

Northwest Review.

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

VOL. XXII, No. 32

WINNIPEG, SATURDAY, MAY 19, 1906

\$2.00 per year
\$1.00 if paid in advance
Single Copies 5 cents

Current Comment

The work on the foundations of the new Metropolitan church is steadily advancing. All the lines of the apse and vestry are already marked and dug out, and in many places the huge foundation stones are being laid. Every thing is to be solid and strong as befits an edifice of such imposing magnitude. An admirable feature of this great enterprise, and one which is too often absent from contemporary constructions, is the care and elaboration with which every stone and brick will be put in place. As two entire years will be devoted to this noble undertaking, there is no occasion for haste and the scamping of work which generally follows on the heels of hurry.

Our Most Reverend Archbishop is so anxious that the rearing of this magnificent temple to the glory of God should be ever kept in mind by the clergy and laity that he has recently changed the collect "de mandato," which every priest must add to the ordinary collect or collects of the Mass. Hitherto it was "Deus refugium nostrum and virtus," henceforth it is to be the collect for the feast of the Immaculate Conception, and the purpose of this daily prayer is the happy completion of the new cathedral.

We wish earnestly to call the attention of our readers to the "Maison-Chapelle" (House-chapel) of St. Boniface. From the material point of view this is a neat, two-storey building, adjoining the French Normal School and facing on Aulneau street. From the spiritual point of view "Maison-Chapelle" stands for the cradle of the religious community which is our Archbishop's own especial creation. Realizing the urgent need of a teaching sisterhood thoroughly competent to train English-speaking teachers, and finding, on the one hand, that the long established Canadian sisterhoods cannot undertake new foundations in this diocese, and, on the other, that the sisterhoods that have recently come from France, in spite of their laudable zeal, meet with great difficulty in mastering the English language, His Grace, after mature deliberation and fervent prayer, has founded a religious congregation of young and zealous young ladies well versed in English and eager to follow out the constitutions and rules laid down for them by their Most Reverend Founder. To this community Mgr. Langevin has given the beautiful name of Sisters "Oblates of the Sacred Heart and of Mary Immaculate." Entire consecration of their lives to the Divine Heart is their chief devotion, as is seen by the dedication of their chapel to the Sacred Heart of Jesus and by the full-length scapular of the Sacred Heart which completes their graceful and edifying costume. These good Sisters earn their daily bread by manual labor, set up the type for "Les Cloches de St-Boniface," and provide board for seventeen students attending the classes in St. Boniface College near by. We need hardly say that these Oblate Sisters lead a life of great poverty, and as the "Maison-Chapelle" has become too small for the ever increasing number of novices, they rely upon the generosity of charitable souls and trust in Divine Providence, whose chief almoner is their own dear patron, St. Joseph. May the Master bless this mustard seed and inspire His practical followers to send them recruits and resources so that the seed may grow into a wide spreading tree for the salvation of souls. The congregation already consists of twelve members,

Do not waste time in combating the temptations that happen to you, by contests and disputes with them; only cast some simple glances of love toward Jesus Christ crucified, as if you would wish to kiss his sacred side and feet.—St. Francis.

All true prosperity begins by seeking first the kingdom of God and His righteousness.

of whom three are professed Sisters, six are novices and three postulants. The Reverend Superior is Sister St. Viator.

We are enabled to lay before our readers some deeply interesting extracts from a private letter describing the adventures of the Helpers of the Holy Souls, a fervent and enlightened sisterhood founded some forty years ago in France under the title "Auxilia-trices des Ames du Purgatoire," and settled about a year ago at 2030 Howard street, San Francisco, in the parish of St. Charles Borromeo. One of the Sisters writes on May 8 from their New York house: "Mother St. Bernard, in a letter received yesterday, says: 'We have been through those sad days with peace and joy in our Lord; all our Sisters are safe and pretty well, in spite of the fatigue and poignant emotions.' The shock was terrible and Providence wrought miracles for the preservation of our dear Sisters. They saw the pieces of furniture upset and crashing together, the roof falling in, the ceilings dropping in pieces around them, the partitions heaped up under their feet, and yet not one of them was hurt. As the altar in the chapel remained intact after the earthquake, they had the consolation of having Mass celebrated in their little sanctuary. It was to be the last time, for at the end of Wednesday (the fateful 18th) spent in the streets and fields, the fire had moved so fast in the direction of 2030 Howard street that the place had to be abandoned. A priest from the parish came to withdraw the Blessed Sacrament from the Tabernacle; but, knowing of no safe refuge, he placed the ciborium in Mother St. Bernard's hands. Under Our Lord's protection the community then wended their way to the Convent of the Sisters of Mercy, which was thought to be far from the conflagration. But at ten o'clock at night the news comes that all must fly to the hills. Mother St. Bernard once more takes up her precious treasure, and she with her daughters and other burnt out sisterhoods that had joined them forms a very touching procession. After walking for two long hours they reach St. John's church on the other side of the hill and spend the rest of that night in the basement of the church. Next morning the question was where to go. Fortunately the Little Sisters of the Poor, whose hospital is situated in the region of Golden Gate Park, were not in danger from the fire, and they welcomed the refugees with open arms. Divine Providence had followed them there: not later than Sunday, the 22nd, Archbishop Montgomery came to offer us a house for four months, the residence of a wealthy family about to travel. The Archbishop, with great thoughtfulness, remembering that the Helpers of the Holy Souls were as yet very little known in San Francisco, had deigned to care for them before attending to the needs of other sisterhoods surrounded by friends and therefore more likely to be assisted. We immediately settled down at 2212 Sacramento street. Already our dear Sisters have set up their little altar which they had saved from the flames; they have Holy Mass every day, and Our Lord dwells in His tabernacle. We have permission to do without the sanctuary lamp: for no light, not even a candle, is allowed in any house. Our Sisters have already resumed their usual work among the poor." (According to the Catholic Directory for 1906, p. 712, the work of these Sisters is to visit and nurse the sick poor in their own homes and to give religious instruction to children and adults.)

"The poor are camped in their thousands under tents; there the Sisters visit them and meet with much apostolic consolation. Many are behind-hand in their duties towards God; others wish to receive religious instruction; it is a real apostolate. Besides, there is much to edify us among all these good people; they accept with resignation this awful disaster, saying:

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A SHAMELESS PUBLICATION

About a month ago we published an article which had appeared in the Presbyterian Record of Montreal, of which the Rev. E. Scott, M.A., D.D., is editor and manager. In this paper it was stated that a mission was given in a little village in the province of Quebec by a couple of monks styling themselves "Christian Fathers." At this mission, we are told in the same article, the "Christian Fathers" announced that they had power to sell passports into heaven. Any Catholic paying \$10 would not have to remain in purgatory if he died within ten years. On payment of the sum of \$50 he was assured he would go directly to heaven at death. It will be noticed that the name of the village and the names of the so called "Christian Fathers" are not given. We have before asked the editor to give us particulars, but up to the present have had no intimation whatever from him. On the title page of the Presbyterian Record there are various texts of Scripture, such as: "Go ye into the world and preach the gospel to every creature," "If you love Me, keep My commandments," "Lo, I am with you always." Why the Rev. gentleman so glibly quotes texts of Scripture for the edification of his people, and at the same time allows his paper to misrepresent the faith of his Catholic neighbors, is something beyond comprehension. Once again we ask the Rev. Mr. Scott to give particulars as to the name of the village and the names of the so-called "Christian Fathers" who promised to send people to heaven on payment of a certain sum of money. Much of the matter of the Presbyterian Record is published precisely for the same reason which actuates the publishers of the "yellow" papers of New York. Were it devoted entirely to the discussion of matters affecting the Presbyterian church it would become too insipid. In certain quarters there is nothing which will make a paper circulate so freely as a few articles that bristle with no-Popery announcements—having as much foundation in fact as the doings related of Jack the Giant Killer. Thousands believe all those things, and in consequence look with anything but favor upon their Catholic neighbors and the faith they hold so dear. Shame on you, Mr. Scott! Your little monthly is a storehouse of poison, a breeder of discord, a positive injury to the spread of good neighborhood in our happy Canadian homes. Shame also on the General Assembly of the Presbyterian Church in Canada, which has given its authority to this monthly mischief-monger.—Catholic Record.

Commenting on the foregoing article, the "Casket" of May 3 says:

In another column of this issue we publish an article in which the Catholic Record reminds its Presbyterian namesake that it has neither made good nor retracted the charges that Catholic priests in Quebec offer to insure souls against purgatory for a sum of money. Yet the Halifax Presbyterian Witness, talks complacently of the "commendable readiness" shown by Protestant controversialists to make the reparation due in such a case. We are still waiting for our Pictou friend and also for a St. John friend to take notice of our flat denial of certain statements damaging to Catholics which recently appeared in their columns.

Our Antigonish contemporary will have to wait and wait for ever. If these anti-Catholic publications ever owned up, their occupation would be gone. Slander against the Church is their best asset.

"The majority of business men, when choosing a typist, give the preference to the dark girl," said the manager of a London employment agency. "They apparently think the brunette more energetic and business-like."

Not the Right Laughter

"Were there laughter and cheers during your speech?"
"Well," answered the youthful statesman, "there weren't any cheers, but now and then the people in the audience looked at one another and laughed."—Stray Stories.

Persons and Facts

Invitations are out for the marriage of Miss Albina Lauzon, eldest daughter of Mr. and Mrs. J. B. Lauzon, to Mr. John H. J. Murphy, at the Sacred Heart Church, on Tuesday, the 29th inst., at 8 a.m. The wedding breakfast will be at Mr. Lauzon's residence, Athol Avenue, St. John's.

Some young ladies were remarkably successful at the University examinations this year. Miss Kenneth M. Haig carried off the \$100 scholarship in the English course of Philosophy, which was the most largely attended of the special courses, there being eighteen candidates. Chief Justice Dubuc alluded to this success in his address when he said that the young ladies had shown their proficiency in studies which were generally supposed to be man's exclusive domain. Miss Helen Emma Stacey in the Second Year, and Miss Bessie M. Thomas and Miss Blanche Elizabeth Stevens in the First Year, each won three scholarships, and were the only candidates to receive this threefold honor.

One of the finest structures built for and owned by the Sisters of Mercy in Canada, is now in process of erection on Sherbrook street, between Cornish and Ida streets, off Armstrong's point, the Misericordia maternity hospital. The front of the building will be on Sherbrook street. The right wing built several years ago, was brick veneered last year, the entire cost being \$50,000 and the architect, J. Senecal of St. Boniface, expects to call for tenders for the remaining portion in a week or two. The cost of the completed structure will probably be in the neighborhood of \$200,000.

The big hospital, when completed,

will consist of three wings, the two at the extremes lying parallel with the street line, while the middle one is inserted between them at right angles with the street line. The length of the building will be 208 feet over all. The flanking wings will be 45 feet deep for the greater part of their length, widening to 51 feet for their inner third. Passages 33 feet wide will connect them with the central wing, which will be 190 feet deep. The building will be four stories high, having a basement and three full stories, the distance between the roof and the ground being 51 feet and between the top of the cross and the ground 107 feet. The three upper stories will all be on one plan. The basement storey is to be built of stone which will be continued at the sides as well as the front, and the front of the central wing will be nearly all stone. The pillars will be of cut stone, the rest of the building will be of brick. Two subsidiary buildings will also be erected on the same property.

The new C.P.R. transatlantic liner, Empress of Britain, which arrived at Father Point last Saturday, established a new record from Moville, her time being 5 days, 23 hours and 17 minutes, the previous record being held by the Virginian, which on a westward trip brought the time down to six days and three hours. The performance is all the more remarkable in that on a maiden trip, such as this one was, the stiffness of new machinery is an obstacle to speed. Moreover, the Empress experienced heavy gales on Wednesday and Thursday, and slowed down during six hours on account of the rough weather. Her length is 570 feet, beam 65 feet 6 inches;

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FORTY STORIES HIGH (Chicago Record-Herald)

New York has two sky-scrapers projected, either one of which would break the present record. A tower above the Railroad and Iron Exchange is to rise to a height of 404 feet. This is compared with the Park Row building 382 feet, and the Pulitzer building, 375 feet. It will exceed the tallest building in Chicago by some fifty feet, but will be dwarfed by the tower above the new Singer building in New York, which is sixty-five feet square and reaches a height of nearly 594 feet.

The prime reason for erecting such structures is undoubtedly a business one, but the spirit of emulation is encouraged by an enthusiastic use of superlatives, and there is no tendency towards uniformity. In the lists of skyscrapers there are variations of two and three hundred feet and more. This will give a more ragged outline than was presented in the comparatively slight variations of old, and when low, monumental buildings are erected among the skyscrapers the effect is more ragged still. An exaggerated example of the kind may be seen in this city, where the Borland Block towers high above its next door neighbor, the building that was put up by the Chicago National Bank.

A beautiful city is impossible with such contrasts, and even many squares of skyscrapers that were nearly of the same height would not prove attractive from the street. The eye cannot take them in, and they are impressive only from a distance. Looking at New York from the river we do feel a sense of awe and wonder at those tremendous piles of masonry. But for beauty we must turn to the capitals of Europe, which have not as yet been invaded by skyscrapers. In a comparison with Paris and Vienna, New York and Chicago appear ugly, and millions put into thirty, forty and fifty storey buildings will make them uglier.

The effect is particularly bad when as in this city, an inner wall of cheap brick looms up like the side of a rough

warehouse or factory. But the tall buildings are a fixture; there will be many more of them, and there is no evading the business demand for them.

We can only hope that the pride of the builders will compel them to give all exposed walls a decent finish and to pay enough attention to the idea of uniformity to save us from bedlam.

Guide-Posts to Peace

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guide-posts on the foot-path to peace.—Van Dyke.

Would Not Linger

A Pittsburg clergyman tells the story illustrating the inborn Irish trait for quick wit. He was preaching in a Michigan town. On Saturday the women of the congregation were busy draping the church. "I strolled in," says the clergyman, "and Katie Martin was decorating the pulpit. I noticed some tacks strewn about the floor and jocularly advised Katie to be very careful to pick up all the tacks when she was through with her work. 'You know, Katie,' I said, 'that if I should step on one of these tacks right in the middle of the sermon, there's no telling what might happen.'

"'Faith, ye wouldn't linger long on that point,' said Katie, without cracking a smile.—Irish Standard.