

Northwest Review.

THE ONLY CATHOLIC WEEKLY PUBLISHED IN ENGLISH BETWEEN LONDON (ONTARIO) AND THE PACIFIC COAST

VOL. XXI, No. 10.

WINNIPEG, SATURDAY, DECEMBER 17, 1904

\$3.00 per year
\$1.50 if paid in advance
Single Copies 5 cents

CURRENT COMMENT

Father O'Dwyer hit the nail on the head last Sunday when he attacked that spirit of worldliness which even among Catholics tends to supplant the true Christian spirit. He suggested the ensuing fortnight as a period of spiritual preparation for the great festival of Christmas. Worldliness is made up of inordinate love of pleasure, love of show, pride and vanity. The only way to overcome these consequences of original sin is to be more fervent and sincere in prayer and the reception of the sacraments. The practice of hearing Mass every day, if one can, is a great help to the simple, true, inner life, and one of the best means of preparing for the joys of Christmas.

In reporting the recent canonization of the 11th inst., the cablegrams blundered in their usual way. First, they gravely informed us that Pope Pius X. "canonized and blessed" Alessandro Sauli and Gerardo Maiella. What they should have said was that he canonized the Blessed Alessandro and Gerardo. The Pope does not bless those who are beyond the reach or need of earthly blessings; he simply declares that they deserve the title of "Blessed." This is what is called beatification, not "beatification," as one of the city dailies printed the word. Beatification must precede Canonization; the former allows the faithful of one country, or the members of one religious order together with the laity who attend their churches, to honor and venerate the person who has been declared "Blessed;" the latter (Canonization) extends this honor and veneration to the whole Church. Both Alessandro (Alexander) Sauli and Gerardo (Gerard) Maiella (generally called) were beatified, or declared "blessed," many years ago.

Alessandro Sauli belonged to one of the noblest families of Lombardy. His early piety was wonderful; even as a boy his heart-stirring sermons wrung tears from the eyes of a pleasure-seeking crowd. Entering the Congregation of the Regular Clerks of St. Paul, commonly called Barnabites, founded by Antonio Maria Zaccaria, who was canonized by Leo XIII. in 1897, Sauli became its Superior General at the early age of 32. This was in 1565. Five years later Pius V. made him Bishop of Aleria in Corsica. That island was then in a most deplorable condition. Not only were the people as much in need of instruction as the people, but the people themselves had abandoned their towns and cities and lived like savages in the forests and mountains, for they were a prey to the terrible corsairs that infested the Tyrrhenian Sea. Bishop Sauli visited, consoled and instructed all his scattered flock, encouraged them to rebuild and inhabit their towns, to drive back the pirates, to lead truly Christian lives. He reformed and organized the clergy, winning all hearts by his self-denial, his eloquence and boundless charity. So great was the fame of his virtues and spiritual conquests that he was known all over Italy as the Angel of Peace and the Apostle of Corsica. Tortona and Genoa asked him to be their bishop, but he would not leave his poor and struggling diocese till Gregory XIV. obliged him to accept the bishopric of Pavia in 1591. He died the next year, Oct. 11, 1592, and was beatified by Benedict XIV. in 1741.

Less striking in the eyes of the world, but far more wonderful to those who knew him, was the career of Gerard Majella. He sanctified himself in the humble duties of a lay brother in the Congregation of the Most Holy Redeemer, in which he lived during the lifetime of its founder, St. Alphonsus Liguori. Although he had no part in the government of this zealous and fervent order, he is the first, after its founder, to be canonized. His heroic virtues were equalled only by his extraordinary gift of miracles. Even if a severe historical criticism were to eliminate half the supernatural events of this holy lay brother's life, enough would remain to prove that, at the end of the eighteenth

century, a period of blatant scepticism, the power of working miracles still engorged in the Church of Christ. The many pious Catholics who of late years have read the marvellous story of Blessed Gerard Majella will take it as a matter of course that he is now declared a Saint and can therefore be publicly venerated in any church or chapel in the world.

Another mistake of the cablegrams in question is the assertion that canonizations are "so rare in these recent times that this is only the second that has been held since 1870." This is at least the fourth solemn ceremony of canonization since 1870. There was one in the early eighties; there was a second, when the seven Servite founders and three Jesuits were canonized, in 1887, at the time of Leo XIII.'s sacerdotal jubilee; there was a third in 1897, and we think there have been others, though we cannot just now verify the exact dates. Perhaps some of our Catholic exchanges, better provided with books of reference, would kindly fill in the gaps. But we have said enough to show how inaccurate the Rome despatch to the daily papers was.

Then, is there not a marked inconsistency, not to say contradiction, between these two extracts from the same despatch? (1) "The Pope, in the full pontifical costume, was carried in the sedia gestatoria with his historic fans. His robust figure and handsome head showed thus to the best advantage, and when he entered the church it was impossible for the authorities to repress entirely an outburst of loyalty from the assembled multitude, who cried 'Long live Pope Pius!'" (2) "The Pope, preceded, surrounded and followed by guards of the court and high prelates, looked pale, fatigued, and less robust than a year ago."

The illumination of St. Mary's church, the Cathedral, the Immaculate Conception Church and the Church of the Holy Ghost, on the day of the Jubilee, the 8th inst., was very beautiful. So was the illumination of the whole town of St. Boniface. It was a splendid act of faith.

The "Casket" of December 8 publishes an important letter and article by Rev. Dr. Alexander McDonald on the Holy House of Loreto. The letter was originally written to "The Dolphin" for publication, but the editor of that periodical, although not publishing the letter, yet replied to it. "The Dolphin" for July had said with a lofty generalization not based on fact: "It has long been conceded that the legend of angels carrying the holy house of Nazareth to Dalmatia may easily be recognized as an early version of a very natural occurrence." Now, the whole history of the long controversy about the Holy House of Loreto does not justify any Catholic editor, much less so learned a priest as the editor of the Dolphin, in dismissing with such a phrase as "it has long been conceded" the very respectable history of the famous shrine. That history is examined critically at considerable length, in the Catholic Dictionary, and the weight of evidence seems distinctly in favor of the legend. As to the new explanation, suggested at a Catholic Congress in Germany three or four years ago, that a wealthy family of the name of De Angelis may have procured stone from the Holy House at Nazareth and may have had it placed in the wall of a chapel they were building at Loreto, and that their name may have lent itself to the popular interpretation that the house was carried by angels, Dr. McDonald says that all this is pure conjecture. "There is nothing easier than to conceive of such things,—and nothing more futile or fraught with hazard." Assuredly, if such a work had ever been undertaken at Loreto, some record of it could hardly fail to have been preserved, and, in spite of all researches, renewed three years ago, no such record has been found.

As Wordsworth's famous line implicitly professing belief in the Immaculate Conception, has frequently been quoted

during the recent jubilee, and as all Protestant selections from that great poet studiously exclude the sonnet in which that line—"Our tainted nature's solitary boast"—appears, we reprint the entire sonnet here. We find it in "The Poetical Works of William Wordsworth—First complete American, from the last London Edition—one volume—New-Haven: Peck & Newton, 1836," under the heading "Ecclesiastical Sketches, in a series of sonnets," in Part II, under number 18 with the title "The Virgin."

"Mother! whose virgin bosom was uncrossed
With the least shade of thought to sin allied;
Woman! above all women glorified,
Our tainted nature's solitary boast;
Purer than foam on central ocean tost,
Brighter than eastern skies at daybreak strewn
With fancied roses, than the unblemished moon
Before her wane begins on heavens blue coast,
Thy image falls to earth. Yet some, I ween,
Not unforgiven the suppliant knee might bend
As to a visible form in which did blend
All that was mixed and reconciled in thee
Of mother's love with maiden purity,
Of high with low, celestial with terrestrial."

How a man whose make up was a mixture of Puritanical bigotry, pantheistic love of nature, dreamy theories of popular government and well meaning love of virtue and of a personal God, could have penned so Catholic a sonnet is one of those marvels that can be explained only by an overruling Providence. The Protestant touch in "not unforgiven"—a weak apology for prayer to the Blessed Virgin—points to our wonder at the doctrinal exactness of the first eight lines.

Clerical News

On Thursday, the 15th inst., a number of Father Lee's clerical friends foregathered in his hospitable home at Oakwood, N.D. to celebrate his installation as pastor of that flourishing parish.

Rev. Father Enfrin, F.M.I., of Carter, Man., is temporarily in charge of the Church of Our Lady of Lourdes, Minneapolis, filling the vacancy caused by the death of Rev. Gabriel Andre. This is a French Canadian parish, where all the preaching is in French. Father Enfrin is no stranger to the parish, for he preached a mission there last spring. He has recently been giving retreats to the Little Sisters of the Poor in St. Paul and Minneapolis.

Last Saturday Rev. Father Portelance, O.M.I., late Rector of the Sacred Heart Church, Ottawa, arrived here to look after the spiritual wants of the French Canadian residents of Winnipeg, who number about 300 families.

Father Grant, S.J., who died at St. Beuno's College, North Wales, on Friday, Nov. 18, aged eighty-four, was the first of the converts of the Oxford Movement. He was received into the Church in 1841 whilst an undergraduate at Oxford. He was followed by the late Canon Bernard Smith in 1843. Newman "came over" in 1845. Father Grant served at St. Francis Xavier's in Liverpool in the fifties.

Persons and Facts

The silence of the Telegram about our celebration of the Immaculate Conception was very noticeable. While the Free Press and Tribune gave long and interesting reports of sermons and other functions, the Telegram kept severely mum. Its despatches, too, from Rome were significantly meagre.

The famous Church of St. Mark in Venice, over which Ruskin goes into ecstasies, is beginning to give at the

foundations, which are bending and cracking. Engineers Mandredi and Marengi, who have been entrusted with the care of the church since the fall of the Campanile a couple of years ago, recommend a thorough restoration of the whole building, including repair of the foundations.

A postcard recently mailed at Bologna, Italy, with the address "St. Bonifacio, Manitoba," was marked by the postmaster of Verona, "vedi Sambonifacio" (see St. Bonifacio, Corsica), whither it was sent. There the postmaster wrote, "S. Uniti, America" (United States, America), and finally it reached its destination.

At the last meeting of the Board of Studies of the University Rev. Father Chierri was unanimously elected chairman. This is, if we mistake not, the 23rd time he has been annually, without interruption, elected to that post of responsibility and trust. At the last meeting of the Council Dr Laird was unanimously reelected Registrar of the University.

On the church parade of the Wanderers' Ground, Johannesburg, five Sisters of Nazareth, with Nazareth House, Johannesburg, and other religious and secular nurses, received medals on Sunday, October 30th, from Lord Roberts in recognition of their services to the sick and wounded during the late war. As the Sisters advanced towards the place where Lord Roberts was seated with Lady Roberts, their two daughters, Lord Milner, the Mayor of Johannesburg, and others; the cheering and applause from the tens of thousands assembled was beyond description. Lord Roberts expressed great pleasure at meeting the Sisters.

In a letter to the parish priest of Shanagolden, relative to the death of Sir Stephen de Vere, the Most Rev. Dr. O'Dwyer says he and his brother Aubrey and the late Lord Dunraven and Lord Emly were able by the nobility of their characters and the complete dignity of their lives, to bear a striking testimony in favor of the Church, in which their intellects and profoundly religious spirits found peace and rest.

His Grace Archbishop Walsh, in a letter containing reminiscences of Cardinal Newman's residence and work in Dublin, refers to a visit he paid to Maynooth College, and says: "I have ever since had before my mind a very vivid picture of him as he stood that day in our college cemetery beside our President, of whom, years afterwards, he was to write the memorable words, 'my dear friend, Dr. Russell, the present President of Maynooth,' who 'had, perhaps, more to do with my conversion than anyone else.'"

A CATHOLIC SLUM MISSION.

An immense black cross, entwined with a white winding sheet, and reaching to the low ceiling of the room; to the right of the cross a by no means artistic statue of the Blessed Virgin; to the left a representation of the Sacred Heart which is by no means a De Prato; in front of the ominous black sign a white and gracefully draped statue of our Lady of Victory, before whom a tiny pink lamp burns; an oleograph picture of the Pope in high colors, and a cottage piano backed against the side wall on the low platform are the main features of the Catholic slum chapel at 458 South Clark street, where an immense amount of good is being done by a body of zealous young laymen who have set themselves the uncongenial task of trying to ameliorate the conditions of at least some of the thousands of Catholics who from force of circumstances pass their lives in one or other of the ten-cent rooming houses, dozens of which abound in this part of the city.

The store which has been converted into a slum mission chapel, and for

which \$20 a month rent is exacted, is squalid and unkempt. The paper on the wall and ceiling is peeling off. The Welsbach mantles are mostly broken, or the glass gas globes cracked. There is a decided air of poverty about the place, and one regrets that young men, be they ever so zealous and charitable, should be compelled through lack of funds, to bring men into so poor a place. This is the more to be regretted because within a stone's throw of this very poor Bethlehem is a Baptist slum chapel which is as neat and prim as if it were a succursal chapel to some grand cathedral, and almost next door to it is a Salvation Army slum chapel which is by no means uncomfortable nor unclean.

One day recently an occasional correspondent of the New World, who herewith records his impressions, was induced to visit this Catholic slum mission chapel by having a "dodger" put into his hand while waiting for a car at the corner of State and Van Buren streets. It bore the following legend:

OMNIA PRO JESU ET MARIA
All are Welcome.

A Free Lecture and Entertainment
will be given at
THE MISSION OF OUR LADY OF
VICTORY,
458 South Clark Street,
A Few Doors South of Polk Street,
on West Side of Street,
THIS EVENING
at 7.30 o'clock.

Then followed a programme of about twelve numbers, consisting of readings, songs, duets and instrumental music, and containing the announcement that there would be a lecture by a well known Chicago priest.

While walking along South Clark street on my way to the mission, I chanced to look into the Baptist slum mission and saw there was an audience of not more than a baker's dozen. In the Salvation Army room there were about half that number, to whom a Salvation lassie seemed to be expounding the Scriptures from a rather high rostrum. I imagined that probably it was an off night for slum mission work along Clark street, and that I should find a correspondingly small number at the Catholic mission, owing to some counter attraction elsewhere. My surprise was great when, upon entering the mission chapel of Our Lady of Victory, to see the place quite full of men. I was to learn afterwards what was the attracting power.

Not wishing to be influenced, but desiring to be unmolested in forming my own impressions of the work, I let it be understood that I was one of the ten-cent rooming house inmates and wanted to hear the concert. I secured a seat where I could conveniently study the faces of many of the men present. It was a pathetic sight. Men of almost all ages were represented. Youths of eighteen or less were there, on whose faces a life of hostility to the laws of God, or the ravages of intemperance had not yet had time to leave indelible traces.

Other faces showed marks of years of dissipation, while many had the scared, hunted, weary look of those who, if not actual pariahs of society, live a hand-to-mouth precarious life. Here and there could be distinguished a reputable mechanic who had met with the misfortune of being unable to find work. The most impressive feature in the motley gathering was a certain wistfulness on many faces, indicative to those who could read character, of a desire to lay down the burden of sin and guilt and be at peace with themselves and their Creator. The opportunity to effect this was offered as the interesting programmes of the evening proceeded.

Mr. M. F. D. Collins, the real head and animating spirit of this Catholic slum mission, began the entertainment by the recitation of the Rosary, at which he insisted that all the men should kneel down and not merely sit forward. Then a popular

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