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CURRENT COMMENT

In our eclectic report of the Closing Exercises of St. Boniface College we would direct special attention to the Tribune's masterly criticism of the way in which the Trial Scene from the Merchant of Venice was rendered. This report was written by a member of the Tribune staff who is admitted to be the best amateur "Shylock" in the country. There is, even in his mild censure, a large-minded appreciation of good points in youthful actors which is as creditable to the writer as is his delicately shaded analysis of the acting.

Carina B. C. Eaglesfield, B. A., writes, in the June number of the "Catholic World," on German Humor. Her article, while revealing great power of analysis and wide acquaintance with non-Catholic German literature, is strangely silent about two of the very greatest humorists the Fatherland has produced: the celebrated Augustinian friar, Abraham a Santa Clara, whose sermons, preached in the seventeenth century in Austria, contain as much side-splitting fun as Artemus Ward, Mark Twain and Josh Billings combined, and Sebastian Brunner, the founder of Austrian Catholic journalism, who died in 1893. If Carina Eaglesfield had ever read Brunner's life or any of his works, she could hardly say that the German race lacks humor. However, she is quite right in stating that the alternate poverty and outrageous exuberance of German humor "arise from an inherent lack of tact in the German character." The Greek sense of proportion is wanting. But, why did she quote verbatim a blasphemous specimen of Heine's wit?

Mr. Frank Ward O'Malley, in the June "Catholic World"—makes out fairly well that James McNeill Whistler of Massachusetts is "the greatest painter of the nineteenth century—the greatest artist America has ever produced." He quotes the English critic, Mr. George Moore, as saying that Whistler is "capable of

painting portraits, perhaps not so full of grip as the best work done by Velasquez and Hals, only just falling short of these masters at the point where they are strongest, but plainly exceeding them in graciousness of intention and subtle happiness of design." Mr. O'Malley rightly complains that such men should be obliged to expatriate themselves because American art is not appreciated in America.

The St. Boniface correspondent of the Morning Telegram must have been away on a holiday last Monday, when there appeared in that paper the most astonishingly inaccurate report we have ever seen. The St. Jean Baptiste procession is therein said to have marched from St. Boniface College, which it never even approached. Secondly, we are gravely told that "the central figure of the procession was His Grace the Archbishop of St. Boniface," who did not figure in the procession at all. Thirdly, the reporter writes that High Mass was celebrated by Rev. Father Guillet, His Grace elevating the host!!! This division of liturgical labor is something quite new. In point of fact it was His Grace who celebrated and who, therefore, did elevate the Host. Fourthly, the same veracious scribe informs us, in flowery language, that the procession wound its way back to The Grove in the St. Boniface College grounds. "where the summer afternoon was enjoyably spent." The stern reality is that the procession broke up at Main Street, Winnipeg, that it never came near the college grounds, in which no visitors spent the summer afternoon. Fifthly, "as the dusk began to fall... all those present wended their steps to attend the second solemn service of High Mass" (after dusk!!!) There used to be a man on the Telegram's editorial staff who knew enough about Catholic practices not to tolerate such an absurdity as Mass in the evening. Was he too off on a holiday? The evening service last Sunday was Vespers and Benediction. Sixthly, the Telegram reporter says that an address was presented to "Rev. Father Messier, S.J., O.M.I." The address was presented to the new pastor, Very Rev. Father Dugas, Vicar General. It is hard to make Protestants see the incompatibility of "S.J." and "O.M.I." in one and the same individual. They no doubt imagine that religious orders are like secret societies; one man can belong to several of the latter. But a religious order takes up the whole of a man's life, so that if he belongs to one he cannot belong to another, however much he may be united in faith and charity with the members of that other religious order. And the most amusing part of this blunder is that neither Father Messier nor Father Dugas belong to any religious order at all.

"The Review" (St. Louis) prefaces our recent editorial note on church music with this valuable remark: "The NORTHWEST REVIEW, in an excellent article on church music (issue of June 6th) severely castigates an abuse that has crept into many congregations and choirs, at the same time refuting the only argument we have ever heard adduced in its favor." Our refutation consisted

especially in this passage: "Choirs make a great mistake if they think that Protestants are anxious to hear and are favorably impressed by the rendition of an elaborate choral service; they may be attracted once to a service of that kind, but they will rarely come again on that account, for they can hear the same thing, often to much better advantage, in their own churches, whereas a plain chant service correctly given will often come to them with all the force of a revelation."

The General Intention for July is "The Apostleship of Daily Intercourse." A very full development of this eminently practical intention will be found in the Canadian Messenger of the Sacred Heart for July, which, we are pleased to note, reached us last Saturday, earlier than usual.

A Western paper recently tried to offset a Catholic preacher's remark by reminding him that "a woman, contrary to the apostolic succession, once sat upon the papal throne at Rome and wielded the infallible authority of the church." It is rather late in the day to revive such a groundless fable as the story of the Popess Joan. But even those ill informed persons who once believed that impossible tale saw in it nothing but a momentary break in the Papal succession such as many an antipope has made; no historian ever recognized Popess Johan as legitimate, and even those who were supposed to have elected her did so only because they thought her a learned and virtuous man.

WORLD-WIDE CONSECRATION TO THE SACRED HEART OF JESUS.

Telegraphic news of a "call to consecration" came early enough; but what in the world that meant no Catholic could tell, couched as the phrase was in Protestant language. And when the Holy Father's Encyclical came, the latest of the dates he had appointed for the solemn consecration of mankind to the Sacred Heart was already past. However, the spirit and purpose of that momentous act will endure for all time.

The Sovereign Pontiff tells us that one of his motives for recommending this consecration is gratitude to "God, the author of every good," Who "not long ago preserved Our life by curing Us of a dangerous disease." Leo XIII., in his admirable encyclical, shows that, though all men belong already in every way to Christ the Redeemer and King of men, yet He positively desires that we should give and consecrated to Him what is already His, as if it were really our own. "When the Church, in the days immediately succeeding her institution, was oppressed beneath the yoke of the Caesars, a young Emperor saw in the heavens a cross, which became at once the happy omen and the cause of the glorious victory that soon followed. And now to-day, behold another blessed and heavenly token is offered to our sight—the most Sacred Heart of Jesus, with a cross rising from it and shining forth with dazzling splendor amidst flames of love. In that Sacred Heart all our

hopes should be placed, and from it the salvation of men is to be confidently besought."

Those who have not had the opportunity of joining in this public act of consecration should make this offering privately. Forms of consecration may be found in Catholic prayer books.

THE ARCHBISHOP AT OAK LAKE.

As a misleading report has been published of His Grace's remarks at Oak Lake, we are authorized to state that the Archbishop said he could not accept the political allusions in the French and English addresses. His Grace explained that the Pope, after deploring, in his memorable encyclical "Affari Vos," the lack of union among Catholics in their manner of claiming the school rights of the Catholic minority in Manitoba, laid down a line of action suited to the unhappy circumstances of the moment. Then our chief pastor added these words: "The Archbishop has no intention of laying down any line of action for the coming elections; but he cannot refrain from declaring that the Pope in no way forbids Catholics to form their own estimate of men and things and to give each one his due. However, it would be a want of delicacy publicly to commit the head of the diocese, by means of an address, to a judgment on events and persons. This is the reason why, had he read the addresses beforehand, he would have asked you to withdraw certain expressions. Let us beware, at this time, of any false step which might compromise the present situation and impair the effectiveness of the Pope's direction."

From the foregoing it must be clear that the Archbishop of St. Boniface did not make any declaration as to the attitude to be adopted with regard to the two conflicting parties in this province; and we think we are right in believing that His Grace would prefer Catholic candidates to come out as independent of either party.

NOTES BY THE WAY.

The school year is nearing its close and in a few days the rooms which have for ten long months been busy hives of industrious study will be deserted and teachers and scholars will be spending in various ways the brief space set apart for rest and recreation.

One and all of our readers will, we are certain, join us in the earnest wish that the devoted teachers may reap the fullest possible benefit from their summer holiday, and as to the children we may all sincerely hope that when they reassemble in two months' time they will return to their studies none the worse in any respect for the time they will have spent away from the watchful care of the good brothers and sisters who during the school terms have them in charge. We wish them, then, one and all a happy holiday. The past year has been in many ways one of the most successful in the history of the Catholic schools of Winnipeg; never has the attendance been larger or more regular; never have the relations between the children and

their teachers been happier; and never from the educational standpoint have better results been achieved.

We hope it will not be long now before the school buildings will be more in keeping with the work that is being done, and if this hope of ours were to be realized the Catholics of Winnipeg would have the finest buildings in the city, for it may be confidently asserted that in results our schools can safely challenge comparison with any similar institutions in the city. With better buildings and more modern equipment we should have in all respects schools the equal of which could not be found here and could not be surpassed anywhere.

Saturday night shopping is a question which interests nearly everyone—for there are very few who on the seventh evening of the week do not either make a purchase or serve a customer. Judging by the appearance of the stores the amount of business done in the city on the last few Saturday evenings has been simply enormous and the thoughtlessness of hundreds of people has to our knowledge resulted in great hardship to many of the clerks engaged in some of the principal stores.

Hundreds of ladies who might just as easily make their purchases in the afternoon or early evening crowd the stores almost up to midnight with the result that in many cases the hard-worked clerks are needlessly kept on their feet either serving customers or straightening things up till well on into Sunday morning.

A very little consideration will shew anyone what a terrible hardship this must be to young girls who are thus forced to accept these busy and late hours of labor—and when it is known that with the good will of the shoppers all the business could be easily done and the stores closed at a reasonable hour the thoughtlessness of those who are responsible for this state of things seems to be almost criminal. Some legislation is needed on the subject and it is a matter which might profitably engage the attention of those who realize the importance of studying the Christian well-being of that large class in the community known as the wage-earners.

Some of those who attended the St. Boniface College commencement exercises the other night took the electric car when they reached Main street and had their first experience of the ten cent rate. It is not a pleasant experience by any means. For the short distance which most of the patrons of our street railway travel the five cent rate is in all conscience high enough and it seems to us we ought fairly be looking forward to the time when a dollar would pay nearer forty fares than twenty. It seems, however, the tendency is to be in the other direction and the company is now permitted after a certain hour to extort ten cents from the passenger who is carried a few blocks. This is a concession to the monopoly which should not have been allowed—and we shall be much surprised if it does not produce many complaints now that the summer season has at