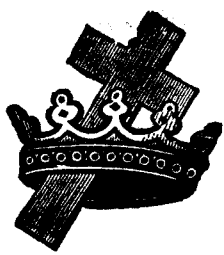




Northwest



Review.

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

VOL. XXI, No. 8.

WINNIPEG, SATURDAY, DECEMBER 3, 1904

\$2.00 per year
\$1.50 if paid in advance
Single Copies 5 cents

CURRENT COMMENT

A healthy sign of better feeling in Italy is the enthusiasm with which the Jubilee of the Immaculate Conception was celebrated on November 20, in Naples. It was the first time since the fall of the Kingdom of the Two Sicilies in 1859 that the municipal and provincial authorities took part in the solemn and splendid celebration. It was the first time they marched in procession together with the clergy and laity.

This reminds us of a recent very judicious paragraph in the Ave Maria. "We occasionally hear," says our Notre Dame contemporary, "the lament of some pharisaical American critic of the 'Latin races' deploring the influence which immigrants from Italy must exert on the morals of our large cities. To all such superficial observers and inconsequent thinkers we commend the following extract from a recent report of the St. Vincent de Paul society's agent in the Children's Court of Brooklyn:

"It is only justice to our Italian fellow-Catholics to say that no Italian girl has been before the Children's Court since it opened on any criminal charge. The Italian mothers do not allow their daughters to roam about the streets in the evenings or attend dance halls or picnics, and the results justify their prudence."

It is rather a pity that the example of such mothers is not more generally imitated in both large cities and small—and, for that matter, in the rural districts as well as in the great urban centres. Our country can stand a good deal of this particular variety of Latin race influence.

At this season of the year, when farmers all over the country are computing the yield of their land per acre, it may interest them to know how difficult it is to give an exact measurement of a square acre. Of course every experienced farmer carries in his mind's eye a sufficiently clear idea of the size of an acre. He knows just how many bushels of seed it takes to sow an acre, and he pays his hired hands and sets his daily task for himself by the acre. Yet, strange to say, it is impossible to lay off a perfectly square acre of land. The statute English and American acre contains 43,560 square feet (4,840 square yards, 160 square rods). By the application of square root we find the length of the sides of a square acre to be about 208 feet, 8.81-101 inches, lineal measure. We say "about," for experts in exact measurement do not agree as to the decimal or most exact fraction; some say each side of a perfect square measures in feet, 208.71032397, others say it measures, 208.71032745. If we multiply the first figure by itself, we get 43,559.99933 plus sq. feet, a little less than the required 43,560 square feet. If we multiply the second figure by itself we get 43,560.00036 square feet, which is a small fraction greater than the required amount. The exact difference between the two products given, is very small,—in fact, insignificant in itself—but, nevertheless, it would become noticeable if we should use these figures in estimating the acres in great bodies of land. There are none of these annoying fractions in the metric system. The hectare, which is the nearest approach to our acre, being equal to 2.47 acres, is a square with sides exactly 100 metres long.

However, we need not worry over the fact that we can only approximate the exact size of an acre of land. In this respect many other countries are worse off than we are. The Scotch acre is 1.27 of the English, and the Irish 1.62; the old French arpent, still used in the

province of Quebec, is .99 of an imperial English acre; the Swiss faux, 1.62; the Spanish fanegada, 1.06; the Portuguese gueira, 1.43; the Austrian joch, 1.42; the Danish toende, 5.50; the Sweddish tunneland, 1.13; the Russian desiatina, 2.70. The morgen of Germany is generally about 0.65 of an acre, but it has varied in the different states from 0.63 to 2.40; in Holland it is 2.10 and in Poland 1.38. The moggia of Naples is 0.83 of an acre; the giornate of Sardinia, 0.93; the saccata of Tuscany, 1.22. The ancient Roman jugerum was 0.66 of an acre, and the Greek plethron, 0.23. Thus other countries, old and new, had and will have to wrestle with fractions worse than those which haun't our unattainable square acre.

If we did not reply immediately to our Letellier correspondent's question in our issue of November 19, it was because we wished to make inquiries as to the fact. Our correspondent wrote: "Why does a French Canadian say a Gloria after the Creed, and no Pater when he says the Rosary, while an Englishman says a Pater?" On inquiry we find a consensus of opinion among well-informed French Canadians that the Pater and not the Gloria should be said directly after the Creed. It seems that there are indeed some French Canadians who do what our correspondent remarked, but in this respect they are not models to be imitated. They are like those who begin each decade with the Gloria and end it with the Pater, reversing the proper order. However, the mistake is not an important one, for the Creed, Pater, three Ave Marias and Gloria, with which all English, Irish, Scotch and Canadian Catholics, who have received their devotional training directly or indirectly from France, begin the beads, form no essential part of the Rosary. When Spaniards say their beads, they begin immediately with the Pater of the first decade, and do not say the Creed at all.

A friend of ours kindly allows us to quote from a private letter written by an American lady, who is teaching in one of the schools of Porto Rico. She is a woman of wide experience and varied culture, who came from Scotch Presbyterianism and New England Puritanism into the Catholic Church. After speaking of the false views of Catholic Porto Ricans spread broadcast by Protestant missionaries, who consort with none but the dregs of the people, and who see nothing but that aftermath of slavery which cannot be eradicated from the worst classes of any people for many generations, as the present condition of the Southern States shows, she writes: "About the Porto Rican's ignorance of the Bible I have some interesting evidence quite at variance with that of the Protestant missionaries. When in San Juan, my friend (a Protestant) asked me why the Catholics omitted the second commandment from the list. On my expressing surprise at the implied statement, and telling her I did not believe it, she said she had been told that it was so, and, that in this way they evaded the command against idolatry, etc. I told her I would find out the facts for her, that I had read the catechism of the Council of Trent pretty thoroughly, and that I remembered no omissions in the chapter on the commandments. Well, I asked the postmaster of H." (the place where her school is), "who had been studying English with me, to give me the commandment in question and told him why I wished it. I have no Bible at present, although one is on the way, for I have waited until I could get a nice one. He responded by bringing down to me his own Bible, a handsome two-volume edition, which contains both Spanish and Latin translations. When my own book comes I am going to send my friend a copy of

the commandments in Latin, Spanish and English, from both Exodus and Deuteronomy. One day I was hearing a private class in my room. One of the class, a boy about thirteen, strayed to my table, while he was waiting for the other pupils to recite, and began turning the leaves of the Bible (the Spanish edition). Finally he brought it to me and asked me if I could read it. I told him, no, but that I had sent for an English copy, so I could read. He turned to one of the pictures and asked me what it was. I told him and he assented. Then I turned catechist, for I thought, 'Here is my opportunity to see if those young people do know anything about the Bible, or, if they are as ignorant as the Protestant missionaries say they are.' So I turned to the pictures one by one and asked about them. They knew all about them." (The correspondent underlined these five words.) In one or two instances they knew more than I did. Finally I asked the boy if his father's Bible was like this one. He replied, 'No, my father's bible is a small one.' I had gotten what I wanted, for I knew that it would be urged that the postmaster, being an educated man, might have more knowledge than poor people, but here were two young people in the common walks of life, who had Bibles and, who knew what was in them" (last six words underlined). "I shall take great pleasure in writing up these little matters to my friend, for she is under the impression that Catholic people know nothing of the Bible. I wonder what next! My friend has been fighting me ever since I became a Catholic—goodnatureedly of course—and I have been telling her all along of the grounds for my faith. This is a kind of missionary work. I am able to do anywhere, and I mean to keep it up. She has respect for the church now, where once she had nothing but bitter prejudice".

The foregoing letter, with its zeal for defending and propagating the truth and its joy at finding the fruits of that truth, exemplifies well that "Catholic Action" which the Holy Father blesses as the General Intention for the month of December. The Canadian Messenger of the Sacred Heart quotes Pius IX. as saying in one of his last pontifical addresses some thirty years ago: "All are asking with a feeling of anxiety, 'When shall the days of tribulation be at an end?' I will tell you: When to the demonstrations of piety which are going on inside the churches, there will respond deeds accomplished outside." "These are strong words," writes the editor of the Canadian Messenger, 'spoken by a great Pontiff, and they do not exaggerate the situation. We read of novenas, processions, monster pilgrimages with hymn-singing and flag-flying in all parts of the universe. These are all excellent as far as they go, but they are not enough. To prayers we must join action. . . . Unfortunately we do the very opposite. The great number of those who act, do not pray enough, and the great number of those who pray, do not act enough.' In private life, in social intercourse, in political and municipal affairs, the true Catholic should be ever, above all else, a soldier of Christ, eager to seize opportunities for refuting the manifold errors that overweb the world, for converting sinners, for dispelling the mists of ignorance and prejudice.

Lately, at the end of a short mission preached in North Dakota the parish priest was bewailing the fact that an octogenarian parishioner had not approached the sacraments. But he had reckoned without the old sinner's daughter. Seeing that her father had fallen into that state of spiritual lethargy which is sometimes so sad a feature of old age, she pleaded with him on the last night of the mission and so eloquently persistent was her plea

that, to everyone's surprise and delight, he came to confession and communion the morning after the sermons were ended, but still in time to gain the plenary indulgence of the Jubilee. This brave girl understood and practised Catholic Action, which means first of all the good examples of a virtuous life—often the best of sermons—and then gentle persistency in spreading abroad the good odor of Christ.

In connection with the public debate held on the 1st inst. in St. Boniface College by the Campion Literary Society it may be as well to remind our readers that Blessed Edmund Campion, after whom the St. Boniface "Lit" is named, was a Jesuit priest, martyred for the faith at Tyburn in 1581. Campion, brought up a Catholic and always a Catholic at heart, had, in a moment of weakness taken the oath in favor of the royal supremacy in matters spiritual. At Oxford, before his reconciliation to the Church, he was by far the most brilliant student of the times, being sought after and imitated as Newman was 300 years later, and, like Newman, his eyes were opened by reading the Fathers. When Queen Elizabeth visited the university Campion's elegant scholarship excited her admiration so much that she recommended him for preferment to Lord Dudley. But Campion, after many a soul-racking struggle, left Oxford and took refuge in Dublin with James Staniburst, a fervent Catholic, who hoped to revive the Catholic university ruined by the suppression of the adjacent monastery. Campion helped Sir H. Sidney and Staniburst in this project, but Elizabeth got wind of their intentions and committed to the Protestant Bishops and to the chancellor Weston the foundation of what soon after became Trinity College, Dublin. Campion, hunted as a suspect, contrived to escape to Douai, where, in 1568, he was reconciled to the Church. In 1573 he went to Rome and entered the Society of Jesus. He came to England in 1581 and brought back to the faith great numbers of backsliders, who were moved by the irresistible logic and persuasiveness of his preaching. Already at Oxford and Douai his eloquence was considered marvellous; as a Jesuit priest in England, he was pronounced the greatest orator of his time. His "Ten Reasons" in favor of Catholicism is still a standard work. Daily shadowed by pursuivants, he succeeded in escaping the vigilance of his enemies for one year, but at the end of that time he was betrayed and committed to the Tower, where he several times endured the torture of the rack. Elizabeth expressed a wish to see one whose learning and extraordinary courage had rendered him so famous; and having caused him to be brought before her, she personally examined him. But neither his learning nor his loyal answers availed to save his life, and he was executed at Tyburn, on the first of December, 1581. The late Pope Leo XIII. beatified, in 1886, Edmund and other martyrs of the same persecution. Their feast is celebrated in England, and by the Society of Jesus all over the world, on December 1.

Clerical News.

Rev. Fathers Martin, Bastien, St. Amand, Belanger, and Gendron were guests of the Archbishop on Tuesday.

Rev. Father Garaix, S.J., sang Mass and preached last Sunday at Neche. He greatly admired the beauty of Father Lavigne's church.

Rev. Father Plante, S.J., returned last Saturday from Chicago, where he preached an eight days' retreat to the Little Sisters of the Poor at Harrison and Throop

Streets. He leaves on Friday to preach two tridiums, one at Wall-halla, and the other at Leroy, N.D.

The consecration of Bishop-Coadjutor Davis, of Davenport, Iowa, took place on Wednesday, Nov. 30. Archbishop Keane, of Dubuque, was the consecrator, assisted by Bishops Cosgrave and Lenihan. Bishop Spalding preached the sermon in the presence of a large concourse of clergy and laity from the neighboring states.

The new church of St. Joseph, Mandan, N.D., was dedicated on Wednesday of this week by the Right Rev. John Stanley, Bishop of Fargo. Rev. Father Lemieux, formerly pastor of Mandan, and now Rector of St. Mary's Cathedral, Fargo, went to congratulate Rev. Father Collins on his fine new church. So did Rev. Father Kenny, of Grafton, and many other pastors of the North Dakota diocese.

The Very Rev. Father Constantine, O.M.I., Provincial of the Oblate Order in the Southern States, has assigned the Rev. E. J. M. Regent to the mission at Roma, Texas; the Rev. U. Niel to Eagle Pass, and the Rev. C. A. Serodes to St. Mary's in San Antonio. These three priests have spent the year in the San Antonio Theological Seminary, where they completed their theological studies.

Dr Lapponi says that recent reports of the Pope's health are greatly exaggerated. There is nothing in the shape of heart trouble, he says, but His Holiness suffers from dyspepsia, due to lack of the active outdoor life he formerly led.

Bishop Chatard of the diocese of Indianapolis was received in private audience Sunday, Nov. 20, by Pope Pius X. His Holiness asked Bishop Chatard particularly about the number of communicants and priests and the condition of the missions of the diocese, and expressed great pleasure when told that the work there was sufficient to keep both Bishop Chatard and Auxiliary Bishop O'Donoghue busy.

Rev. Father Drummond, S.J., will preach on five consecutive evenings in St. Mary's Church, this city, beginning on Sunday next and ending on Thursday evening, the fiftieth anniversary of the proclamation of the Immaculate Conception.

His Grace the Archbishop of St. Boniface leaves on Saturday, the 3rd of December, for St. Pierre, for the blessing of the new Brothers' school, and the consecration of three altar stones. Rev. Dr. Bellevau accompanies him.

We regret to learn that Rev. Dr. Trudel, slipping from the snow-covered sidewalk, sprained his ankle and is laid up for a time.

Rev. John McDonald, S.J., will hold the usual Feast day services at Pembina next Thursday, December 8.

Persons and Facts

Winter has set in. The thermometer, feeling creepy, is climbing down.

Answer to W. A. D.—The full title of the book you are inquiring for is "Henry the Eighth and the English Monasteries by Francis Aidan Gasquet, D.D., London: John C. Nimmo, 14 King William street, Strand, 1899." Delivered here, the book will cost about four dollars.

Miss Sara C. Tracey, whose death occurred on Nov. 6 in New York City, continued on page 2.