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Current Comment

After so much recent talk about the Lord's Day as our separated brethren would want to have it observed it is refreshing to turn to the impression produced by a Catholic Sunday on an Anglican clergyman. The Rev. D. Lang, Vicar of All Saints' in one of the southern counties of England, thus describes how he found Sunday spent in Bristen, Switzerland:—

"As I went to the church at 8.30 a.m., I found the rustic path that does duty for a village street, thronged with groups of men and boys, some in conversation, others sitting side by side on the roadside railing. This is probably their weekly club, where they get the chance once in seven days of exchanging family news—and smoking a pipe together. I wondered at first whether all these members of the 'nobler sex' were coming to church as when I entered the sacred building there were only women and girls present, filling up the entire left side of the church, kneeling down or sitting quietly, looking neither to the right nor left—most of them with books of devotion.

Presently, however, the male part of the community began to file in in military order—each one making his genuflection and signing himself with the Holy Water—filling the right hand seats from the top to the bottom of the church and then overflowing into the space in the centre. There is no need to ask where are the men? in some parts of Christendom. As I sat there I could not help contrasting this Catholic village with Protestant Lausanne, in which it was my misfortune to have to be last year and where most of the shops are open on Sunday, and no one seems to go to any place of worship, but to be bent on loafing about in Sunday attire!"

"The thought of 'Roman' had vanished from my mind—these people were Catholic Christians keeping their Lord's commandment on His day. Many of them had made their communion at one of the Masses earlier in the day, and all had a long and tedious journey to make before they could get home. No wonder then, if after services some staid behind in the village for refreshments and conviviality, yet all was quiet and without anything of disorder, and soon the village returned to its normal state. One cannot help being impressed by such scenes as this, and it is impossible not to see that instead of wanting to convert these peasants and giving them Bibles and tracts, we might take many a lesson from them in their Christian devotion and simple piety."

The current San Francisco "Monitor" says that Most Rev. Archbishop Riordan has turned over his house at Fulton and Steiner streets to the Presentation Nuns, whose institutions at Taylor and Ellis street and at Powell street were swept away by the fire. His Grace has leased a small place at San Mateo, and will remain there until such time as his home in the city is available for his use. He goes back and forth by train almost daily, and the business of the diocese is conducted as usual at the diocesan office, No. 1100 Franklin street.

The Sisters who suffered such a heavy loss by the late catastrophe are deeply touched by the Archbishop's thoughtful consideration in providing them a temporary home under his own roof. The house is new and the interior has been re-arranged to meet the requirements of an improvised convent. Beyond the breaking of the chimneys, the Archbishop's residence passed through the earthquake uninjured, and by placing it at the disposal of the nearly one hundred Sisters rendered homeless by the calamity which razed the greater part of the city, His Grace kindly solved a very serious problem confronting these religious.

By an imperial ukase the Douma, or Parliament of Russia, was dissolved on July 21, and a new Douma was summoned to meet on March 5, 1907. "This Parliament," says the "Catholic Colum-

bian," was a failure. It had done nothing in constructive legislation. It simply set up to defy the throne and to inflame the people to revolution. It deserved to be abolished.

The bureaucracy should be swept away. A constitutional government should be formed. But robbery, assassination, theft and disloyalty to constituted authority acting lawfully for the welfare of the people cannot be approved. The excesses of the Parliament and the peasants cannot be excused. The government was justified in dissolving the Douma."

To this we may add the more recent news that the Russian government, through the new premier, Mr. Stolypin, expresses its determination of entering upon a policy of strong-handed reform and distinctly disclaims any intention of reverting to the acknowledged abuses of the bureaucratic regime. There will be repression of revolt, but no reaction. It is hoped that the innate patriotism and civic sense of the masses of the nation will keep them faithful to the crown.

Some time ago the Russian government asked for a report as to the social, civil and religious complexion of the members of the first deliberative body Russia has known. The report has been submitted, and it contains some interesting facts. Twenty-two distinct peoples are represented in this remarkable body.

By religions they are divided as follows: Russian Orthodox, 339; Catholics, 63; Protestants, 13; Old Believers 4; Baptists, 1; Jews, 11; Mohammedans, 14; Buddhists, 1; no religion, 1. With regard to education, a large proportion, 184 in number, never attended any kind of schools; 11 went through the lower grades; 61 through the middle and 189 either finished or partly finished university courses. In spite of the large number that never attended school, only two are unable to read or write.

By parties the members are classified as follows: Constitutional Democrats, 153; Group of Toil, 107; Autonomous, 63; Party of Democratic Reform, 4; Octoberists, 13; Moderates, 2; Trade and industry, 1; Unclassified, 105. The average age of the members is 39.

Commenting on this report, the "Western Watchman" says:

It will be seen that there are in the Douma sixty-three Catholics; a very respectable minority, and one that will eventually hold the balance of power in that body. There are eleven Jews; a fact which proves two things; first, that the Douma is not controlled by the Jewish agitators; and secondly, that they are not as much persecuted as their papers would have us believe. There are thirteen Protestants and fourteen Mohammedans, and these will naturally stand together, as they have always done in any measure of reform that may be proposed. Of course the Russian Orthodox Church has a preponderant majority, but that may prove its weakness. The struggle will be among the 339 Orthodox Russian deputies, and the other 110 will do little else than look on and watch for a chance to strike a decisive blow.

Cologne cathedral, the glory of the famous Rhenish city, is in a really dangerous state. Recently several pieces of carved stone fell to the street and passers by had narrow escapes. The central portion of the cathedral was immediately closed. Since then great blocks of masonry have fallen away and more serious damage is feared. A committee of architects was summoned and scaffolding erected. From this the architects made an exhaustive examination and discovered that the masonry of both the chief entrance and the south entrance is loose, and has crumbled to such an extent that the two portals were in danger of falling. Should this have occurred the damage might have been

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Clerical News

His Grace the Archbishop of St. Boniface leaves on Saturday for Ile des Chenes, where, in the Church of Our Lady of Mercy, he will give Confirmation, returning on Monday, August 6, for the opening on that day of the annual Clergy Retreat at St. Boniface College.

Rev. Father Giroire, late curate at St. Anne, has been appointed pastor of St. Adelard. Rev. Father Pierquin succeeds him as assistant to Rev. R. Giroux, pastor of St. Anne.

Rev. John Shelbert left on the 27th ult. for the mission of South Qu'Appelle to which he has been appointed.

Rev. Peter Schorr was ordained deacon by His Grace last Tuesday.

There has been a good deal of sickness among the clergy of late. Rev. Father Camirand was recently laid up in St. Boniface Hospital with an alarming attack of blood poisoning following upon the extraction of a tooth, but we are happy to say he is now quite well again. Rev. Father Menage, of Willow Bunch, is suffering from lung trouble at St. Boniface Hospital. Rev. Father Desrosiers, who took a trip to Vancouver with Rev. Father Perreault, is seriously ill in the Catholic hospital at Portland, Ore. Rev. Father Fillion is also reported as very ill in the east, whither he went lately.

Rev. Father Perreault, of Fanny-stelle, returned last Saturday from the Pacific coast.

Rev. Father Jaslier, who lately arrived from France and went first to Ste. Rose du Lac, is appointed assistant to Rev. Father Meleux at Rainy River.

The "Tablet's" Rome correspondent, writing on July 8, says: "The Holy Father is in very good health, all reports to the contrary notwithstanding."

Rev. Charles Cahill, O.M.I., pastor of St. Mary's, who will leave here about the middle of August as a delegate to the chapter of his order in Rome for the election of a new general, the former general having resigned, was presented on Sunday afternoon by the members of the Altar society with a silk hat in a valuable leather case as a slight token of their appreciation of the way in which he had devoted himself to the progress of the society and the encouragement of the members. The presentation was made by the president, Mrs. F. W. Russell, who voiced the interest all feel in the trip the reverend pastor is about to take and their best wishes and heartfelt prayers for a safe return. Father Cahill, who was completely taken by surprise, cordially thanked the members and spoke of the valuable work done in the parish by this admirable society.

The Holy Father's instructions to the French bishops may be expected shortly. The supposed revelations concerning them in the French papers are entirely untrustworthy.

Rev. Father Woodcutter, who left lately for a tour in Germany in the interests of immigration, writes from the steamship "Empress of Ireland," off Moville, July 19: "Shall arrive at Liverpool to-night about 12. Had splendid voyage, less than seven days."

Rev. Fathers Carriere and Bellavance, S.J., left this week for the scholasticate of the Immaculate Conception, Montreal, where the former will teach philosophy and the latter study theology.

A long and interesting report of the ordination of Rev. Theophilus Pare at St. Anne on July 26 will appear in the "Central Catholic" next week.

Just as with a man who eateth a sweet and sour apple; after doing so he knows it the sweet from the sour. So also is it when a man tasteth God, after which, he recognises that all other things are bitter, and he values them accordingly.—Tauler.

Persons and Facts

According to the first bulletin of the recent census taken in the Canadian west and issued on July 30 by Commissioner Blue, the population of Winnipeg is 90,216. During the past five years our population has more than doubled, as it was only 42,340 in 1901. Only twelve other towns are mentioned in this first bulletin, Brandon, Portage la Prairie and St. Boniface not being included in the list. Of these twelve towns those that show the greatest increase in the five years are Stonewall, whose population has almost exactly trebled (from 589 to 1,704), Killarney, which has nearly doubled (from 585 to 1,117), and Souris, which has increased from 838 to 1,413. Morden and Gretna show a slight decrease.

James Nolan, an inmate of an almshouse in County Wexford, Ireland, has established what is believed to be an indisputable claim to a share in the estate of Patrick White, an aged recluse, who died in Brooklyn, May 2, leaving over \$1,000,000. When White died it was thought he did not have a living relative and that the estate would escheat to the state. It was his practice to file every letter and scrap of paper that came into his possession and this made it possible for the public administrator to obtain a clew to James Nolan and his brother Patrick. The administrator is also looking up a clew to other heirs in Newfoundland.

By a decree given May 26, Pope Pius X. has conferred upon the College of St. Thomas Aquinas in Rome, an institution in the hands of the Dominican Fathers, the title of a Pontifical University, empowering it to confer degrees in philosophy, theology and canon law, which degrees will carry with them the same privileges as those of all other canonically instituted universities.

Bishop Spalding, of Peoria, has been taken to the Sacred Heart Sanitarium at Milwaukee for treatment, owing to his continued indisposition. The distinguished prelate was stricken with paralysis about seven months ago, and has never entirely recovered, though he is greatly improved. Reports that he sustained another stroke are erroneous.

Rome, July 31.—The Pope to-day received the United States pilgrims conducted by the Right Rev. Henry Gabriels, Bishop of Ogdensburg, N.Y., and the Rev. John J. McCrane, of Brooklyn, N.Y., who were presented by Mgr. Kennedy, Rector of the American college. The Pope is enjoying excellent health. Mr. McCrane gave the Pope a gold pen and Bishop Gabriels presented him with \$1,350 of Peter's pence. The Bishop also read an address in which he said Catholicism was making rapid strides in the United States, due to the complete freedom which the Church enjoyed and the good will of the American civil authorities. He quoted President Roosevelt as saying to him on learning that the bishop was to conduct a pilgrimage to Rome: "Tell the Pope that I send him my profound regards. I have tried to treat Protestants and Catholics alike, as my latest appointments show. I will try to perpetuate this policy. This republic will stand for many a century. I expect that there will be Catholic presidents as well as Protestant. I trust that all will treat each other as I have tried to do." The Pope answered by thanking the Bishop most warmly, expressing his great love for the United States and his very highest esteem of President Roosevelt. The Pontiff also presented the leaders of the pilgrimage with medals and consented to be photographed in the group of pilgrims.

Out of ten who passed the recent first-class teachers' examination, three were young ladies trained by the Sisters of Jesus and Mary. Their names are Mary Burns, Madge Dudley and Mary Markinski. This is a very fine showing when we consider that Catholics are only one-fifth of the entire Manitoba

population, and that, having schools of their own in this city, they send up much less than that proportion of candidates to the teachers' examinations.

The Winnipeg Street Railway is now at last treating St. Boniface properly in the matter of car accommodation. The cars running on that line are among the largest and most comfortable in the company's service, and yet even these cars are sometimes overcrowded.

For other hope we have none, amid the manifold evils of this present world, than to knock in prayer, to believe and maintain the belief firm in the heart, that thy Father only doth not give thee what he knoweth is not expedient for thee. For thou knowest what thou dost desire; he knoweth what is good for thee.—St. Augustine.

Prayer should be regarded as the greatest of all privileges, not the most onerous of duties.—Barton.

There are two good rules which ought to be written on every heart—never to believe anything bad about anybody unless you positively know it to be true; never to tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it.

Several leading London physicians are now advocating the use of a handkerchief made of paper. This is not only with the idea of preventing the spread of consumption, but a myriad of other diseases. It is argued that a linen handkerchief which is carried in the pocket and becomes heated is necessarily a disseminator of undesirable germs, and with the aid of the laundries a constant circulation of deadly organisms is kept up.

It is customary in many English sanatoria to provide the patients with paper handkerchiefs, which, after use, are placed in receptacles, where they are immediately cremated. Most of the handkerchiefs used in these sanatoria are of Japanese make, as the English made have not come into great favor on account of their being much harder in texture than the Japanese.

In a paper entitled "The Joys of Spain" by Austin Harrison in the "Nineteenth Century and After," is found the following sentence: "Astounding is the enthusiasm for bull fights, nor does the Church ever raise its voice to check or stop them."

"This statement," comments the "Sacred Heart Review," is certainly more astounding than the Spanish enthusiasm for bull fights. Mr. Harrison evidently did not seek out information on this matter at all, else it would have been easy for him to find out that the Church has been for centuries opposed to the Spanish bull fight. The law of the Church in Spain, as elsewhere, ordains that those who engage in these fights and die therein be deprived of Christian burial. In 1567 Pius V. issued a decree excommunicating not only all who took part in them, but also the Princes and Governors who permitted them. Pope Clement VIII. reiterated the prohibition, with the result that the custom abated until Charles IV. of Spain finally abolished it. Under the Bonapartist regime, however, it was revived. But the attitude of the Church toward it is still as hostile as ever. No priest is allowed to be present at any bull fight, not even to administer the last sacraments to those who may be seriously injured. He is not allowed to remain even within convenient distance lest his presence should seem to sanction the cruel sport."

At the first Mass of Rev. Stephen W. Wilson at St. Thomas Aquinas' church, Philadelphia, two weeks ago, the officers as well as the celebrant of the Mass were all converts. Father Wilson was formerly pastor of the Episcopal church of the Redeemer, Philadelphia, and a number of his old parishioners were present at his first celebration of the Holy Sacrifice.