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"AD MAJOREM DEI GLORIAM."

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OPEN AIR PREACHING IN THE LONDON PARKS.

Father Thomas Hughes, S. J., a native of Liverpool, who has spent more than twenty years in the United States, contributes to the American "Messenger of the Sacred Heart" for October the following interesting facts:—

The Hyde Park preaching is a note worthy manifestation of the religious sentiment, which is so deep in the heart of the English people. On any Sunday in the year, one may find some afternoon services going on near the Marble Arch; but in the summer months the development they receive is quite extraordinary to a stranger. I have counted as many as fifteen preachers at one time, round the bend of the ample sidewalk and in the meadows adjoining. And, from about three p. m. to six o'clock, a place as soon as vacated by one preacher is promptly taken up by another speaker and another concourse. Some of the speakers devote their attention and that of their hearers only to social and socialistic matters, anti-Catholic or infidel. But the greater number treat of religion, a little of it being dogmatic, the rest of it a vapory morality.

There are Salvationists here and there; a couple of Hebrew preachers with standards corresponding; and I saw the peculiar case of a German Hebrew delivering, as it were, by inspiration (or from memory) a biblical flow of text, which another Hebrew, who spoke English imperfectly, translated as it fell from the master's lips. There is a colored preacher, of old standing; his raven hair is as black as his face, longer far than conventionality admits, though not out of keeping with the pitch of his voice, and the spasmodic explosions of his lungs. A smooth, oily, smiling talker of St. James' West End Mission comes with a splendid standard, escorted by a party of devout ladies, who bring their voices and their smiles to help him, while the orchestra which has marched with him to the Marble Arch will take up the strains there again to march the conquering hero back in triumph, when his smiles have melted hard hearts, and his oily eloquence flowed with its honey.

It may be interesting to note that the site of the old Tyburn, with its recollections of the hanging and quartering of old Catholic heroes, is just there, outside of the gate, hard by the scene of all these religious demonstrations. Then there is the anti Catholic zealot, who is being nagged and badgered by some innocent-looking young questioners; and I have a strong suspicion that they are Catholics and Irishmen to boot—a suspicion which becomes a certainty, on my finding one of them subsequently setting up the

speaking stand for Mr. Moore and the Guild of Ransom.

There is the talker about things in general, the funny man at the far end of the line, who can joke and blaspheme like Ingersoll, and always has a large crowd; but I observed, on one occasion, at least, that he was having a hard time of it, from I could not see whom; only I did see that the Park policeman came to the rescue. Particularly striking is the Protestant monk of the John street community, close by Farm street; he is dressed in cloak, cow, scapular, cord round his waist, and a dark habit. The head of the community is the son Abberley, Lord Norton. Not to mention others there, we have our own preacher, a layman of the Guild of Ransom. It is Mr. Lister Drummond or Mr. Moore, who take the stand on alternate Sundays.

This Guild of Ransom, like the Catholic evidence lectures in the town halls, is under the general management of Mgr. Vaughan, whom the Cardinal has commissioned with the charge of this apostleship. The Guild has some three sets of lectures going on in the parks, to wit, Hyde Park, Regent's and Victoria. The subject, which the lawyer Mr. Drummond treated, was the Bible as a rule of faith; and he handled it extremely well, talking as a layman to laymen, and drawing copious illustrations from his profession of law. He talked with great deliberation and courtesy. Mr. Moore, whose profession I do not know, was treating, while I heard him, the popular fallacies about the Catholic Church; and the vivacity, point and vigor, with which he disposed of such ideas as persecution by the Church, the condemnation of every one outside of her pale, etc., were marred to my mind by only one drawback, that he spoke with such rapidity as scarcely to allow his excellent points time enough to come quite home. Both lecturers announced at the beginning, or when occasion required it, that plenty of time should be allowed for questions or objections at the end. Still, either of them might stop a moment to notice an intrusive remark from some irrepressible interlocutor, and that with perfect self-possession. Some one interrupted Mr. Moore, who answered with a word. The other rejoined that he could not stand there and listen to such a thing. 'Then go elsewhere,' resumed the lecturer, quietly taking up the broken thread of his discourse, as if no interruption had occurred.

These two speakers and the cultured Protestant monk were totally apart, in style of language and thought, from the ordinary run of talkers round about them. It was a positive pleasure to listen to them. The monk spoke of faith one Sunday, of hope on another, and so forth. I was told

that he had fallen into this ministry by accident. He and another happened to be passing by, when one of the preachers attacked them. They stood and listened a while, then one of them replied; the crowd gathered round; he continued speaking; the first talker tried to reclaim his auditory; but they would not come. And the monk started a course.

It takes but a small looking crowd of men, standing shoulder to shoulder, to make a company of three hundred listeners. Certainly, at any given time on a Sunday afternoon, there must be several thousands of listeners, massed in a dense line round the speakers. From the moment when the young man planted the little stand, inscribed, "The Guild of Ransom," for Mr. Moore to mount, there formed a solid company of hearers, six feet deep, within thirty seconds; and in another minute or two they were nine deep. While I stood there, I heard some one speaking behind me. I looked round, and saw the monk addressing a crowd fully as deep as our own. It was no longer the same speaker as on former Sundays; another of his community had taken his place.

While the park is all alive with people taking their Sunday walk, various feelings, no doubt, bring individuals within the circle of preachers. But I believe the religious sentiment, for or against the speaker, is not merely a barren curiosity. When our lecturer made some statement about the means of salvation being within the Church, and not outside, a man behind me exclaimed in a subdued voice of great indignation: 'Just hear him! Did you ever hear the like?'

As I walked away with a young American, who had lately been received into the Church, I asked whether he thought in America a man could stand up in a street, and gather at once a throng to hear about religion. He thought there was only one person who could do so, the Anarchist in Chicago, and his subject would not be religious; nor would his auditory be any respectable part of the populace.

THE CHURCH OF ST. JOACHIM.

The new Church of St. Joachim, which was erected in Rome as a memorial of the Holy Father's Episcopal Jubilee, has been solemnly opened, and as was peculiarly fitting in the case of paying honour to the Workman's Pope, no less than eighteen societies, composed chiefly of members of the working classes were represented on the occasion. The building is situated in the Prati di Castello, a district which stood much in need of a Catholic place of worship. By desire of his Holiness it was dedicated to his patron St. Joachim, whose name he received at baptism, and to

whom, so far, no church had been dedicated in Rome. The form is that of a basilica, with a cupola. Contributions towards its erection were received from all parts of the world, but, unfortunately, owing to incidents which Catholics will remember, the expenses ran up to an amount far higher than the Holy Father had intended them to reach. In order that the wishes of the faithful might not be frustrated and that the spiritual wants of the Catholics of the district might be provided for he has placed the Redemptorist Fathers in charge of the church and has taken the responsibility for over a million lire or £40,000. It is to be hoped that Catholics throughout the world will hasten to make good this amount, so that the church may be handed to the Holy Father as an entirely free gift. Subscriptions may be sent to the Very Rev. Father Raus, Rector Major of the Redemptorists, Church of St. Alphonsus, Via Merulana, Rome.

FROM "MEN AND THINGS."

By Henry Austin Adams, M. A., in Donahoe's for September.

I ONCE HEARD A LEARNED and good man, when I was a child, declare that Pius IX. would be the last Pope. His astounding prophecy was based on the argument that European politics were shaping themselves in such a way that the so-called Catholic countries must soon go to the wall, and, in consequence, the institution of the Papacy be relegated to oblivion. Then came 1870 and the overthrow of the temporal power of the Holy Father; but scarcely had this terrific blow fallen upon the See of Peter than the Papacy entered upon a field and a measure of vital and expanding influence unparalleled in many centuries. Pius IX., so far from being the last Pope, either in name or power, was succeeded by a man whose tremendous power for the salvation of the world and the conservation of society has been felt in every court of Europe, and in the uttermost corners of the Earth. And now comes word that this magnificent Pontificate of Leo XIII. is apparently drawing to its term.

A "Catholic country," Spain, has just been overwhelmed by irreparable defeat, but the dying Leo and the decadent kingdom, once so Catholic, shall pass away, only to find a new Pope raised up by God to cope with the problems of the twentieth century, and ever new nations, like that of our own young Republic, ready to extend and to exploit the kingdom of our God and of His Christ.

The General Intention of the Archbishop of Prayer for next month is "The Reparation of Public Scandals."

CATHOLIC TOTAL ABSTINENCE.

At the Convention of Delegates representing 80,000 Total Abstainers, the largest Catholic fraternal organization in America, assembled at Boston, Right Rev. Michael Tierney, Bishop of Hartford, was elected the National President.

Bishop Tierney has adopted a practice of asking all the children he confirms in his diocese to make a promise of total abstinence during the years of their minority. He has also, by word and example, done strenuous work for total abstinence.

When it was announced to him that he was unanimously elected, he sent the following letter of acceptance:

EPISCOPAL RESIDENCE, 140 FARMINGTON AVE. HARTFORD CONN., August 20, 1898.

REV. A. P. DOYLE, SECRETARY C. T. A. U. OF A.

REV. DEAR SIR: I am in receipt of your esteemed letter conveying information of my election as President of C. T. A. U. of America.

I thank you for your kind, encouraging words. Please convey to the delegates my sincere thanks for the high honor conferred on me. I regret, however, this honor was not given to some one having more tact and ability than I can claim. I fully realize that another, were he placed at the head of this great Union for God's work, could do more for the cause than I.

My only comfort in this regret lies in the hope that every individual member of the Union will exert himself, and so make good any lack of energy on my part.

I am confident if all our members work together earnestly the result will be a surprise to all within as well as without the ranks. If only we could each bring in one member more, what a grand showing it would make!

Pray that God may inspire all of us to work for the redemption of the poor drunkard and the preservation of the sober and of the children. These last, if not cared for, will be the drunkards of the future. United, persistent, earnest personal action will prevail against all odds—even against intemperance.

The people are with us, the clergy are with us, and God is with us. What, then, have we to fear? We must be up and doing, and show to the world by our personal nobility of character that we are engaged in a holy, a glorious work—the upraising and preservation of our fellow-man. God bless and protect the C.T.A.U. and bring its blessings to every household!

Yours sincerely in Christ,
† M. TIERNEY,
PRESIDENT C.T.A.U. OF A.