because they are the places, most likely to desire servant girls from Great Britain and Ireland. There are, no doubt, some country districts in Manitoba where the Catholics are so few and far between that they are seldom visited by a priest; but such remote places are not likely to contract with Mrs. Sanford beforehand, and at any rate the places we have mentioned, especially the first four, offer an excellent opening for Catholic domestics, in as much as these four towns contain about one-third of the entire population of Manitoba and fully three quarters of all the people who are in a position to employ first-class servants. Now in and around these four towns there are at least thirty resident priests who can speak English. What, then, becomes of Mrs. Sanford's excuse for not hiring Catholic girls? Winnipeg alone would welcome one hundred Catholic servant girls every year.

The violence of the wind which wrought such havoc in James street, Winnipeg, at midnight between the 14th and 15th inst., has been greatly exaggerated, probably on account of the four persons killed by the falling wall of a burnt out building. The daily papers spoke of a "hurricane", "a storm of almost cyclonic force"; but the wind-gauge tells a much less lurid story. Up till nearly midnight the velocity of the wind was only 22 miles an hour; at midnight it suddenly sprung up to 58 miles an hour, keeping up this velocity for one hour; the wind then abated, the register showing 32 miles an hour between one and two o'clock; finally from two to eight o'clock the wind dropped to 22 miles an hour. The greatest velocity registered by an anemometer was 58 miles an hour. According to the scale used by the U. S. weather bureau, this velocity falls short of what is technically called a storm: wind blowing from 40 to 59 miles an hour is called a gale; it begins to be called a storm only when it blows from 60 to 79 miles an hour; from 80 onward it becomes a hurricane; The Beaufort scale, which is the one usually employed at sea, gives the following names with corresponding miles per hour: moderate gale, 40; fresh gale, 48; strong gale, 56; whole gale, 65; storm, 75; hurricane, 90. Thus, even by the less exacting weather bureau scale, the wind of last Saturday was only a gale, not a storm, still less a cyclone or a hurricane. In endeavoring to excuse the civic authorities for having left the Hoover Block walls standing for months after fire had destroyed their supports some papers have exaggerated the violence of that gale and have thereby slandered our Manitoba climate. We agree with the Tribune that last Saturday's so-called storm was one of the worst that has visited Winnipeg; but, after all, it was only a "strong gale", not even a "whole gale," and that is what every country may expect occasionally. What is distinctly false is the plea that the violence of the gale was sufficient to exonerate the civic authorities from blame for leaving those burnt walls unsupported. The Tribune is right when it says: "It is certain that when fire burns all the strength out of a building the civic authorities should at once compel the owner to build up the ruin or pull it down." It is a wonder the Scott walls did not go likewise; they are a standing menace to the neighborhood and to passers by.

Although experienced meteorologists place little faith in weather forecasts several days or weeks ahead, still they are accustomed to rely with well merited confidence on the weather probabilities for the coming twenty-four hours. But even this short forecast utterly failed to warn us of the gale of last Saturday. The "probabilities" of Friday did not even announce "local thunderstorms". So the fatal blast of wind burst with its avalanche of falling walls on the doomed inmates of the house next to the Hoover Block—like a bolt from the blue. How very little the wise weather prophets know after all these years of observation and tentative hypotheses!

We direct particular attention to our careful and extended report of Father Considine's Silver Jubilee at Minto, N. D. Several of the speeches made at the banquet have a keen historical interest for all the Catholic dwellers in the Red River valley, and it will be seen that our pioneer Canadian missionaries are not forgotten by their successors south of the line. Moreover, our verbatim report of Bishop Shanley's admirable sermon may well serve as a model of that clear exposition of Catholic doctrine which the Holy Father so earnestly recommends.

Clerical News

His Grace the Archbishop of St. Boniface conferred the Holy Order of priesthood, last Sunday morning in the chapel of the Grey Nun Mother House, on Fathers Geritsma and Janssen, who had lately received the subdiaconate and the diaconate. Father Perisset, a par-

ticular friend of these two Dutch priests, preached at vespers in the Cathedral.

Last week Father St. Amant was suddenly called to Port Neuf, Que., to the bedside of his dying father, eighty years of age. Father Perisset has come from Wauchope, Assa., to supply during his absence.

Rev. Father Graire returned from France last Monday in charge of some forty French settlers chiefly from the neighborhood of Lyons.

Next Sunday morning, the 23rd inst., at 8 o'clock, in the chapel of St. Mary's Academy, Rev. Joseph Poitras will be ordained priest by His Grace the Archbishop of St. Boniface. As a boy of seven years, the little Joseph used to serve Mass at the Academy and later on the kind Sisters helped him greatly in securing a thorough classical education at St. Boniface College, where his progress and success were remarkable. It was, therefore, only right that the Sisters of the Holy Name should witness, in their own chapel, the ordination of their protegee. Mr. Charles Poitras, father of the young clergyman, has been for many years carpenter and caretaker of the Academy. Two of Mrs. Poitras' sisters, aunts of Father Joseph, have come from the Province of Quebec to be present at their nephew's ordination.

Father Considine, of Minto, N. D., whose silver jubilee is reported in this issue, has since received a most beautiful ostensorium imported from France, which must have cost at least \$120. The good Father does not know who sent it, but he suspects an exalted personage in the diocese of Fargo. He hardly knows what to do with all the presents he has received.

Early this week most of the Professors of St. Boniface College, returned from a two or three weeks most enjoyable outing on their Aulneau Island in the Lake of the Woods. Three of them rowed, in three days, over a hundred miles to and from Massacre Island, the scene of the massacre by the Sioux Indians in 1736, of Father Aulneau, S. J., young La Verendrye, and their companions. The fathers of St. Boniface College begin their annual retreat on Saturday, the 22nd inst., to end on the morning of the 31st, the feast of St. Ignatius Loyola.

The annual retreat of the secular clergy of the archdiocese of St. Boniface will begin in the College on the evening of the 31st to end on the following Saturday.

† Father Libert, O. M. I., completed last week the annual retreat to the Grey Nuns in their chapel. Father Billiau, C. S. S. R., is now preaching the annual retreat to the Sisters of the Holy Names at St. Mary's Academy, ending next Sunday morning.

His Grace Archbishop Melizan, O. M. I., of Colombo, Ceylon, died at Toulouse on June 27 shortly after his arrival from the east. Mgr. Melizan was born at Marseilles in 1844. He entered the Order of the Oblates of Mary Immaculate at eighteen years of age. On the occasion of his consecration as Bishop titular of Adriana in 1879 a touching episode took place. His mother, who was invalided, lived opposite the church—that of Notre Dame du Mont—at Marseilles. Having been consecrated, he appeared at the door when going through the church, according to the ritual, and gave her his first episcopal benediction, as she sat at the window of her house. The remains of Mgr. Melizan were interred in his native city. Dr. Melizan had been a missionary in the island of Ceylon

since 1868, and he kept last year his silver jubilee as a bishop.

Dom Germain Morin, O. S. B., of the Abbey of Maredsous, well known as a patristic scholar, has received the degree of Doctor of Letters from Oxford University.

Father Garaix, S. J., is now preaching the retreat for the Sisters of Our Lady of Missions at Letellier.

Father O'Dwyer, O. M. I., spent a few days with Father Gendreau, O. M. I., at Kenora, and visited the Jesuit Fathers on Aulneau Island.

The recent death of Monsignor Nugent, the Liverpool Apostle of the Poor, has called forth deserved praise from all the Protestants that witnessed his heroic labors during nearly sixty years, for he had been in Liverpool since 1849 and there celebrated his golden jubilee as a priest in 1896, receiving a real ovation from the citizens assembled in the Town Hall under the presidency of the Earl of Derby. The "Liverpool Daily Post," which devoted five columns to his memory says with fine analysis:

"A great characteristic of his philanthropy was its serenity. As a compound of knowledge of misery and hopefulness of exchanging misery for happiness he may have had equals in the roll of healers of humanity—equals possibly, but no superiors. The scenes he saw, the incorrigibles he knew, never bred pessimism in him. The steady, gentle, saintly, manly, quiet gaze of his patient sanguine eyes was optimism translated into solemn faith." Father Nugent established ragged schools, night refuges, a boys' refuge, a refuge for fallen women, a night shelter and home for mother and child. His experience as prison chaplain during twenty years convinced him that drink was the chief cause of crime and degradation, and made him a lifelong advocate of temperance. He sent to Canada many of the boys trained in his refuge, and they are now making excellent positions for themselves. He visited the Dominion as early as thirty years ago in order to see for himself how promising was the field. He transferred from Ireland to Minnesota and what was then the Territory of Dakota 300 families and confided them to the watchful care of the then Bishop, now Archbishop, of St. Paul. Last year he accompanied Abbot Gasquet in a lecturing tour through the States, and was taken ill in the autumn at St. Paul. This beginning of final decay after 82 years of so strenuous a life was hastened to its fatal termination by a violent fall on the deck of the steamer on the return voyage, and pneumonia finally released his noble spirit after many months of steady decline. Fortified with the sacraments of the church, Mgr. Nugent peacefully breathed his last on June 27, at the age of 83 years, three months and 24 days.

The faculty of St. Mary's school, Winnipeg, is now the following: Brother Edward, principal; Brother Andrew, succeeding Brother Thomas, who has been transferred to Belleville, Ill.; Brother Charles; Brother Joseph succeeding Brother August, who goes to Hermosillo, Mexico; Brother Matthias. The staff of Academie Provencher will remain unchanged except for the transfer of Brother Joseph, who has been appointed principal of the Brothers of Mary's school at Hermosillo, Mex. The teachers will be the following: Brother George, first class; Brother Simon, second class; Brother Berger, third class; Brother Bernard, fourth class; Brother Eugene, fifth class.

A younger brother of Rev. Joseph Poitras, Thomas, who belongs to the Brothers of Mary, arrived here from Dayton, Ohio, on Thursday to be present at the ordination of Father Poitras.

A SENSIBLE RIDDLE

Can any one give the answer to this? I'm a comfort to infants when nursed on the knee,
When added to land I'm a cold icy clime,
A dog I become when a dog follows me,
And when I take wing a small bird I am.