

# Northwest Review

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## CURRENT COMMENT

Rev. Father James M. Hayes, S. J., of Chicago, has had the extreme kindness to send us collections A. and B. of his "Catholic Penny Booklet," which form two stout little volumes of inestimable worth. These booklets, issued monthly, are truly called "A Pocket Encyclopedia of Sound Reading for Busy People." They contain gems of Catholic thought or Catholic life culled from sources the most diverse, often from the Northwest Review. The articles are generally short and pithy. The collection would be perfect if it had an alphabetical index. It is rather disheartening to have to go over all the tables of contents to find, for instance, special articles on education. But for family reading, and as a book that may be read five minutes at a time, the "Catholic Penny Booklet" has no rival. Write to Father Hayes, 413 W. 12th St., Chicago. Each collection costs 25 cents post free.

In McClure's magazine for July, Mr. Grover Cleveland, ex-President of the United States, rehearses the history of the great Chicago strike of 1894. He describes, in studied language, with the ponderous and unimpassioned phraseology familiar to the readers of his presidential messages, that sixteen days' war which threatened the very existence of free government, when 150,000 organized strikers attacked the interstate commerce, stopped the U.S. mails, and burned six hundred freight cars. By a copious use of official documents, the ex-President shows how the "executive," as he modestly styles himself, overcame the passionate protests of the Socialistic governor of Illinois, John P. Altgeld, and put down the uprising, by a timely show of military force, without shedding a drop of blood. Whether or no Mr. Cleveland intends to run again for the presidency, he indirectly, by this article, reminds the people of the United States, that he is just as strenuous as the Republican idol, Mr. Theodore Roosevelt. Mr. Cleveland has the unique distinction of having been twice elected to the presidency, with an interval of four years' Republican administration between his own two Democratic terms. The electors, after one term of opposite policy, re-elected him by a largely increased majority, thus proving how his own policy had gathered strength with the lapse of time. He is now 67 years old and seems, from his latest portrait, taken two months ago, to be still in the enjoyment of his full vigor.

Forty years ago the wise watchers on the signal towers of social and political economics predicted the advent of universal Socialism within twenty years. The great Chicago strike of 1894, followed by the Brooklyn strike of 1895, revived the hopes of socialistic dreamers. Bellamy voiced these hopes in "Looking Backward," the great change was to have been well under way by this time, 1904. But, in point of fact, it seems farther off than it was ten years ago. Thoughtful men are beginning to recognize the impossible and unpractical nature of socialistic plans. What is needed is, not a total subversion of the present social order, but a return to the religion of the Crucified, a restoration, as the present Pope preaches, of all things in Christ.

A very curious contribution to the July "Messenger" is Mr. Andrew J. Shipman's translation of a Russian theologian's answer to Bishop Grafton's proposal for some sort of union between the Russian Orthodox and the American Episcopal churches. The Right Rev.

Charles C. Grafton, Protestant Bishop of Fond du Lac, who lately went through an exact imitation of a pontifical High Mass in New York, and who at the same time vigorously denounces those of his parsons who go over to Rome, went last autumn to Russia, where he was courteously received by the Metropolitan of St. Petersburg and Moscow, to whom he presented his proposal. This was submitted by the Holy Synod to various theological bodies, in particular to the professors of the theological seminary in Moscow. One of these professors replied and Mr. Shipman translates his reply. It is a most interesting one, in which Professor Vassili Sokoloff lays down fully and explicitly the doctrine of transubstantiation. He uses the very words, "transubstantiated, transmuted, transformed." Bishop Grafton had written: "If you can make clear to us that your use of this term (transubstantiation) does not contain the dogmatic obligations of the definition of the Council of Trent, we do not see any reason why we should not be in accord." The Russian theologian sums up his answer in these words: "We think that we cannot give him, much to our regret, such a clear explanation, for the reason that in the definitions of the Council of Trent concerning the conversion and transubstantiation of the bread and wine in the Sacrament of the Eucharist there is nothing at variance with the doctrine of the Orthodox Church." To well informed Catholics who are aware that the Council of Trent framed its decrees one hundred years after the final separation of the Russian from the Catholic Church, this language proves how ancient must be the doctrine of transubstantiation, since the Russian Holy Synod, so inimical to Papal teaching in some other lines, declares its complete conformity with this central doctrine.

"Catholic progress in Belgium" is the general intention proposed to the prayers of the League of the Sacred Heart for this month of July. We are exhorted, first, to profit by the example of Belgium, which for the last twenty years has been, as the Canadian Messenger puts it, "the most progressive and prosperous of kingdoms, because of its Catholicity," and, secondly, to pray for the continuance of that united social action of a Catholic nation.

There were over four hundred divorces granted by the courts of the city of Paris recently. What a frightful commentary on the moral condition of the French Republic, and what a terrible foreboding of impending social ruin, the consequence of the iniquitous working of the anti-ecclesiastical divorce bill.

At the dedication of a new church in England recently the Rev. pastor declared that he knew personally many of the most distinguished and intelligent Protestant families who were converted to the Catholic faith by the pure, exalted and virtuous lives of their domestics; they, arguing logically, that a church which could plant the seeds of such eminent qualities in simple and uncultured minds, and cause them to bloom so profusely in rare virtues, must be all true, divine, and full of heavenly beauty. What an incentive ought a statement like this to be—one founded upon the experience and observation of a worthy priest of God—to encourage and animate domestics in fidelity, honesty, and virtue in general! Many a poor soul, might thus, in heaven, reap the reward of having been, really and truly, a missionary here on earth.

A Catholic exchange, writing of the duty of the Catholic laity, has this to say:

"Not merely for their own sakes but for the sake of their separated brethren, Catholic laymen and laywomen should regard it as a duty to be well informed concerning the doctrines of the church. There is a spirit of earnest inquiry abroad today amongst non-Catholics—especially amongst those of them who are of a logical turn of mind—as to religious truth; and the Catholic laity should avail themselves of the opportunity thus presented to them of being the means, under God, of leading many wandering and shepherdless sheep into the fold of the good Shepherd." We wonder what proportion of the laity ever realize the great responsibility which Christian charity imposes upon them in this respect. Even if they do fully realize these responsibilities how many of them are sufficiently well grounded in Catholic doctrine to satisfy inquiry from non-Catholic sources? What better way is there then of keeping informed and intelligently alive to Catholic interests than the establishing and supporting of the Catholic press to the end that it may become vigorous and potent in the land. We fear there are too many sleepy Catholics in our midst—too many who are like the husbandmen in the Gospel who was asleep while the enemy sowed cockle in his fields. Wherever Catholics are intelligent, wide-awake and organized no harm can befall the Church. So too, wherever you find the Catholic press encouraged and assisted you find intelligent and wide-awake Catholics.

To take a case in point. At the recent mission to non-Catholics at St. Mary's the following query was propounded: "Why are so many Catholic churches named in honor of the Mother of God, and of the Saints, and so few after Christ?" We wonder how many Catholics today even after having heard the explanation of Father Cunningham—which, we admit, was necessarily brief—can give such a clear and satisfactory reply to this question as will relieve the mind of any honest enquirer? We fear there are but few. Hence the need of the Catholic paper which is continually speaking in defence of Catholic practices and Catholic dogma. It should not require a surgical operation to place this fact in the cranium of the ordinary Catholic; yet if we are to judge by our difficulty in securing subscriptions to the Review we must frankly confess that we believe some means beyond the ordinary is absolutely requisite.

Why then are so many Catholic churches called after the Blessed Virgin or the Saints? The Church is dedicated or consecrated solely to the honor and worship of God. It belongs to Him alone. There the sacrifice is offered to Him, the sacraments given in His name and by His power. But the Church is frequently placed under the protection of the Blessed Mother or of some Saint or Saints that the people may have in Mary or in the Saint, a special intercessor before God, and one whose name and life may represent to them how God has been served by the good ones who have passed from earth. But just as when we pray to the saints our prayers are to reach God through them, so when we call a church by the name of a saint we honor God in honoring his friend. The Catholic understands that God is first and last, the saint a helper, a pleader, and a most powerful and acceptable one with God.

## Persons and Facts

Among the lawyers presented to the full court on Wednesday of last week by Mr. Alden, R.C. were Mr. Albert Dabue, a barrister and Mr.

Noel Bernier as attorney. Mr. J. E. O'Connor, of the Ontario Bar, was also called to the bar here and admitted as attorney.

Dr. Devine has sold his house, 268 Donald street, for \$20,000 cash, and is thinking of moving to Fort Rouge if the new Catholic church to be built there is situate in some central place.

The ladies of St. Mary's parish have decided to conduct a refreshment booth at the industrial exhibition during July and August, the proceeds to go to the new school building fund. Contributions will be made to the provender by interested citizens.

Edward Beaupre, the Willow Bunch giant, died last Saturday at the St. Louis exposition, where he was exhibiting himself. He was 22 years old, 378 pounds in weight, eight feet two and a half inches in height and still growing. His friends have long known that he was consumptive and are not surprised to hear of his death from hemorrhage of the lungs. The confinement incident to his artificial life as an object of curiosity, no doubt shortened his days. Had he continued to lead the open air life of the Assiniboia prairies he might have outgrown his tendency to consumption and have strengthened by greater growth his claim to be the biggest man in America and perhaps in the world. To be sure, in that event he might not have left an insurance of \$8,000, as he has done; but slender is the comfort that gives him now.

The violent wind and thunderstorm that visited this district last Saturday, striking in many places, unroofing houses, tearing up wooden sidewalks and deluging everything with torrents of rain, did no damage at all to the tent extension just added to the cathedral front door, for the accommodation of the overflow crowd of worshippers. This extension is 34 feet long, 16 feet wide, 9 feet high to the top of the upright scantlings and 12½ feet high to the peaked roof, the whole well floored about three feet from the ground, and covered with strong canvas. There are, within this tent-like structure, seats for one hundred persons and standing room for fifty more.

On Monday last three of the bridges that span the Seine near St. Anne were carried away by a sudden rise due to the recent rains.

The Tribune announces that the C.P.R. having been jockeyed out of the vast coal deposits of the Crow's Nest Pass, has determined to come to the relief of the west by going into the coal business itself. The Canadian Pacific Company, thanks to Mr. Whyte's representations, has located a "deposit of marvellous excellence and extent" within eight miles of Banff. As the coal seam is near the surface, the Company will be able to mine the coal cheaply and hopes thus to break the monopoly of the "Jaffrey crowd" and furnish cheap fuel to the suffering people.

Building Inspector Rogers reported on Monday that from January 1 to July 4 he had issued 999 permits covering the erection of 1,351 buildings, the stated cost of which will be \$6,072,450. Thus, in six months Winnipeg has added an increase of 40 per cent. to its building permits for the whole of last year (600), has almost doubled the buildings erected in 1903, viz. 781, and has far more than doubled the expenditure, which was, last year, \$2,782,300. In 1900 there were only 257 permits, 313 buildings, costing \$766,400, an eightfold increase in building expenditure in four years.

And still the common complaint is that there is not yet enough house room.

The new Catholic Polish journal, the "Canadian Voice," seems to be doing well.

Although a telephone message was delivered with the greatest care to the effect that last Sunday Rev. Father McDonald would preach at High Mass at the Immaculate Conception Church and that Rev. Father Drummond would close the exercises of the mission in the same church that evening, the Free Press local editor got off the following gem in the evening edition of Saturday last:

The mission given at the church of the Immaculate Conception will be brought to a close tomorrow evening when the Rev. Father McDonald will celebrate High Mass.

When will our Protestant friends understand that Mass cannot be celebrated in the evening? One of the most obvious reasons is that the priest who celebrates must be fasting without even a drink of water since midnight. On Christmas Day he may celebrate immediately after midnight. Some priests are allowed to celebrate three hours before dawn, which at this season would mean soon after midnight, and the regular time for celebrating, viz., from dawn till noon, may be extended till three hours after noon, which, in this province, owing to the difference between solar and railway time, might mean 3.28 p.m.; but that is the extreme limit, which very few are willing to reach or can reach, since it implies a strict fast of more than fifteen hours.

A. A. McNeil, B.A., Principal of the Miami school is spending the holidays in the city. Mr. McNeil, after graduating with honors from the University of St. Francis Xavier, in Nova Scotia last year, in company with two other graduates came west. He now holds the responsible and lucrative position of principal of this school. Of his companions one is principal of a school further west, whilst the other is on the teaching staff of St. Boniface College.

An interesting and original report of the blessing of the new Trappist church at St. Norbert is held over till next week.

## Clerical News.

The Very Rev. Dean Richard Lalor Burtzell, of Rondout, Ulster County, N.Y., is one of the three American priests now living who were present in Rome fifty years ago when the dogma of the Immaculate Conception was promulgated. Dr. Burtzell expects to be in Rome on December 8 when the golden jubilee of the promulgation of the doctrine will be celebrated.

Rev. Father Allard, parish priest of Hull, Que., was here at the beginning of the week, visiting his many friends in this province.

Rev. Father Chaput, S.J., returned on Monday from Dunrea, where he preached a jubilee mission and proceeded on Tuesday to St. Jean Baptiste, to assist Rev. Father Plante, S.J., in preaching the jubilee mission there.

Rev. Father Lacasse, O.M.I., is preaching the jubilee mission at St. George de Chateauguay, near Fort Alexander, while the parish priest, Rev. Father Poirier, is gone to visit his relatives at St. Maurice.

Rev. Father Proulx, S.J., returned last Monday from Lorette, where he had been preaching a