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CURRENT COMMENT

The London "Tablet" vouches for the truth of the following interesting story. "When the Westminster Cathedral began to arise from the ground, a (Protestant) family in one of the neighboring mansions looked out upon it with dismay. They did not divine any darker deeds than perhaps, the darkening of their windows, and what they dreaded to hear was the clamant invitation of the bells. The record of the various stages of their sentiments may be briefly put forth as follows: First stage—Indignation at the intrusion of the stone monster and resentment against the chip of the mason's chisel, the bang of the carpenter's hammer, the cry of the carters in the early morning. Second stage—Letter to landlord demanding a reduction of rent. Third stage—Rather interested in the progress of the edifice, and a willingness to go to the window to watch the crane and to look down on Cardinal Vaughan as he stood in the street below. Fourth stage—Invitations to friends to tea, fortified by an allusion to the fine sight of the Cathedral afforded by the family's windows. Fifth stage—Visits to the interior of the Cathedral as soon as the roof was on. Sixth stage—Presence at the services, once the Cathedral was opened. Seventh stage—Reception of the family into the Church at the Cathedral."

Says the "Irish Standard": "The men who hold the straps morning and evening in the dingy, overcrowded street cars of Chicago had a new job last Tuesday and they liked it so well that they decided to do away with strapholding for the future. Some day the tired working men and women of Minneapolis will ask themselves why they are obliged to hold straps, and some one not owned by the street car companies will tell them that it is their own fault that they hold straps; that the only reason for so doing is to increase the dividends to be paid to non-resident stockholders. When that day comes Minneapolis voters will take a day off too and decide against the strapholding job." What our Twin City contemporary says of its own town and Chicago is perfectly applicable to Winnipeg and St. Boniface. Bad and insufficient service, cars with high steps, or with square or screeching wheels, cars with not even standing room, all these discomforts will continue till the citizens of our towns rise in their might and assert their rights. So long as they grumble one by one, the company will continue to dump its worst and smallest cars on the patient St. Boniface line.

Our Montreal contemporary, the "True Witness," is rather severe on our illustrious Bob Rogers. We who know him never forget that he is learning to be a gentleman and that the process of transformation takes time and is generally accompanied by occasional lapses into the old habits of incivility. Undoubtedly one of these humiliating lapses was his coarse misrepresentation of what Mgr. Sbarretti said. But he will do better another time.

On the other hand, what a bold game of bluff that was which Bob played when he talked about dissolution. Dissolution! and dissolution on the back of the Protestant horse! Why, Bob knows and feels deep down in his boots that dissolution on such a plea would mean sudden death to all the sweets of office. He is keenly aware that the Catholic vote turned the scale in favor of his party and he realizes how necessary to him and his is that same Catholic vote. To antagonize it would be to court suicide. And Bob enjoys life, especially the pleasant life of a cabinet minister in a small province with big jobs.

In a sprightly description of the various types of immigrants arriving in such numbers in our city the Telegram writer, last Tuesday, spoke of the "predominant Anglo-Saxon." When

that mythical personage is approached he generally turns out to be Irish or Scotch.

Complaints often come to us that the Review does not reach our subscribers regularly. Each of these complaints is carefully investigated, and we invariably find that the blame rests on the Post Office clerks, who seem to pay very little attention to newspapers. One of our friends entering a mail car in the course of a journey, asked the clerk if he had a certain newspaper. Taking from a pigeon hole the paper asked for, the clerk tore off the wrapper and handed it to his visitor. "But," objected the latter, "what about the person to whom this paper was addressed?" "Oh, he'll get along without it. What's one paper more or less?" When this sort of thing happens once a month the subscriber gets discouraged and stops his subscription.

The following momentous pronouncement occurs in the recently published Circular to the Clergy by His Grace the Archbishop of St. Boniface.

"Just as we are committing to the press this circular we learn with unspeakable sorrow that the educational clause destined to be inserted in the Autonomy bill of the two new provinces of Alberta and Saskatchewan will not restore us to the position we held in 1875, when the Northwest Territories were organized in virtue of the British North America Act, but that this clause will consecrate the spoliation of our school rights by the ordinance of 1892, and will sanction all the ordinances passed up to 1901.

"This is for us a cruel disappointment and the source of great sadness and grave anxiety for the future.

"It is all over, the spoliation of 1892 will thus be definitively confirmed and consecrated, and we lose all hope of recovering our rights, we who expected this act of justice and high wisdom, as well as of true patriotism, from our rulers at Ottawa.

"In 1875 we had the same school rights as the Protestant minority of Quebec and the Catholic minority of Ontario, and these rights shamefully violated, in spite of the Constitution, as the lamented Archbishop Tache so well proved in his Memorial of 1894, will not be recognized and restored to us, as we had reason to expect, by a Parliament which has the power to do so.

"Catholics who express their satisfaction at such a state of things betray not only unpardonable ignorance of Catholic educational principles, but also their lack of understanding of the painful position in which we are placed since 1892, ostracized, as we truly are, in the Territories.

"Wherefore, Reverend and Dear Brethren, we deem it our duty to lift up our voice in protest against this ignoring of the school rights which the Constitution of our country gives us.

"We have a right to separate and Catholic schools in the Territories and we loudly and insistently demand the recognition and protection of this right in the organization of the new provinces.

"We invoke the 'Federal Compact' so sacred for the citizens of Canada, we invoke the solemn promises made to the great peacemaker of 1870, our illustrious and lamented predecessor, Monseigneur Tache, in the name of Her Britannic Majesty. 'By Her Majesty's authority, I assure you that, after your union with Canada, all your civil and religious rights and privileges shall be respected.' (Governor General's Memorial, p. 33). 'When declaring the desire and determination of the British Cabinet you may, in all security, make use of the ancient formula: right will prevail in every case.' (Ibid. p. 35).

"This right officially recognized in 1870 we claim in the name of good faith, conscience and natural equity, as well as in the name of the Constitution of Canada, and above all in the name of the Law of Nations.

"Our rights are as sacred and as certain to-day as they were in 1875. And if some opportunists were tempted to ask us to be silent for the sake of peace or because it is impossible now to recover our rights, we would answer: 'There can be no peace except with

justice. There can be no prescription against right. No question of principle is truly settled except when it is settled according to justice and equity. Our cause is that of justice and peace, because it is the cause of conscience and truth, and truth, like God, never dies."

"La Patrie," in its issue of April 14, has some judicious remarks anent a carefully weighed answer by His Grace the Archbishop of St. Boniface. Questioned by some journalists as to the Sbarretti incident, Mgr. Langevin replied briefly as follows: "We live in a free country, and in our social intercourse we must trust each other. His Majesty the King had an interview with Leo XIII. and we may infer that they conferred on important matters. This act of His Majesty should be kept in mind." La Patrie says: "The brief words of Mgr. Langevin contain a severe lesson for Mr. Rogers and those who plotted with him the publication of an interview at which he, Mr. Rogers, was not even present. 'In our social intercourse we must trust each other.' The representative of the Power whom the King of England visited invites under his roof one of the ministers of a British cabinet. Both of them exchange views and discuss a question in which Church and State have mutual interests. The cabinet minister asks the Pope's representative what suggestions he can offer. These suggestions are placed in his hands; he accepts the memorandum thereof. One of his colleagues publishes these suggestions made in a private interview, distorts their meaning, leaves the country during two days under the impression that he is relating what he has heard, etc. And all this with the manifest object of rousing against the Catholic Church and Catholics themselves the passions and prejudices of intolerant spirits, and of proving that it is dangerous for this country to have at its head a statesman who is not a Protestant. Instead of stigmatizing the inconceivable conduct of this member of a British Cabinet, who thus violates the most elementary laws of self-defence and social intercourse, a parliamentary group, which pretends to speak in the name of a great party, seizes upon this guilty indiscretion, and makes the walls of Parliament echo with insults and outrageous epithets against loyal subjects of His Majesty to whom treaties and British fairplay give the right to practise freely the Catholic religion in the Dominion. In the press fifty voices are raised against the 'Italian who controls Canadian politics, thanks to his influence with the Premier.' The incident which Mgr. Langevin has stigmatized in such a lofty manner and with such exemplary moderation proves how difficult it is to govern our young nation."

One of our most intelligent correspondents writes: "Hon. R. P. Roblin's speech at Baldr was awaited with much anxiety. I think the Free Press tried to bait and badger him, but if I have read aright the full purport of his deliverance, then Roblin made the speech of a statesman who knew the situation and had a grasp of the difficulties to be dealt with. He has gained for his province the respect that the Hon. R. Rogers had lost. Anyhow, I feel much relieved after what Roblin said. I was afraid they had got him to ride the Protestant horse."

Monday's Free Press, in its "Twenty years ago" column prints the following demands in Riel's Bill of rights.

"That the half-breeds of the Northwest Territories be given grants similar to those given the half-breeds of Manitoba in 1870.

That the provinces of Alberta and Saskatchewan be forthwith organized with legislatures of their own.

That in these new provincial Legislatures the Metis shall have a fair and reasonable share of representation.

That the offices of trust in these provinces be given to residents of the country and that "we denounce the appointment of disreputable outsiders."

That this region be administered for the benefit of the actual settler and not for the advantage of the alien speculator."

How very reasonable all these demands seem now. Had the dilatory government of the time granted them

immediately there would have been no hostilities, no bloodshed. It is noteworthy also, that the very names of the two provinces, chosen by Riel, are now to be adopted.

Here is a good suggestion from the "Catholic Columbian."

At one time nurses were socially looked upon and their work was left principally to poor old women. Now the trained nurse is an object of highest respect and is well paid. Why can't there be trained domestics—cooks, housemaids, etc.—who will honor their work by learning how to do it well and obtain honor for themselves while performing it.

A certain Rev. Geo. Smith, who says he spent fifteen years in active missionary work in South America lectured on the 12th inst. in St. Andrew's church. He spoke of South America as "the neglected continent," although he said it was very rich in natural resources. What he meant, of course, was that South America persists in rejecting Protestantism; all he could hold out as to the future was a vague hope that "when once the inhabitants learned of the love of God that great country would make a rapid rise." This hypocritical jargon is the stock-in-trade of these tenth-rate missionaries, who are not aware that God has been loved in the most heroic way—a way which Mr. Geo. Smith is quite unable to comprehend—in the whole of Catholic South America for well nigh four hundred years.

Clerical News.

Rev. Father Garaix, S.J., of St. Boniface College, left last Tuesday for Oakwood, N.D., to assist Rev. Father Lee in the Holy Week services.

Rev. Father Drummond, S.J., will finish his week's mission at St. Mary's church by a sermon on Easter Sunday evening. On that occasion he will impart the Papal benediction and plenary indulgence.

Bishop McQuaid has returned to Rochester, N.Y., from a winter vacation of seven weeks spent in Georgia and Florida. The venerable prelate derived great benefit from his sojourn in that climate.

Rev. Father Plante, S.J., returned last week from the Thunder Bay district.

Mgr. Vay de Vaya left on Tuesday for Hun's Valley, where he will prepare his fellow countrymen for their paschal Communion on Maunday Thursday. Then he will proceed to Prince Albert for Easter. Thence he will go to Vancouver, returning here for the 3rd of May, when he will deliver an interesting lecture.

Rev. Father Paille, O.M.I., of Prince Albert was a guest of the Fathers of St. Mary's early this week and returned home on Thursday.

Next Sunday Rev. Father Desco-teaux, S.J., will visit the Dufour colony at Grande Pointe, so as to give all its members an opportunity of fulfilling the Easter duty.

The latest news received from Rome by the Jesuit Fathers of St. Boniface as to the health of their Father General stops at March 23rd and is thus worded: "News from Pisa decidedly good. The tumor shows signs of shrinking. Father General's health is improving." There is no question of that amputation of the arm which has been reported in certain papers.

The Very Rev. Joachim Allard, O.M.I. V.G., has been appointed chaplain to St. Mary's Academy with residence at St. Mary's Presbytery.

Rev. Father Croisier, O.M.I., late of Rat Portage (Kenora), has succeeded Very Rev. J. Allard at Fort Frances.

Rev. Father Gladu, O.M.I., is preaching missions in the States, with Rev. Z. Lacasse, O.M.I.

The Archbishops of the United States will meet at the Catholic University, Washington, on Wednesday, May 3.

Very Rev. John A. Zahm, Provincial of the congregation of the Holy Cross, was received in private audience by the Holy Father on Monday. He presented to the Pope an offering of \$1,000 from the University of Notre Dame. The Pontiff thanked him warmly and engaged in a long conversation with Father Zahm, showing great interest in his educational projects and in the United States. He sent his apostolic benediction to professors and students of the University.

The Rev. Walter Elliott, the well-known Paulist, director of studies at the Apostolic Mission House in Washington, will spend the vacation months in conducting retreats for priests and religious. He leaves in June for the Pacific Coast, where he will give the annual retreats for the priests of San Francisco, Los Angeles and Portland, Ore., dioceses, and for various orders of Sisterhoods in that section. He will return about the middle of August, stopping at Cincinnati to conduct the priests' retreat there.

Persons and Facts.

The London Illustrated News informs us that General Linievitch is, like Admiral Togo, of the Japanese fleet, a Catholic. That paper says he did not as has been said, rise from the ranks, a thing practically unheard of in Russia, for most high commands are given only to officers of the Guard. He comes of a well-known Polish Catholic family, distinguished in border struggles against Turk and Tartar. He served in the Polish Insurrection, the Russo-Turkish War, and China expedition. General Kuropatkin, who was peremptorily ordered to return home, begged that he might be allowed to serve under Linievitch, and his request was granted by the Czar.

Pope Pius lately received in private audience the Duke and Duchess of Connaught and their daughters, Princesses Margaret and Patricia. The duke recalled his former visits to Pius IX. and Leo XIII. The holy father thanked the duke warmly for his visit and sent his greetings to King Edward, whom he admires very much.

The report that the Pope has sanctioned the marriage of the King of Spain with Princess Patricia of Connaught is said to be unfounded.

The new governor general of Poland, General Maximovitch, arrived in Warsaw last week. After the regulation service at the Greek Church on Sunday last the new governor went to the Catholic cathedral, where he was received by the archbishop, and devoutly assisted at Mass.

This was the first occasion on which a governor general had attended a Catholic service on assuming office since the revolution of 1831. Later the governor general visited the archbishop and requested the support of the Catholic clergy in restoring order in Poland.

Dr. Albert F. Zahm, of the Catholic University of America, has received from the Carnegie Institution an award of \$1,000 for the current year, to be expended in researches on atmospheric resistance. This award was made in recognition of his previous experiments at the university, and more particularly in recognition of his discovery of the laws of atmospheric friction, announced in the National Academy of Sciences last April.

A plan to insure the religious liberty of Catholics in Russia, elaborated by order of the Czar, has been concluded. An agreement is likely to be reached soon.

(Continued on Page 5.)