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CURRENT COMMENT

One delectable feature of Henderson's Winnipeg Directory, that unique collection of errors and deficiencies, is the absence of any indication as to the whereabouts of blocks or chambers. You look up a man and find after his name nothing but Sanford Block. The Directory has no list of blocks. Neither Waghorn nor Stovel give Sanford in their list of blocks. What are you to do? Agitate for a better directory.

Broadway east is to be closed. Last Friday the City Council sold it to the Canadian Northern Railway Company for \$30,100, while the same wise council charged Mr. Eaton \$15,500 for closing up some useless lanes. The contrast between the sacrifice of a property worth several hundred thousand dollars and the Timothy Eaton "hold up" for lanes that become useless as soon as the property they traverse is vested in one concern reminds the Tribune of a policeman "allowing the real disturbers of the peace to escape whilst he contents himself with arresting the dog." The Free Press says editorially: "No amount of money can really compensate the city for the permanent closing of such a highway as Broadway east. It will take but a few years to make it quite plain to the public that in wiping this street off the map the city has done itself a very serious injury."

The Tablet, of July 9, commenting upon the House of Lords' refusal to take even the preliminary steps for securing a modification of the terms of the Royal Declaration, says: "We suggest to our Canadian fellow-subjects that it is about time that the protest were renewed, and this time in terms which will compel attention. The outrage affects the Catholics of Canada even more than the Catholics of the United Kingdom—inasmuch as the Catholic population is proportionately greater there than here." This is one of those cases which would soon "compel attention" if it were in the hands of a Catholic Centre Party; but so long as we are ruled by men who are Liberals or Conservatives first, and Catholics afterwards, we have little hope of redress. Party discipline kills all noble initiative.

In the course of the debate on this question in the House of Lords the Bishop of Bristol, while sympathizing "heartily with the noble Duke (of Norfolk) and all of his Communion in the House," and expressing the pleasure it would give him "if in the ripeness of time their lordships could join in getting rid of the objectionable words in the Declaration," still, "as a Bishop and priest of the Church of England," he bitterly resented being "told by the spiritual sovereign of that Communion" (the Catholic Church) "that his orders were invalid, that the members of the Church of England had not been rightly confirmed nor had even received the Holy Eucharist, and from the Sovereign downwards they were all excommunicate. He said that his whole soul revolted against that most terrible statement as being as insulting to him as anything complained of by the noble Duke could be insulting to the members of his faith." The Bishop went so far as to read a phrase printed in a London newspaper at the time of, and in reference to the death of Archbishop Benson, who was therein described as "an old heretic, absolutely hung round with a catena of interdicts, and excommunications, whose sole

hope of salvation rests upon miraculous and invincible ignorance of God's truth." Evidently the Bishop was hit hard. Nothing stings like the unvarnished truth. But there is no similarity at all between the two cases. The Pope never says these solemn things unless he is asked, he does not charge the Emperor of Austria, or the King of Spain to say them when he is crowned; in other words the Holy Father does not wantonly wound Protestants, as the King of England is obliged to wound Catholics. As to that London newspaper, its irresponsibility is sufficiently attested by the fact that the Bishop of Bristol did not even mention its name, but simply said that "he apologized for reading such a sentence from the gutter press of the times."

The Paris "Croix," of July 10, has an interesting interview with Mgr. Magabure, coadjutor of Mgr. Osouf, Archbishop of Tokio. Mgr. Magabure, who is a native of the Basque provinces of France, speaks enthusiastically of the Japanese character. Their patriotism is extraordinary and yet the country remains perfectly calm and quiet. The present struggle is for the whole people a national war. They are ready to sacrifice everything to free their fatherland from the consequences of the treaty of Simonski. Catholics have complete liberty in Japan. Even the public schools observe a sincere neutrality in religious matters. The chief instrument of Catholic propagandism is the public lecture. A Christian lecture is advertised in the papers, and non-Christian Japanese flock to hear the proofs of the existence of God, of the Spirituality and immortality of the soul. These lectures are often enlivened by magic lantern scenes from the Old and New Testament explained by a catechist. The audience eagerly gazes and listens from eight to eleven at night. Then tracts and booklets carry on the good work, and conversions follow. There are now 70,000 Catholics in Japan. Quite recently the Catholics of Tokio, to the number of about one thousand, might have been seen accompanying the Blessed Sacrament in solemn procession through the streets of the capital. It is probable that the Catholics at present in Japan outnumber all the sects taken together, although there are only 110 Catholic missionaries as compared with over a thousand Protestant ones.

Rumors have been rife of late in the newspaper cablegrams to the effect that Cardinal Merry del Val would have to resign because his firm stand towards the French Government was displeasing to his fellow Cardinals. These rumors, which are invariably contradicted by Papal organs the next day, originate very probably in the fertile brains of the anti-Catholic press, which pursues the Papal Secretary of State with especial hatred simply because he is a fearless and faithful servant of the Pope. There is not the slightest danger of the Holy Father spitting himself by dismissing one who merely voices the mind of the Holy See.

Some twenty years ago the Montreal "Etendard," an independent Catholic daily, whose place has unfortunately never been filled, aroused the indignation of many ignorant American Catholics by stating that, were it not for the tremendous leakage in the Catholic body, there would then have been 25 million Catholics in the United States. Now that statistics are more carefully studied, this once apparently exaggerated figure is found to be too small. Bishop McFaul, a patriotic American, said recently, with no one to contradict

him: "If all the descendants of our Catholic forefathers had remained true to their faith there would be more than 40 million Catholics in the United States today, instead of 15 millions."

Anent a remarkable gathering of Catholic educators which we notice more fully on our editorial page, the Western Watchman says:

The success of the late Conference of the Catholic Colleges, Seminaries, and Schools which was held in this city last week was largely due to the hearty and wholesome co-operation of the Jesuits. There was a full representation from their colleges, and their co-operation consisted of most of the hard work and all the expenses. The whole Conference were the guests of the St. Louis university during the three days of their stay, and when the honors were passed around they "passed." The notable feature of the gathering was the marked respect and good will shown to the Catholic University and its rector. This is as it should be.

Another paragraph in the same journal shows how the highly commendable custom of endowing Catholic Colleges is spreading among our American brethren. Wealthy Catholics can make no better use of that surplus which they are in charity bound to use for the good of others.

Father Rogers and the St. Louis University will have to look to their laurels. Father Dowling and Creighton are running them a very close race for university honors. The latter has had a fine medical college for some time, and next September will open its law department in a college specially fitted up and presented to the Creighton University by Count Creighton. Omaha cannot compare with St. Louis as an educational centre, but Omaha and Father Dowling and Count Creighton make a very formidable array of brilliant administrative ability and solid financial strength.

It may be as well to add that the munificent gifts of the Creighton family to the Society of Jesus have earned for them an order from the General of the Society that each of its priests should say three Masses for these princely benefactors, which totals up about eighteen thousand Holy Sacrifices celebrated in every part of the globe.

Our thoughtful contemporary, "The Catholic Columbian," drops this excellent hint, most timely just now:

Don't forget that father needs a vacation more than anyone else, and mother needs it next. The young folks who do not yet earn their own living, can, as a rule, get all the rest they require by going to bed early and getting up late. Give the parents the first chance.

On a subject which we have already had occasion to broach, Bishop McQuaid, of Rochester says: "Eventually every one of the fraternal organizations, offering their members insurance on a basis of assessment too low to be just, will be compelled by state enactment to raise the price, or go out of business. The sooner the better. Many are learning this lesson late in the day after sad experience."

Next week is what we have repeatedly called in these columns "Founders' week," so far as the Church's calendar is concerned. The week opens with St. Ignatius Loyola, the truest and greatest reformer the world has ever seen. When he ventured to institute an order that had no habit and no

vocal prayers in common, but that rested its whole strength on meditation and the interior life, the old fogies of the time were profoundly shocked, and even now none of the many congregations that have since imitated the constitutions of the society have dared to go so far in the way of purely interior religion and absence of outward forms. Then on Tuesday we have the feast of St. Alphonsus Liguori, the most popular of all moral theologians, the destroyer of Jansenism, the founder of the Redemptorists, one of the most fervent and successful orders in the Church. On Thursday comes St. Dominic, founder of the great order of Friars Preacher which, laboring hand in hand with the Sons of St. Francis, adjourned for three hundred years the unjustifiable religious upheaval of the sixteenth century. Finally the Octave of St. Ignatius' feast, the following Sunday, August 7, recalls the memory of St. Cajetan, the Founder of the Order of Regular Clerks, that is true religious practising the perfection of evangelical poverty even more thoroughly than the Franciscans, yet wearing the common clerical dress and outwardly leading the life of pious parish priests. Ignatius and Cajetan were contemporaries, friends and co-workers in the true reformation, the Catholic revival, of the sixteenth century. Liguori is comparatively modern; he died in 1757. Dominic belongs to the beginning of the thirteenth century which he and his brethren peopled with saints.

On Wednesday evening the Dominion Educational Association witnessed a clash of minds which was as interesting as it was academic. A full report of this remarkable meeting will appear in our next. Meanwhile, we shall merely say that Prof. Locke, dean of the school of education of Chicago University, opened the ball with a farrago of unproved assumptions that give a poor idea of that university's achievements; that Rev. Dr. Kilpatrick pleaded most pathetically for national religious education and bewailed the difficulty of the problem; and that Father Drummond's paper on "First Principles in Education" turned the tables on Professor Locke by showing that the newest theories in education are not necessarily the best, that the mania for making study easy paralyzes the strength of the will, and that independent morality, that is, morality without an Almighty and just God, is ineffectual against the great temptations of life.

Persons and Facts

In many of the comments upon the results of the Belgian elections it has been assumed that the Catholics have suffered something of a check. In reality they have strengthened their position. For this reason—that though they have lost a few seats their total poll has been higher than it was in 1900, and the true losers have been their only formidable opponents the Socialists. The Liberals have had some gains, but at the expense of the Socialists, who have come out of the political fray with seven seats less than they had when they entered it. There has been a considerable falling off in the Socialist vote almost in every district.

Wednesday being the first anniversary of Pope Leo's death, a solemn requiem Mass was celebrated in the Cleveland Cathedral, Rev. Dr. Farrell officiating. Fathers Fahy and Duffy assisted, and Bishop Horstmann was present in the sanctuary.

The Canada Gazette records the appointment of Edward O'Connor, Esq., barrister, to be Surrogate Judge in Admiralty of the Exchequer Court for the Provisional District of Algoma.

The recent census of India shows that 75 per cent. of the Christian natives of that country are Catholics.

An enterprising journalist of Berlin is about to issue the cheapest newspaper in the world. It will be sold at one piennig—a quarter of one cent—per copy.

Last Sunday's weather report shows that on that day Medicine Hat was the hottest place in Canada and the United States. The thermometer registered 96 in the shade; here it was only 76.

Edmund Drury, of Rapid City, a successful competitor at former fairs, has come in to the Dominion exhibition to see what his rivals can do now.—Winnipeg Tribune, July 26.

On July 22, in the parish of St. Charles, near the city, a binder started cutting a field of barley on Mr. Alexander Murray's farm. The grain was sown May 10, was well matured and will go 60 bushels an acre.

A new concordat with the Spanish government was lately signed by the Pope and his secretary of state for the regulation of church affairs in Spain. The principal points of treaty have reference to the religious order, and provide that such orders and congregations as are in existence at the time of the signing of the concordat shall be recognized by the state. They are to pay taxes on their properties and industries like all other Spanish subjects, but the government promises that it will not impose upon them any special taxes as religious. The concordat further provides that in order to establish a new convent or monastery it will hereafter be necessary to secure the sanction of a royal decree. No foreign monks or nuns will be allowed to settle in Spain unless they secure naturalization papers. In this Concordat the Vatican made many concessions to the Spanish government in order that the fate which has befallen the religious orders in France may be avoided in Spain.

On Tuesday there arrived here from France Captain de Beudrap, Adjutant-Major of the 116th Regiment, one of those valiant officers who were court martialed for refusing to expel nuns. He was accompanied by his brother, Mr. Paul de Beudrap. They both go to the Calgary district to choose land, and will immigrate with their families next year.

Clerical News.

Rev. L. Cote, S.J., left on Thursday for Sudbury, where he will engage in mission and parochial work.

His Lordship Bishop Grouard, O.M.I., passed through Winnipeg on the 21st inst., stopping over for the day and visiting St. Mary's and the Cathedral. He is on his way to the Oblate General Chapter at Liege.

Rev. Father Melleux returned to Rainy River last Saturday.

Rev. Edward O'Reilly, who preached the St. Patrick's day sermon at St. Mary's last March, has been transferred from the Sacred Heart Church, Superior, to Rising Sun, Wis. Father O'Reilly had just placed his valuable library in the