

# Northwest Review

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## CURRENT COMMENT

The following paragraph from the Toronto "News" shows how the editor's native honesty comes out in spots, despite his general policy of antagonizing Catholic interests. The Montreal Herald's comment emphasizes this blessed inconsistency.

"It is a well known fact that a larger proportion of Separate school children than Public school pupils, who try the entrance examinations, are successful, because the Separate school authorities require a very high standard before allowing pupils to try for such examination."

What's this? Separate school authorities requiring a higher standard than Public school authorities? Why how can that be when those who favor Separate schools are bent on keeping the children in ignorance? For the Catholic schools of Ontario to play a trick like this just after the News has spent months in proving what an injury they do to educated citizenship is simply intolerable.—Montreal Herald.

We readily forgive the Winnipeg Tribune its exaggeration of our brief reference to Mgr. Langevin's "happy knack of telling repartee," since the example thereof which we quoted, and which the Tribune refrains from quoting in order the more safely to depreciate it, gives our carping contemporary an opportunity of praising our Archbishop for "the good impulses of his own loyal and kindly heart" and of adding that "Archbishop Langevin has earned something better than fame as the source of smart sayings, and that is the good will of a community that judges him by the strength of his life."

What an unmitigated ass that Telegram reporter must have been who made Father Cherrier enjoin on the members of the C.M.B.A. to adore the Virgin! One can hardly believe that such a monumental blunder could have been tolerated in the columns of a well edited paper; but there it is, in the Monday morning issue, in the report of Father Cherrier's sermon in St. Mary's church last Sunday: "He also enjoined on the members of the C.M.B.A. the duties of attending on (sic) the services of the Church, adoring the Virgin, praying for the departed ones, and praying for blessing upon the pope, seeking to do all possible good to their fellowmen, and in short, to be practical Catholics." Of course, Father Cherrier promptly denied ever having recommended 'adoration of the Virgin.' But it is too bad that such a denial should be necessary in an intelligent and enlightened city such as Winnipeg. Can it be that the average educated Protestant is incapable of distinguishing between adoration and devotion? Adoration, when used in our pulpits in its strict sense and not as a metaphor, can apply, whether directly or indirectly, to God alone. To attempt to 'adore the Virgin' would be blasphemy. We love her, trust her, ask for her intercession, venerate or worship her above all other creatures; but knowing her to be merely a creature like ourselves, we cannot adore her.

Moreover, one would naturally expect that a polite Protestant, wishing to write an accurate report of a Catholic sermon would make a point to use the technical terms employed by the preacher, and would therefore write "the Blessed Virgin," not baldly "the Virgin." This would not necessarily lay him open to the charge of papistry, since the Anglican Book of Common Prayer in its "Tables and Rules," has "The Annunciation of the Blessed Virgin," which in its "Lessons proper for Holy-Days" it even calls "Annunciation of Our Lady," and the Methodist Book of Discipline speaks of the "Blessed Virgin," though, to be sure, Catholics are the only Christians who fulfil, in common parlance, Mary's prophecy in Luke 1, 48: "Behold from henceforth all generations shall call me blessed."

The Minneapolis public school board has abolished the system of vertical handwriting. But meanwhile a whole generation of children has been saddled for life with a style of penmanship that destroys all individuality and does not even secure that legibility which was supposed to be one of its chief recommendations. This is one of the charming results of the absurd principle that whatever is old is bad and whatever is new is good.

It pays to be the panjandrum of a secret society like the Independent Order of Foresters. Dr. Oronhyatekha, who is a pastmaster in solemn tomfoolery, being a Freemason of high degree, a Good Templar, and a prominent Orangeman, has succeeded in getting his salary as Supreme Chief Ranger of the I.O.F. raised to \$15,000. As the accomplished doctor prides himself on his Iroquois or Six Nation origin, it is a case of the redskin beating the paleface at his own special game.

We will reprint next week an interesting article from the Montreal Daily Witness on the total eclipse of the sun which will take place on the 30th inst. The spot chosen by the Canadian observers is the Hudson's Bay post at the mouth of the Northwest River, where it empties into Lake Melville, which is also called Greenwater Bay, and is practically an inland extension of Hamilton Inlet, also called Esquimaux Bay, Labrador. Father Lacasse, O.M.I. who, as a missionary to the Labrador Indians, made that post his headquarters for several years, says that there is very little danger of fog at that western extremity of Melville Bay, because it is some seventy miles from the coast. Hamilton Inlet itself is subject to fogs, but as soon as you sail up to Melville Bay, the fog disappears. Thus the observers have a fair chance of fine weather, which of course, is indispensable for the success of the expedition.

This Hudson's Bay post, the chief depot of the Ungava district, has always been famous for the excellence of its furs. They grade higher in the market than any other furs. Here, for more than twenty years labored bravely in the service of the company, at a salary of \$75 a month, no less a personage than Donald Alexander Smith, now Lord Strathcona and Mount Royal. Of him Dr. Bryce, this time truly, says: "It is to the credit of the Hudson's Bay Company that it has been able to secure men of such calibre and standing to man even its most difficult and unattractive stations." (Remarkable History of the Hudson's Bay Company, p. 382).

Father Kavanagh, who goes out chiefly to make spectroscopic observations, is well remembered here as a first-rate all-round scientist, remarkably skilful in manipulation and full of ingenious resources, just the man to conduct observations the success of which depends on speed, accuracy and fertility of expedients to overcome unforeseen difficulties.

Father Kavanagh, who was for a number of years Professor of Physics and Chemistry in St. Boniface College, and a science examiner in the University of Manitoba, is only one of many Jesuits who will observe this coming total eclipse. Spain is probably the most favorable field for observers, for the path of totality crosses the Spanish peninsula from its northwest corner to its eastern shore, and beyond over the Balearic Isles, and it so happens that in this favored region, so celebrated for the purity of its atmosphere in August, there are no less than fifteen Jesuit colleges and residences, each of which will furnish its quota of skilled observers. In order to facilitate their preparations Father Stein, S.J., a Dutch Doctor in Astronomy, assisted by several Spanish Fathers, published at the end of last year at Tortosa, a city on the eastern coast of Spain, practical "Instructions pour l'Observation de l'Eclipse totale de Soleil du 30 Aout, 1905," which is before us as we write. These Instructions, which eschew technicalities as far as possible,

are divided into two parts; the first describing what can be done without any other instrument than a piece of smoked glass; the second showing what can be achieved with a moderate-sized telescope or an opera-glass and with properly adjusted cameras. The details are too numerous to be even summarized here; but the final advice is worth quoting: "Among the foregoing observations we wish to point out one or two that ought to be made by all Jesuit observers and for which we would ask the assistance of some Fathers living in America, so that they may go to Canada. What no one should fail to do, as far as possible, is first, to take one or two photographs; secondly, to sketch the corona. It is earnestly requested that these observations be immediately sent to Tortosa for our collective report." That collective report will be eagerly looked for by the scientific world, and will, no doubt, prove the progressiveness of the Catholic clergy. Father Kavanagh's interview with the Witness reporter reveals to those who have read the Spanish "Instructions" his familiarity with them.

A professor of philosophy, Mr. G. A. Van Hamel, has been chosen prime minister of the Netherlands. If he

## MOVING

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were a Catholic his profession of philosophy might make it hard for him to steer a logical course amid the rocks and shoals of political life; but, being a non-Catholic professor of philosophy, he need have no care for logic or consistency. Most non-Catholic professors of philosophy are untrammelled by anything like a coherent system; they merely expound, with perfect equanimity, the most contradictory systems, and they are generally far more familiar with the most absurd vagaries, than with that cohesive, rational philosophy held by the Catholic majority of the civilized world.

Perhaps the best recommendation of the C.M.B.A. is the winsome personality of its two chief officers now touring the central and eastern provinces in the interests of their great association of Catholic mutual beneficence. The Hon. M. F. Hackett, with his big, handsome presence and captivating eloquence, supplies the moving and penetrating force for a really important undertaking, while Mr. J. J. Behan, beardless, suave and gentle as any priest, in fact often mistaken for one, talks statistics in the most persuasive manner. One of the best points he made during his visit here was when he set forth the striking fact that the C.M.B.A. is the only

fraternal association in Canada that has not had to modify its original system of insurance, and that, from the very beginning, the original forecast of a possible maximum of 24 assessments a year has never yet been reached. We wish these noble and devoted Catholic gentlemen a success fully commensurate with their generous efforts. Their passage among us has certainly helped to raise the general level of Catholic endeavor, and we all feel proud of the Grand President and Grand Secretary of the C.M.B.A.

Mr. Edmond J. P. Buron, one of the few native Manitobans who have made a name for themselves as authors, confirms our view as to the proper title for this central region of Canada. He has just published "Les Richesses du Canada," a work of such solid worth that Mr. Gabriel Hanotaux, of the French Academy, Foreign Minister for the French Republic in 1895, who signed the commercial treaty of that date between France and Canada, deems it worthy of a preface from his own brilliant pen. The book is divided into four parts: 1. The Eastern Provinces; 2. The Central Provinces; 3. The Mountainous Region of the West; 4. Practical Information. When we turn to the second part we find under the heading "Provinces of the Centre," Chapter First, "The Prairies of the Centre," and the chapter begins: "This part of Canada comprises Manitoba, Assiniboia, Alberta, Saskatchewan and Athabaska." His "Central Canada" thus extends farther west than ours does; but he has caught the main idea, the only reasonable view.

On Wednesday morning the Telegram published a letter signed "Jean Lebrun" and purporting to set forth the aspirations of French Canadians. This letter which, although so ingeniously concocted as to deceive one who had not lived in Quebec, bore internal evidence of being merely a fake serving as a pretext for an editorial. Senator Bernier made mince-meat of that letter the next day in the same paper.

On Monday morning, the day on which the Telegram represented Father Cherrier as having said in his last Sunday's sermon at St. Mary's that practical Catholics should adore the Virgin, the Reverend Father wrote to the editor of the Telegram, protesting against the misrepresentation and demanding a retraction. No explanation nor retraction has yet (Thursday evening) appeared.

Ours is the only correct and complete report of Father Cherrier's sermon on the C.M.B.A., as well as of the French address and speeches at St. Boniface College.

### The Greatest Family Remedy

And one well known in most Canadian homes is Nerviline, a perfect panacea for all internal and external pain. Mrs. M. E. Cartright of Morris says:—"I couldn't think of being without Nerviline. When I get a toothache Nerviline stops it. If I get a sick headache have a trouble with my stomach or bowels I can rely on Nerviline to cure me promptly. To break up a cold or rub on for rheumatism or neuralgia Nerviline has no equal. It's priceless in any family. Nerviline is king over all pain and costs 25c.

The following story is told by a biographer concerning Father Healy, probably the cleverest Irish wit of modern times.

The priest was once visiting a prominent newly rich neighbor, who took him to see his gorgeous and seldom used library.

"There," said the vulgarian, pointing to a table covered with books, "these are my best friends."

"Ah," replied the priest, with a quick sidelong glance at the virginal leaves, "I'm glad you don't cut them!"

Mamma.—"Now, Freddy, mind what I say. I don't want you to go into the next garden to play with that Binks boy; he's very rude."

Freddy.—(heard a few moments afterwards calling over the wall).—I say, Binks, ma says I'm not to go in your garden because you're rude; but you come into my garden, I ain't rude."

## Clerical News

Rev. Brother Berard, Procurator-General of the Brothers of St. John Francis Regis, arrived here on Thursday the 3rd inst. He is visiting the west and especially the Saskatchewan district at His Lordship Bishop Pascal's suggestion, with a view to founding here some house of his order. The object of this order is the establishing of farms for orphans (orphelins agricoles). The Brothers had eight such agricultural orphanages in France and were assured that they at least would be recognized and spared; but the robber government suppressed them and seized all their property. Thirty of these Brothers have an orphans' farm at Lake St. Jean, Que., where they have already cleared 200 of the 1800 acres they own. This order exists also in Spain and Tunis. Brother Berard left for Prince Albert on the 6th inst.

Father Tessier, S.J., and Brother Renard, S.J., arrived at St. Boniface College on Friday morning, the 4th inst.

Father Lorieau, F.M.I., was a guest at the Archbishop's palace last Tuesday.

The Oblate Fathers began their annual retreat on Tuesday evening. The preacher is Father Laufer, O.M.I., who lately preached the retreat for the secular clergy. About 45 Fathers are present at St. Mary's Presbytery. The retreat will end next Tuesday, the feast of Our Lady's Assumption.

Father George Kenny, S.J., who has been for fourteen years pastor of the Church of Our Lady, Guelph, Ont., is transferred to the church of the Gesu, Montreal. Father Connolly, S.J., becomes pastor at Guelph, where he will be assisted by Fathers Doherty and Donovan, S.J.

The Trappist Father Antoine is here this week, ailing, at the Archbishop's.

Two more Basilian Fathers of the Ruthenian rite, the Rev. Romanes Wolyniec and the Rev. John Tymoczks, have recently come from Galicia and left last week for the diocese of St. Albert. They will be assisted in their labors among the Catholic Ruthenians by the nuns of the same rite, belonging to the order of the Little Servants of Mary, and by Sister Stanislaus who had entered religion as an auxiliary sister of the Grey Nun order, but who, with the Archbishop's cordial approval, joined the Ruthenian nuns shortly after their arrival in this country.

Rev. L. C. Raymond, parish priest of the Sacred Heart church, The Brook, Russell Co., Ont., stopped over here last Monday and called at the Archbishop's palace on his way to Vancouver. He will return home by the States.

The Bishop of Leeds has kindly lent to the Jesuit Fathers, who have undertaken on his invitation to provide a day college for the Catholics of Leeds, a part of the Seminary buildings, to begin in, and in September next the College will be opened for Catholic boys: Father Seddon has been in Leeds for some few months making preparations for the opening. The Jesuit Fathers have also been given charge of the church of the Sacred Heart, Burley-road, and on Sunday, July 23, they officiated there for the first time. Father O'Neil, S.J., (late rector of St. Walburge's, Preston), has at present care of the church.

The Most Rev. Dr. Fennelly, Archbishop of Cashel, arrived in Manchester on Saturday to preach on the occasion of the re-opening of St. Patrick's church on Sunday. His Grace received a most enthusiastic reception. Addresses were presented to him on Sunday afternoon, and the Bishop of Salford, speaking not only for himself but also for the Archbishop of Westminster, said it was of the utmost importance that the English and Irish Hierarchies should draw nearer to each other, and that the Catholics of the two countries should fight should