

# NORTHWEST REVIEW

PRINTED AND PUBLISHED EVERY TUESDAY WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY.

At St. Boniface, Man.

REV. A. A. CHERRIER, Editor-in-Chief.

Subscription, in advance, \$1.00 a year Six months, \$0.50.

### ADVERTISING RATES.

Rate known on application. Orders to discontinue advertisements must be sent to this office in writing. Advertisements unaccompanied by specific instructions inserted until ordered out.

### AGENTS WANTED.

Agents wanted, in town and country places of Manitoba and the Northwest, who shall solicit and collect subscriptions for the Northwest Review. Very liberal terms made known on application to the Publisher.

Address all Communications to the NORTHWEST REVIEW, St. Boniface, Man.

## Northwest Review.

WEDNESDAY, MARCH 28, 1903

### CURRENT COMMENT

The Pittsburg Observer, a new and thoroughly Catholic paper, none of your liberal Catholic monstrosities, has this editorial note in its issue of March 22:—

"The custom of bishops writing pastoral letters has almost died out in this country. We seldom see any communications to the laity from members of the hierarchy, except notices of collections. What is the reason of this?"

Whatever may be the reason of the fact, the fact itself is a sufficient reason for the deplorable insignificance of Catholics in the social and political life of the United States. Things are quite otherwise in Canada. Our bishops are models of pastoral solicitude. They are never weary of admonishing and instructing their flocks. The last number of "Le Trifluvien" prints an admirable pastoral letter from the new Bishop of Three Rivers, which is an exhaustive and yet concise treatise on the object of the episcopal visitation and the best way to attain that object. Our own Archbishop has, in the five years since his consecration, issued no less than 14 episcopal documents (pastorals and circulars) to the clergy and laity.

Special attention is directed to His Grace's reply to the address at St. Mary's Academy. This reply was reported verbatim and is eminently worthy of perusal.

The American "Messenger of the Sacred Heart" for April develops the monthly intention, "Gratitude for God's Benefits." An atmosphere of Christian thankfulness is a preparation for heaven, where ecstatic gratitude is the everlasting condition of the elect. "Be ye filled with the holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord, giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father." (Eph. v, 18-20.)

The article we reproduce elsewhere by Monsignor Martinelli, the Delegate Apostolic to the United States, sets forth very clearly the discipline of the

Church with regard to the celibacy of the clergy. It also explains the exceptional status of the married clergy in the oriental rites united to the Holy See, such as the Greeks, the Armenians, the Copts, the Maronites and the Ruthenians.

On the 20th inst. the Montreal "Star," in the course of a long and interesting article on Father Lacombe, illustrated by a good likeness of the great missionary, announced that he was to sail by La Touraine, of the French line, from New York on the 29th inst. But, according to yesterday morning's Free Press, it seems he has chosen another route. He leaves for England per steamer Arawa, of the Elder Dempster line, sailing from St. John on the 28th inst. The Rev. Father will be accompanied by Dr. Brisson, of Laprairie, general agent of the Montreal Colonization society. They will, while absent, probably visit Belgium, France and Italy, and Galicia in Austria, and return to Canada in the spring of 1901. Bon voyage!

As may be seen from the Tribune's report of the Greek play at St. Boniface College, all the other colleges of the University, as well as the Collegiate Institute and the Normal School (by its principal, Mr. W. A. McIntyre) were represented in the audience. Manitoba College, the great Presbyterian stronghold, sent no less than four of its ablest professors, and the acting head of the college, Rev. Dr. Bryce, made a happy and graceful speech.

### LADY-DAY.

Lady Day or the feast of the Annunciation was celebrated last Sunday, taking precedence of the office for the fourth Sunday in Lent. This festival, in which we celebrate the Incarnation of Our Lord, used to be ranked as second-class on account of the severity of Lenten observances excluding manifestations of joy; but, by a decree issued May 27, 1895, Leo XIII. raised it to the rank of first class. Many interesting historical facts connected with the Annunciation are to be found in the latest number (March 24) of the Ave Maria. It is a mistake to suppose, as one of our Winnipeg contemporaries lately asserted, that this feast began to be observed in the seventh century. What did happen in that century—and it is probably a misunderstanding of this event that led to the blunder—was that the Council of Toledo, held in 656, passed a regulation as to the date on which the festival should be observed; but the Fathers of the council expressly stated that the Annunciation was, already in their time, a feast of long standing. St. Augustine, in the early part of the fifth century, makes mention of this anniversary in one of his treatises (De Trinitate, lib. iv, cap. v.) and it is probable that the Christians of the East celebrated it publicly before the West did. The Benedictine father, Dom Columba Edmonds, writes in the Ave Maria: "At the church of Puy in France, there existed a custom of keeping the Annunciation even when it happened to fall on Good Friday. It is said that,

when this coincidence occurred in 1842, a special papal indult was obtained to authorize the use of this unique privilege. It is not stated how the apparently conflicting celebrations were combined."

### ROMAN CATHOLIC GALICIAN.

The following letter of a valued correspondent calls for a special reply:—

I vainly endeavored to convince a certain neighbor of mine that a good number of the Galicians are Catholics, he declares that they do not belong to the Church and that a Catholic priest will not give them Holy Communion. I tried to convince him that many are real Catholics, being in communion with the Holy See in Rome.

A certain Galician who was working for us this last summer took great pains to explain that he was a Roman Catholic, I believe he was from Winnipeg.

The objection was also raised that they are not orthodox as they make the sign of the cross three times. I thought that there were certain ceremonies which these people retained, on their return from heresy, which being in no essentials contrary to religion the Pope had not caused to be abandoned. To settle this dispute I agreed to request the editor of the NORTHWEST REVIEW to tell us the facts of the case, and I shall be much obliged if he will kindly do so.

We now reply to each of these points. Most of the Galicians in this country are Roman Catholics in full communion with Leo XIII. Making the sign of the cross three times is a common practice in many Catholic countries, for instance in Spain. Pious Catholics all over the world bless themselves three times at the Gospel of the Mass. Our correspondent is quite right in thinking that these people are allowed, nay encouraged to retain certain ceremonies different from those used in the Latin Rite. These Galicians are Ruthenian Catholics, who use the Greek liturgy translated into Old Slavonic. Their native priests say Mass in this language, which bears somewhat the same relation to the Slavonic tongue of the present day as Chaucer's English bears to ours. They come from Austria, where the Ruthenian Archbishop of Lemberg has under him the suffragan sees of Przemysl, Sanek and Sambor. Their union with the Holy See is so close that Leo XIII. has appointed Jesuits to train the Ruthenian (Galician) monks in the practices of religious perfection. This variety of rites and ceremonies coupled with complete oneness of faith is a specially beautiful prerogative of the Catholic Church.

### MONKEYING WITH MONKS.

That venerable ignoramus, Archdeacon Fortin, imparted to the Y.M.C.A. last Thursday a share of his large ignorance on "Monks and Monasteries." The reports of the three daily papers, though conflicting rather strangely with one another, agree in stating that he condescended to praise the monks for their devotion, heroism and intense enthusiasm. In fact this is all the Tribune says of his lecture in so far as it concerned monks in general. Having to deal with an intelligent, educated audience, he could not very well refrain from some praise for the

men who saved the Bible and all classic literature from destruction by the barbarians. But his animus is apparent from the reports of the Telegram and Free Press. He thinks monasticism wrong and contrary to the teachings of Christianity, though of course he can advance no reason for this opinion. His historical data were rather jejune and often ridiculously false. For instance, he tells us that the Benedictines were finally abolished. By whom, pray? And when? The fact is that there are now in 1900 several thousand Benedictines in the world, that they have at least 16 monasteries in the United States, and that one of their monasteries is only nine miles distant from the spot where the Archdeacon oracularly adverted to their extinction, for the Trappists of St. Norbert are a branch of the Benedictine order. One paper says the Archdeacon spoke "from his own experience." This implies that he was once a monk or at least that he was once familiar with monasteries. Mr. Fortin seems addicted to such mysterious hints. We have met people who have gathered from his own words that he was once a Catholic priest. Such assertions are rather rash in this neighborhood. There are several people in this country who know all the circumstances of time and place connected with the apostasy of the Fortin family, and these witnesses all agree that, when that move, based on self-interest, took place, Octave Fortin was not a monk, nor familiar with monks, nor an ecclesiastical student, still less a Catholic priest. Besides, his ignorance of Catholic usages corroborates this fact.

The sting of the lecture was in its tail. Though the Jesuits are not monks in the strict sense of the term, he was bound to lug them in. Not being able to reply to their arguments, he gets back at them by abuse. One of his most astounding lies, whether intentional or simply the result of ignorance matters not, was his serene affirmation that the Society of Jesus was dying out in almost every land. The truth is that, on the contrary, the Jesuits are increasing in numbers everywhere. They have doubled their membership in the course of the last thirty years and now count 15,000 Fathers and Brothers.

His ignorance is, however, not surprising when we learn that he recommended to his audience, as an able exposition of the workings of the Jesuit Order, that infamous and immoral work of Eugene Sue's, "The Wandering Jew," of which it is hard to say whether its impurity exceeds its mendacity and the incredible nature of its fiction. One could more easily get at the true teaching of the Bible by reading Ingersoll's "Mistakes of Moses" than one can get at the true spirit of the Jesuits by reading the "Wandering Jew." The romance is so absurd that its very grotesqueness has led several distinguished men to enter the Society of Jesus. They reasoned that an order which could be attacked by such incredible lies must really be worth studying. We have been accustomed to look upon the Archdeacon as a high-

ly moral man; how then can he recommend an author whose lecherous tendency drove the French government to suppress his "Mystères du Peuple"? Eugene Sue was the Zola of his time, or rather he was worse than Zola because he made vice attractive. Do the laws of Christian purity cease to bind whenever there is an excuse for attacking Catholics and especially Jesuits? It would seem so; else we cannot explain how a respectable clergyman could recommend Eugene Sue, whose style, by the way, is wretched. Perhaps this also explains how decent Protestants can recommend and propagate the impure fabrications of Chiniqny. The end evidently justifies the means.

## PHILOCTETES.

PLAYED IN GREEK BEFORE AN ENGLISH AUDIENCE.

A most select audience greeted the second performance of Philoctetes at St. Boniface college last Thursday evening. His Honor the Lieutenant Governor of Manitoba presided, with Rev. Dr. and Mrs. Bryce on his right, and the Misses Patterson on his left. Among other notables present we noticed Rev. Dean O'Meara, Rev. Prof. Hart, Prof. Clark, Dr. J. K. Barrett, Mr. W. A. McIntyre, Mr. I. Pitblado, Mr. J. C. Saul, Prof. James, Judge Prendergast, Mr. D. M. Duncan, Mr. C. Hanbury Williams and several students from the sister colleges affiliated to the university.

One of the interludes in the original music was transposed so as to do duty as an overture played with real art by the Winnipeg theatre orchestra. Father Drummond then stepped in front of the audience below the stage and gave an interesting talk on the characteristics of Greek tragedy. It was to be noticed that the curtain would

### RISE BUT ONCE

and remain up till the end of the play, the stage being never empty. The Greeks observed the three unities of action, place and time. The unity of action was remarkably perfect in this tragedy, since it was one long effort to break the will of one determined man. Philoctetes does not appear in the first act. He has been marooned by Ulysses on the desert isle of Lemnos, on account of a festering sore, the stench of which is unbearable. After almost ten years have passed in useless efforts to capture the city of Troy, Ulysses and Neoptolemus (son of Achilles), obedient to a prophecy that the Trojan stronghold could be taken only with the help of Philoctetes and the bow and arrow he had received from Hercules, come to Lemnos to try and persuade Philoctetes to go to Troy. As the latter is still armed with the famous bow, Ulysses dare not face him; he therefore instructs Neoptolemus how to get Philoctetes on board ship. He is to feign resentment against Ulysses the better to ingratiate himself with Philoctetes, who hates Ulysses for

A QUICK CURE FOR COUGHS and COLDS

## Pyny-Pectoral

The Canadian Remedy for all THROAT AND LUNG AFFECTIONS

Large Bottles, 25 cents. DAVIS & LAWRENCE CO., Limited, Prop's. Perry Davis' Pain Killer, New York Montreal