

# Northwest Review

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SATURDAY, FEB 14, 1903.

## CALENDAR FOR NEXT WEEK.

### FEBRUARY.

- 15—Sexagesima Sunday. Saints  
Faustinus and Jovita, Martyrs.
- 16—Monday—The Seven Holy Found-  
ers of the Order of Servites.
- 17—Tuesday—Votive office of the  
Apostles.
- 18—Wednesday—Commemoration of  
the Passion.
- 19—Thursday—Votive office of the  
Blessed Sacrament.
- 20—Friday—Votive office of the  
Passion.
- 21—Saturday—Votive office of the  
Immaculate Conception.

## A GREAT HISTORICAL SKETCH.

Continued.

Last week we promised to con- sider some other aspects of Mr. Henri Bourassa's "The French Canadian in the British Empire," and we now proceed to do so.

He explains very clearly how it came to pass that the French inhabitants of Canada so vigorously defended the rights of Great Britain. Many superficial observers almost refuse to admit the undeniable fact, so difficult is it for them to understand the cause of it. "The concessions granted" by the wise British diplomatists "to the French Canadians and the Roman Catholic Church in Canada were not only the very cheap"—though at that time unprecedented—"price paid for immense territory; they were the best means of pacification

Another cause was the long-standing antipathy of the French Canadians to the "Bostonians," as they called the New England settlers, "with whom they had much more frequent and fierce encounters than with the Old Country soldiers. Then the development of their own nationality"—the feeling that they were Canadians having been deeply rooted in them during the 140 years of wars with Indians and Yankees—"and the remembrance of the light heartedness with which the French Government had abandoned them to their fate and bankrupted their colonial administration, must have weakened the effect of the warm appeals of Lafayette. But these were already distant motives. The actual fact, most patent to the French Canadians, and especially to their ecclesiastical leaders, was the comparison they made between the 'regime' under which they lived and the harsh treatment which the Catholic Church was receiving at the hands of the Anglo American colonies.

"A few years later, France was passing through the Revolutionary storm: the traditional basis of things was displaced; religious orders, priests and bishops were dispersed and persecuted; ecclesiastical properties were seized. In the eyes of the French Canadian clergy the French Revolution was an abominable subversion of all principles of Church and State; the Empire was revolution legalized; Napoleon was the Pope's gaoler; his downfall was not only, in their mind, the deserved punishment of his crimes, it was the salvation of

the Church and of France herself." The circumstances were somewhat altered when in 1812-13 the French Canadians fought so bravely for England against the American invaders. "There were, this time, no French on the American side to appeal to the racial feelings of the French Canadian. On the other hand the old antipathy against the Americans had largely abated; and although he had won valuable concessions from the British Government, he was in the midst of his struggle for responsible government. Some of his political leaders had been imprisoned, and the Church authorities themselves had to fight against the Governor to preserve the right of nominating ecclesiastical functionaries. But, as on the eve of the American rebellion, the British authorities gave way at the right moment; and the people stood once more by the Crown, at the urgent appeal of their bishops and priests, and once more Canada was spared to be a British possession, thanks to her French inhabitants."

In order to illustrate the difference between the French Canadians and the present citizens of France, Mr. Bourassa writes: "French immigration to America stopped forty years before the Revolution had smashed up all the local institutions and made room for the great work of the national unification performed by the Napoleonic 'regime.' In other words, the French Canadian nationality, born at least two hundred years ago, was severed from the motherland half a century before the modern French nationality was completed. The more nervous, enthusiastic, brilliant and talkative southern spirit, which has been mixed up with the sturdy, shrewd, and conservative northern temperament to form the French of to-day, was totally absent from New France. A complete estrangement of nearly a century followed the period of secession from France. Meanwhile new blood from the British Isles continually poured into the Anglo-American colonies, whereas in Canada the French Canadian element has received no additional influx from France. So that the actual French Canadian is, in many respects, a very different human type from his European kinsman.

"How thoroughly and exclusively Canadian the French Canadian is should never be forgotten by those who contemplate any change in the constitutional or national status of Canada. This is so patent a fact, so logical a consequence of historical developments, that nothing short of absolute ignorance or wilful blindness can justify the language of those who talk of drawing him either by persuasion or by force to a closer allegiance to the Empire. As a matter of fact, he constitutes the only exclusively Canadian racial group in the Dominion. A constant immigration from the British Isles has kept the English-speaking Canadians in close contact with their motherland; so that even now they still speak of the 'Old Country' as their 'home,' thus keeping in their hearts a double allegiance. On the soil of Canada, his only home and country, all the national aspirations of the French-Canadian are concentrated. 'Canadian' is the only national designation he ever claims; and when he calls himself 'French Canadian' he simply wants to differentiate his racial origin from that of his English, Scotch or Irish fellow-citizens, who, to his mind, are but partially 'Canadianized.'"

In answer to the objection that the growing frequency of communications with France may possibly lead to a desire on the part of French-Canadians for annexation to France, Mr. Bourassa points out that, albeit the French Canadian is growing to be more French intellectually than he was fifty years ago, he is also growing more and more firmly attached to his own institutions and less and less enamored of the centralized bureaucracy of France.

"Of course," adds the clever writer, "the absolute innocuousness of the French Canadian's love for France depends a great deal on the common sense of the English-speaking majority. If the Anglo-Canadian has enough judgment and sense of justice, as he undoubtedly

has, to allow his French-Canadian neighbor freely to speak his mother tongue, both in public and in private life, and teach his children that same language; if he allows him to keep his traditions and develop his national aspirations, and even to give free expression to his Platonic love of France—if the Anglo-Canadian does not require the French-Canadian to entertain such sentiments for England as are born only of flesh and blood, and to accept new ties which neither moral nor legal obligations impose upon him—there is not the slightest apprehension to be felt from this very peculiar double allegiance of the French Canadian—intellectual allegiance to France, political allegiance to Great Britain—because both are altogether subordinate to his exclusive national attachment to Canada."

## YOUNG LIBERALS AGAIN VICTORIOUS.

Obtain Happy Possession of coveted Cup.

The last of the series of pedro competitions between the Catholic Club and the Young Liberals resulted last night in victory for the latter, and their winning of the cup, for the possession of which there has been such friendly and ardent competition. The teams were very closely matched, but fortune favored the Young Liberals, and they won out by a score of 56 points to 41. At the close of the play the Catholic Club upheld the reputation it has won for hospitality, and after refreshments had been liberally dispensed a short, but highly entertaining programme of musical selections was interspersed with addresses from the presidents and other members of both teams.

President F. W. Russell, of the Catholic Club, occupied the chair, and his fraternal greetings were acknowledged in suitable terms by President Pulford, of the Young Liberals. Brief addresses were also delivered by Messrs. T. D. Deegan, D. Smith, and Messrs. Farmer and Lovell for the guests of the evening.

Musical numbers of exceptional merit were contributed by Messrs. C. H. Jackson, K. M. Armstrong, R. L. Waugh, Mr. Chisholm, Austin, Gandy, and Harry Brownrigg. The evening's entertainment closed with three rousing cheers given by the Young Liberals for their hosts, the members of the Catholic Club.

## GENERAL BOOTH.

"I am not going to allow you to suck that juicy plum—the United States—all to yourself," said "General" Booth, the head of the Salvation Army, in a letter which his son made public at the time that he started the secession movement of the "Volunteers" in this country. He also stated that there was some real estate owned by the "Army" in the United States, worth about \$700,000, which the "general" desired to have transferred to his own name, but which his son, invoking the law, prevented him from doing. These incidents throw a little light upon the supposedly disinterested character of the leader and founder of the "Army" just as the establishment of the "Volunteers" establishes the fissiparous tendency of all the sects. That Mr. Booth's visit to Pittsburg, and his three addresses on Sunday in the Alvin Theatre, resulted in the excitation of new enthusiasm among the uniformed "lads and lassies" of the "Army" will hardly be claimed by even his warmest admirers; for he possesses none of the gifts which enthrall an audience. He is no orator; he has a poor, squeaky voice; his command of English is limited; and what he does know of it is delivered in ungrammatical form. He is doubtless taking a holiday, which he evidently enjoys.

That the "Salvation Army" and its offshoot, the "Volunteers," perform some good work physically in aiding the poor, few will be inclined to deny. But it is not alone on bread that man lives. And that the singing of hymns set to music—hall tunes, the irreverent use of the Holy Name, and the stirring up of religious emotions of an evanescent nature can result in any spiritual benefit is not to be believed for a moment. The Salvation Army will

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## MR. SCHWAB SEES THE POPE.

A cablegram from Rome states that on Sunday Monsignor Kennedy, rector of the American College, presented to the Pope, in private audience Mr. and Mrs. Charles M. Schwab, his father, mother and sister. His Holiness gave them the apostolic benediction.

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