

# Northwest Review

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## CURRENT COMMENT

How inaccurate is the information sometimes volunteered by over-enthusiastic Catholics may be seen in the contrast between Mr. Sharf's Washington letter and the exact statistics of Mr. Preuss's "Review." The former tried to show that Catholics form the majority in fourteen of the United States, for instance, he said they were 71 per cent. in Massachusetts, 58 per cent. in New York, 51 per cent. in Michigan. Mr. Preuss carefully compared the national census of 1900 with the figures of the Catholic Directory for 1903 and found that Mr. Sharf's estimates were all wrong. There is only one State with a Catholic majority, and, curiously enough, that is Rhode Island, where 66 per cent. of the population are Catholics. When Roger Williams—first among Protestants in America—established freedom of worship in the brave colony he founded at Providence, he little dreamt that, in less than three hundred years, the Catholic Church would prove, by its numerical preponderance in Rhode Island, how she thrives in the atmosphere of liberty.

Only one Territory, that of New Mexico, has a Catholic majority, 68 per cent., and this, of course, explains why it is refused statehood. The next highest percentages are: Arizona, 33; Connecticut, Louisiana, Massachusetts and New York, 30; Wisconsin, 29; California, Illinois and New Hampshire, 25. The lowest percentages are: Mississippi, 1½; Alabama, Arkansas, Florida, Georgia and Tennessee, 1; South Carolina, two thirds of one per cent.; and, lowest of all, North Carolina, one quarter of one per cent.

Those of our readers who are especially interested in the financial soundness of our Catholic fraternal insurance societies would do well to consult the files of "The Review," 13 North Third St., St. Louis, Mo. This excellent Catholic weekly publishes, from time to time, criticisms, by an insurance expert, of assessment life insurance concerns, which reveal the unsoundness of many such insurance societies. In its vol. 10, no. 10, there appears a statistical article on the Catholic Mutual Benefit Association, based on the official insurance reports of New York State, in which is located about one-half of the U. S. membership of the C.M.B.A. The writer of the article begins by granting that, for a long established society, working on the assessment plan since 1879, the C.M.B.A. has a fairly good record, the best feature being its small expense account. "There was a slow but steady increase in membership, which kept the apparent death-rate fairly uniform, or rather prevented a marked increase for some time. But lately the ratio is slowly increasing, and unfortunately the reserve fund is entirely out of proportion with the steadily increasing liabilities." This is proved by an array of figures giving the annual death losses paid, reduced to cost per member and per \$1,000 of insurance respectively; whence the writer draws his conclusion:—In 22 years the C.M.B.A.

"has accumulated a reserve fund of less than ten dollars for every \$1,000 of outstanding insurance. It stands to reason that this amount is not sufficient. True, by getting new members, pushing business in States where it was formerly unknown, the C. M. B. A. may postpone the day of reckoning. Yet, unless the increase of the reserve fund can be made to correspond with the yearly increasing liabilities, the C. M. B. A. is bound to have the experience of the numerous other assessment life insurance concerns, that flourished for a time, only to sadly disappoint the surviving members in the end."

of April 21 reproduces without acknowledgment no less than seventeen lines of a description which first appeared in our own columns on April 4. Our special Regina correspondent, Mr. Windeatt, a gentleman of wide experience in old country journalism, described three weeks ago how Mr. Druschewicz constructed every part of a pipe organ out of materials collected in the Northwest, and then made a free gift of his organ to the Moose Jaw Catholic Church. The Free Press man adds only two details to our description and those details are wrong: the gift was a pipe organ, not a cabinet organ, and

number it takes "Le Canada" to task for reprinting, without protest, a Paris telegram belauding General Andre, minister of war, perhaps the most rabidly anti-Catholic of all the ministers of the Third Republic.

One of the most absurd phases of the Combes' persecution in France is the declaration of Premier Combes himself that he dared not accompany Loubet to Algeria owing to the "violent and threatening attitude" of the condemned religious orders. This is the old fable of the wolf complaining about the lamb's tyranny.

cross, in the centre of which is the Sacred Heart, while at each corner of the blue ground is a fleur-de-lis. We regret that the maple leaf has not been added, and we believe an effort will be made to preserve this time-honored Canadian emblem.

The blue ground with the fleur-de-lis in the four corners recalls the flag used by Montcalm, Levis and Bourlamaque, when in 1758 they defeated Abercrombie at Carillon; the cross was common in the flags of the days of Jacques Cartier and Francis I., and is, of course, conspicuous in the British Union Jack; the image of the Sacred Heart would be a fulfilment of Our Lord's wish expressed to Blessed Margaret Mary that this emblem should appear on the flags of France; now that France repudiates all religion, it is becoming that her truly Catholic daughter should repair the mother's fault. Of course, this proposed flag would not interfere with the British military flag and would in no way supplant it as an official ensign. The purpose of the new flag would be to express the patriotic sentiments of French Canadian Catholics, who cannot forget that more than half of their glorious history was wrought out before the British flag first floated upon the ramparts of Quebec.

A few weeks ago a nurse from St. Boniface Hospital was engaged to attend a very serious case in southwestern Manitoba. Two other nurses from elsewhere had failed to give satisfaction. The mother of the patient, a five-year old boy, was discouraged and could with difficulty be prevailed upon to try another nurse; but the doctor insisted that he could not continue to watch the case without the help of a trained nurse, and so, as a last resort, the Superior of St. Boniface Hospital was appealed to. The circumstances were peculiarly delicate, as the family and surroundings were aggressively and exclusively Protestant. But the brave little Catholic nurse did her duty so gently, intelligently and devotedly that she effected a cure and won the mother's heart so completely that her services were there and then secured for a month and engaged beforehand whenever the mother might need them again. When the nurse's term was at an end she was invited to a reception tendered to the physician who had sent for her and who was about to leave that town. She objected that she had nothing to wear but her uniform, and this was overruled by the mother of her patient offering one of her own dresses; but then the nurse demurred that it was against her religious principles to go to a dance during Lent. So the party was abandoned and the retiring little nurse was bombarded all evening with a running fire of questions about her religion. The ignorance displayed by these good people was intensely amusing; their false views of Catholics were pitifully funny; and yet the sweet-tempered nurse went gaily through the ordeal and came out of it more and more strongly entrenched in the esteem and affection of that hospitable family. Who shall say that nurses have no apostolic work to do in dispelling prejudice and so letting their light shine that others may see their good works and glorify their Father who is in heaven?



HIS GRACE THE ARCHBISHOP OF ST. BONIFACE.

The cut which we inserted at the date of Mgr. Langevin's consecration anniversary not having been a satisfactory one, we are pleased to be able to present this week a more faithful reproduction of His Grace's most recent photograph.

While echoing this note of warning, we are aware that the Canadian C.M.B.A. is financially distinct from the U. S. society, and that the strictures anent the American association do not apply to our Canadian branches, which separated from the parent stem precisely with a view to greater financial soundness. But it remains none the less true that no amount of vigilance about the reserve fund can be considered excessive, and that it behooves the leaders of the C.M.B.A. and of all other assessment insurance concerns to look carefully to the liabilities that must increase with the lapse of years.

The writer of the "Music and Drama" column in the Free Press

Mr. Druschewicz is not a German, but a Pole.

"La Croix," of which we have received the first two numbers, April 5 and 12, is a thoroughly Catholic weekly. Now that "La Verite" lies dormant for six months on account of Mr. J. P. Tardivel's exhaustion, it is fitting that there should be at least one French Canadian Journal, apart from the "Seminaes Religieuses," that is Catholic first and always. The other French journals edited in Canada by Catholics, nominally or practically such, are political organs that profess Catholicism. Religion does not quicken their political life. Not so with "La Croix." In its second

The death of Sir Oliver Mowat last Sunday removes one of the grandest figures in the political history of Canada. His was a clean record for 24 years of uninterrupted sway in what was then the model province. And all his cabinet ministers were also a clean lot. How times are changed!

As we were among the first to protest against the use of the French tricolor for a French Canadian flag, we cannot but rejoice at the movement now taking place among French Canadians in favor of a distinctive flag. The one that seems to win most favor is that which "La Croix" gives in colors on its front page: a blue ground traversed from end to end by a broad white