

Current Comment

Editors enjoy praise more than other people, probably because they get so little of it. One of our most discriminating subscribers, writing from the heart of Canadian culture, says: "The last Northwest Review has been a treat. . . . Here we paused to guess beforehand what our correspondent was going to specify. Was it our exclusive news, not to be found collected in any other paper, of Catholic losses in San Francisco? Was it the still more exclusive information we alone published about the late Jesuit General's end, his heroic prayer for a very hard death and the way that prayer was heard? No, it was something for which the editor deserved no praise, it was a clipping made by one of his trusted assistants, and which the too busy editor had not even read till the far-off correspondent called his attention to it in these words: "What a charming article about Japanese women and the war!" Then he read it and found it more than "charming," in fact a real revelation of Japanese devotedness, told with all the witchery of a brilliant mind.

The place where this gem came to light was the "Times," the fashioner and polisher of the gem was Mrs. Hugh Fraser, a sister of Mr. F. Marion Crawford, the famous Catholic novelist. She has had unusual facilities for knowing Japan, as her husband was British Minister to that country. He died in 1894; she had become a Catholic in 1884. Among her many books are "A Diplomatist's Wife in Japan," 1899; "The Customs of the Country, or Tales of New Japan," 1899; "A Stolen Emperor: A Tale of Old Japan," 1903.

Those parts of the Most Rev. Archbishop's recent circular to the clergy which are of special interest to the laity are printed in this issue. It will be observed that His Grace dwells at considerable length on his liabilities, which are certainly very heavy, and thus disposes of the fable so dear to sensational reporters about the many millions owned by the archiepiscopal corporation. The fact is quite the other way. Until the recent sale of lands, long viewed rather as a burden than a source of profit, was brought about by the appreciation of property near St. Boniface, the financial outlook of the Archbishop's exchequer was full of anxiety and even seemed to spell proximate ruin. Now, however, Mgr. Langevin is in a position to assume a debt of three hundred thousand dollars for the building of his new Cathedral and for other parochial establishments.

In this Circular, of April 15, His Grace the Archbishop of St. Boniface also publishes the recent decree of the Congregation of the Council on Daily Communion, and urges upon all who have the guidance of souls perfect conformity with the provisions and teaching of this admirable document. The practical part of this decree, that is to say, its mandatory conclusion, was published in our issue of April 14. As, at that early date, we had not yet received an authentic copy of the introductory part of the decree, but had access only to comments made by Rome correspondents, we wrote a special introduction of our own, which although claiming no such authority as the introduction which we print to-day and which is incorporated by the Congregation of the Council as an historical preface to its decree, will yet be found to throw additional and interesting light on the rationale and history of Daily Communion. (See "Northwest Review," No. 27, p. 4.)

Ever since the San Francisco earthquake we have been on the watch for the reappearance of our strenuous Catholic contemporary, "The Leader." We had no doubt it would rise quickly from its ashes into new and vigorous life. And sure enough, we now have its issue of May 12, the first to reach us since the disaster, though not the first number actually published: for we note in this copy of "The Leader" that the

"Los Angeles Tidings" of May 4 says: "The first number of the Leader, since the San Francisco disaster, reached here Tuesday," May 1. Doubtless this first number appeared on the previous Saturday, April 28. If so, "The Leader" was only ten days in the grave, and its temporary shroud has not dimmed its complexion nor impaired its strength. The editor states that he has lost all his files for the years 1904, 1905 and for 1906 up to May 5th, and requests subscribers who have any Leaders of that period to send them to him. Due credit will be given in the columns of the "Leader" to all who will assist him in completing his files. Father Yorke also requests all his exchanges to publish the following notice:

The fire destroyed the "Leader's" entire plant. It is due to this fact that our out-of-town subscribers have not received the recent issues of the paper. In the future the paper will be mailed regularly every week as before.

Temporary Office: San Francisco, 3,000 24th St.

Temporary Office: Oakland, 371-73 11th St.

Subscribers please send in old and new addresses.

The first editorial of this number of "The Leader" shows how utter is the destitution of our San Francisco brethren in the faith. Unlike the non-Catholic daily papers of the afflicted city, which minimize the horrors of the present situation, "The Leader" tells the bitter truth. Its appeal to Irish Catholics all over the world cannot fail of a hearty response. The patriotic illusion of President Roosevelt that the United States needed no outside help to cope with the disaster has long since been dispelled. Read and see:

In the great tribulation which has befallen the metropolis of California, we may be permitted to address a word to our brethren of the Irish race in the Eastern States and in foreign lands.

San Francisco has from its very foundation proved its loyalty to Irish ideals and to the cause of the old land. There was never an appeal, early or late, in the history of the last half century, that came to us, that we did not respond with royal generosity. Now, we ourselves stand in the midst of a city devastated by the forces of nature as was never a city devastated since human history began, and we look beyond the mountains and across the sea to the children of the Gael, and we cry in the words of Patrick, "Come over and help us!"

We have to build up from the very foundations. Our churches are gone, our schools are gone, our societies are gone, our papers are gone, our homes are gone, our occupations are gone; everything in which we lived, moved and had our being is swept away.

In the beginning the most urgent needs we had to consider were the simple needs of food and drink and clothing and shelter. These have been met and are still being met by the wonderful generosity of the American people. But, as we face the future, we behold other and more special needs to meet which we must rely on our brethren by blood and in the faith.

The churches must be rebuilt. How and where, the authorities of the diocese will in their wisdom decide, and the ecclesiastical organization throughout the world has been called upon to supply the funds necessary. In the hands of the Most Reverend Archbishop Riordan, this task is safe. To his able initiative and to the loyal support of his clergy are also committed the rebuilding of the schools and other works of charity with which the diocese abounded. We have no doubt but that the Catholic people throughout the world, with their usual generosity, will materially lighten their labors.

But there are special works of charity and nationality that appeal to the

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THE MORAL EARTHQUAKE

Not only was there a physical earthquake in San Francisco, but there was a moral earthquake. The very foundations of the underworld were shaken. If we take the Flood Building at Powell and Market streets as the centre of a circle and Powell street as the hand of a clock, the fire swept around to the ferries and drove before it all the filth of San Francisco into Oakland.

In the relief work carried on by the Catholic Central Bureau in that city cases were met, the like of which it was believed did not exist on the face of the earth. In one of the sub-stations a woman about thirty-five years of age, evidently in former times a person of refinement and education, but given over to the curse of drink, was received. At first it was thought that she was injured by the fire, such was the fearful condition of her head and face, but an examination disclosed that to such a depth of degradation had drink brought her that she was actually eaten alive with vermin. The Sisters of Mercy took her, washed her and scrubbed her and anointed her with kerosene oil, and five minutes after the operation had been performed, her very flesh engendered the plague and she was as bad as before. A tent was procured after great trouble and she was comfortably housed and segregated from the other unfortunates, who, though in a bad plight before, could not be forced to keep her company.

Here it was that the heroism of the Sisters and of the Catholic ladies showed itself. To receive nice, respectable, interesting persons, who had tales to tell of adventure by flame and sea was, after all, a not unwelcome diversion in the placid life of Oakland, but to take up Lazarus and his sores and to care for her, here was where true charity had appeared. This unfortunate woman had been thrown out of six places already, and though the operation of restoring her to some semblance of humanity may have been a most unpleasant one, yet it is such actions as this that give the lustre of Christian charity and show that our professions are not mere words, but are carried out in deeds. It may have been a dispensation that the fire went as it did, cutting off the Barbary Coast from the rest of the city because it divided two in the vicious element instead of concentrating it there among those who had taken refuge in the Western Addition and the former Mission. This element is disappearing rapidly day by day, moving off to other cities, but now the people of Oakland are beginning to feel the real time of destitution has come. The decent, respectable people, who kept back their wants as long as they could, are beginning to suffer. The Protestant Churches in Oakland began with a great flare of trumpets. They had their men and their women and their societies falling over one another in serving out meals. It lasted precisely six days. The work was too wearing and the Rev. D. E. Baker very kindly and considerately, in the interests of humanity and sanitation, has issued an order forbidding the churches to supply any more meals and to concentrate all the people in the swamps of West Oakland and on the fog-smitten hills of Berkeley. While Oakland has done nobly, as far as the civil authorities and the military authorities were concerned, it was one of the absurdities of the situation that no man could be found to head the Relief Committee except a posing preacher. We do not know who is responsible for his appointment, but if the suffering of the refugees from San Francisco has been increased tenfold, if there has been neither head nor tail in the Commissary Department, if the agonies have been prolonged and are still being prolonged, it arises from the fact that a mere mouther and not a man of action was put at the head of this most necessary committee. When the committee was formed, the Catholics of Oakland were completely ignored. When one of the most prominent priests of the city, Rev. E. P. Dempsey, went to ask for badges that were at that very time borne on the breasts of little children twelve years of age belonging to the Presbyterian Church, he was given one reluctantly and was told he

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Extracts from a Circular to the Clergy

issued on April 15 by

HIS GRACE THE ARCHBISHOP OF ST. BONIFACE

N.B. The numbers correspond to those in the original Circular.

I.

Devotion to the Sacred Heart of Jesus

The Pope Leo XIII., of pious memory, on the 21st of July, 1889, recommended to the bishops of the whole world exercises in honor of the Sacred Heart during the month of June; and the same Pontiff, by a decree of May 30, 1902, granted an indulgence of seven years and seven times forty days for each exercise, and a plenary indulgence to those who were present at ten, at least, of these exercises.

Accordingly we recommend the daily recitation, during the month of June, of the Litany of the Sacred Heart, either after Low Mass in the morning, or after the prayer for the Bishop during the Benediction of the Blessed Sacrament, which we authorize you to give each evening of the month of June, provided there be at least twelve persons present.

Communion and Exposition of the Blessed Sacrament the First Friday of each Month

We cannot too strongly insist upon the establishment and continual development of this beautiful devotion in each parish and mission of the diocese. We hope that each priest and missionary will deem it his pleasurable duty to correspond thereby to the formal and urgent request made by Our Lord Jesus Christ to his faithful servant, Blessed Margaret Mary. To her Our Lord said one day: "I command you to receive Communion the first Friday of each month, thus to make satisfaction to the Divine Justice through the merits of my Sacred Heart" (Le Regne du Cœur de Jesus, par un Oblat de M.I., vol. v., p. 58; 31st letter, p. 63, to Sister des Escures).

We wish to call especial attention to the encouraging Twelfth Promise, the authenticity of which is solidly proved by authors of weight. At all events it helps to nourish piety and hope. "I promise, in the excessive mercy of my heart, that its all-powerful love will grant to all those who shall receive Communion nine first Fridays of the month consecutively, the final grace of repentance. They will not die in my disgrace,—my Divine Heart becoming their safe refuge in that last moment." (Id., ibid., p. 367.)

Scapular of the Sacred Heart

Allow me also to recommend the spread of the Scapular of the Sacred Heart revealed to a pious girl of Berri in 1876, and approved by His Holiness Leo XIII. at the request of this humble seer of the merciful Virgin at Pellevoisin, France.

To the possible objection that this is a new devotion and that many of the faithful cannot understand it, we reply by this remarkable fact that the Very Rev. Superior of the Basilian Fathers produced a great impression on the Ruthenians of Winnipeg by showing them a picture of the Sacred Heart as a sign of orthodoxy in the midst of the troubles created by schismatic or heretical innovators among the Ruthenian colonies.

Let the Scapular of the Sacred Heart, then, with the Scapular of Mount Carmel, be an unmistakable badge of orthodoxy and a means of attracting to oneself the protection of the Sacred Heart through the intercession of Our Lady of Mercy. For all information as well as for faculties and scapulars, kindly apply to our secretary, Rev. Joseph Poitras.

VI.

Our Liabilities

By our liabilities we mean those of the Archiepiscopal Corporation and our own as head of the diocese. Besides the maintenance of Archbishop's House, the expenses of which grow with the happy increase of the

clergy and the rapid development of the diocese, there are the following liabilities:

1. The enormous debt of \$300,000 contracted for the building of the Cathedral and for parochial establishments. This debt is payable at the end of forty years; but it should be borne in mind that we shall certainly, before that period has elapsed, recover insurance premiums which will diminish the debt.

2. Interest due for loans to groups of poor European settlers unaccustomed to contribute to the support of the Church. These loans, which are made either for the construction of churches or for the support of the priest, and of which we pay the interest at a bank, exceed \$50,000.

3. The cost of recruits for the clergy, i.e., the board, tuition and sometimes the entire maintenance of students at a preparatory college or a theological seminary within the diocese or in Montreal and Rome. If our resources were more ample we would do much more to prepare the future of the clergy, which depends on the proper choice of candidates and their subsequent training.

4. Help to be given to missions and to Indians, either with the assistance of the Society for the Propagation of the Faith and the Holy Childhood Society or with our own resources. We are, moreover, obliged to assist several secular priests for whom their flocks cannot even provide food and raiment.

5. The maintenance of three orphanages, one at St. Boniface for girls, another at Winnipeg for boys, a third at Makinak for boys. These institutions live on alms and their future is far from secure. The collections taken up throughout the diocese are hardly sufficient for their support, and yet these orphanages should develop.

The maintenance of a home for the aged, which the municipalities might assist more than they do.

We wish to make especial mention here of our two hospitals, one at St. Boniface conducted by the Grey Nuns, the other at Kenora (Rat Portage), conducted by the Sisters of Providence; the Maternity which the Sisters of Mercy (Misericorde) conduct in Winnipeg, and the Foundling Hospital of Bethlehem, St. Norbert, entrusted to the same Sisters. No doubt the Government gives an annual grant to these institutions, but it contributes nothing to the building expenses which are very great. Each of these communities has assumed a heavy debt and we ought to manifest our gratitude by helping them as much as we can.

6. Providing poor churches with what is necessary for divine worship. Requests are multiplying and we are often grieved at not being able to give more assistance to our missionaries by sending them the sacred vessels, vestments and altar linen necessary for the Sacrifice of the Mass.

Furthermore, there are other undertakings of general interest, for instance, "Les Cloches de St. Boniface," our religious weekly (Semaine Religieuse), which does not at all suffice to chronicle the history of the diocese; the newly founded community of the Oblates of the Sacred Heart and of Mary Immaculate, as well as many other parochial works in the diocese and other enterprises of Catholic charity which require or merely deserve our most lively interest and our assistance as head of the diocese and member of the Catholic hierarchy.

With regard to the "Cloches," we beg leave to make a recommendation. If important events connected with the progress of your parishes or missions, such as the erection of buildings, special celebrations, etc., fail to be recorded in the "Cloches," the reason is that no one sent in any report or notes. You would, therefore, be doing a service to your parish or mission and the diocese if you had the kindness to keep the editor of the "Cloches" well informed

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