

# Northwest Review

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SATURDAY, FEB 7, 1903.

## CALENDAR FOR NEXT WEEK.

### FEBRUARY.

- 8—Septuagesima Sunday. Solemnity of the Purification.
- 9—Monday—St. Cyril, Bishop of Alexandria, Doctor.
- 10—Tuesday—The Prayer of Our Lord in the Garden.
- 11—Wednesday—The Apparition of Our Lady at Lourdes.
- 12—Thursday—St. Raymond of Pennafort, Confessor. (Jan. 23).
- 13—Friday—The Flight of Our Lord into Egypt (transferred from the third Sunday after Epiphany).
- 14—Saturday—Votive office of the Immaculate Conception.

## FATHER O'DWYER DEFENDS THE ARCHBISHOP.

The following report of Rev. Father O'Dwyer's sermon last Sunday in St. Mary's was prepared for the Morning Telegram of Feb. 2nd by a member of our staff and is the only correct report.

Speaking at High Mass at St. Mary's church on Sunday, the Rev. Father O'Dwyer spoke of recent criticisms of some reported utterances of the Archbishop of St. Boniface and especially a letter signed "A Catholic" which was published a few days ago. In this connection he said that matters purely political the civil government had everything to do and the church nothing. The church must not and would not mix in affairs that were purely political. On the other hand in matters that were purely religious, such as the government of the church, the carrying on of religious exercises, the jurisdiction of bishops, and so on, the civil government had nothing to do, for they were solely the affairs of the church. There were cases though from time to time, in which politics came into conflict with religion and in such an event every Catholic knew his duty. It was a matter of giving to God the things that are God's, and to Caesar the things that are Caesar's, and when the interests of Caesar and the interests of God came into conflict, every Catholic knew his duty. It was, therefore, simply consummate ignorance on the part of anyone to state as the writer of a recent letter signed "A Catholic" stated, that he repudiated the right or the authority of the archbishop under any and all circumstances whatsoever to direct the people how to vote. Father O'Dwyer went on to say that he did not speak of these things for the purpose of teaching St. Mary's congregation their duty, for he knew they all understood their duty perfectly well, and it was only natural that in a matter where religion and politics came into conflict Catholics would consult their clergy and their archbishop. There could be nothing wrong in this, but as a matter of fact ninety-nine Catholics out of every hundred had no need to consult their clergy in such matters. They knew their duty and they would always do it without any direction being given

them. When there was any question of the civil authorities encroaching on their rights as soldiers of Christ, they knew it was their duty to stand for Christ's interests, and when people charged Catholics with being priest-ridden they only showed gross ignorance; Catholics were not priest-ridden, but—if he might use the expression—they were Christ-ridden; they knew they were bound to follow Christ and stand up for his interests, and being thus devoted to their Lord, they were free by the freedom by which Christ had made them free. It was false, too, to say that the pope had sent delegates to this country to prevent bishops and priests from speaking to their flocks, and telling them how to vote when religious questions came into conflict with politics. The pope himself could not change or go against Catholic doctrines, and the letter signed "A Catholic" showed the ignorance of the writer, who, not understanding the Catholic religion, simply proved he did not know what he was talking about.

## A GREAT HISTORICAL SKETCH.

When Mr. Henri Bourassa's two articles in the "Monthly Review" of September and October last were reprinted in pamphlet form and sent to us by the author we intended reviewing them, but other more pressing work made us put off this pleasing duty. The delay is really of little consequence, since Mr. Bourassa's "The French Canadian in the British Empire" is no work of merely passing interest. Though brief, it is by long odds the most important contribution ever made to the history of Canada. Strong as this assertion is, we make it advisedly and deliberately. The importance of an historical work is not to be measured by its length nor its multiplicity of curious details, but by the light it flashes on those otherwise unmeaning details, by the condensed wisdom it embodies, by the deep knowledge of men and things it reveals. In all these respects Mr. Bourassa provokes thought. We do not remember to have read any other brochure of 35 pages which so frequently pulled us up with the inward exclamation, How true that is and how well put!

This must be our apology for dwelling on the merits of Mr. Bourassa's monograph. In spite of complaints uttered in certain narrow quarters to the effect that we devote too much attention to French Canadian themes, we feel that we are justified in placing before our readers, purely as specimens of profound philosophic insight, some of his best ideas. Even were it possible for any open-minded Canadian to ignore one-third of the population of Canada, this curiously constituted person could not afford to overlook so original, so suggestive a paper as Mr. Bourassa's. The extracts we shall give therefrom show that there is nothing commonplace about him. Had he condescended to pad his article with the conventional platitudes with which witless Imperialists are wont to fill the lamentable vacuity of their brains, his writings might have attracted more attention from the half-educated crowd. But the people he meant to reach are the leaders of thought and the makers of history.

First of all he combats indifference anent his subject in this striking way:

"To the superficial observer the numerical strength of the French Canadians in the British Empire is insignificant: about 1,600,000 souls, including the Acadians in the Maritime Provinces, out of 400,000,000. But in all problems—and more especially in racial and political problems—the effective value of figures lies entirely in their relative position," just as 5,000 citizens in ancient Attica outweighed five million serfs under Xerxes. "The British Empire," Mr. Bourassa reminds us, "is not a mere aggregation of human beings ruled by one law, and kept together by brute force, or even by the will of a majority of its total population. Its political structure cannot be altered without the free consent of its self-governing, component parts. Of the self-governing possessions of Great Britain,

Canada is the most important. If Canada has a word to say in that reorganization of the Empire of which we hear so much, the sentiments of its French-speaking population cannot be ignored."

After speaking of the French-Canadian's personal feelings towards his English-speaking fellow-countrymen, the author adds: "Strange to say, he seems to agree better with the Protestant Scotch or English than with the Catholic Irish." Of course this refers to those among Irish Catholics who are not well read in the history of the oldest province in Canada. No one who has read that history could fail to see how many reasons Catholic Irishmen have to sympathize with the French Canadians. The latter carried on the same struggle as the former for liberty by political agitation during fifty years against the same kind of oligarchy. Mr. Bourassa graphically relates how, from 1791 to 1841, in Lower Canada, the Legislative Council, nominated by the Governor, resisted the just demands of the elected House of Assembly. "Not only did the Governors exercise exclusive power of nominating all holders of public offices, but they scandalously filled the council with judges and public officers, that is, with men under their direct influence and favor; they endeavored to wrest from the Assembly a civil list of salaries. The Assembly, on the other hand, demanded the full and permanent control of the exchequer; not having the right to direct the appointment of judges and officials, they wanted at least to reach them indirectly by granting or refusing their salaries according to their conduct. The struggle grew fiercer and fiercer every day. The Legislative Council spent their time in sending back to the House the Supply Bill, that it might be amended to please the Governor; and the Assembly persistently refused its consent. Judges sitting in Council and public defaulters were impeached by the Assembly and maintained in office by the Governor. Supplies were totally refused by the Assembly; but the Governor went on collecting taxes through his officials and paying salaries to himself and his staff, though holding back the salary of the Speaker of the House. Members of the House and journalists were imprisoned. Parliament was dissolved time and again; but, inflamed by the splendid obstinacy of the representatives, the people invariably sent them back to parliament.

These frequent appeals to the electorate had no other effect than that of unifying and strengthening the popular sentiment, and bringing closer to the mind of every citizen the problems of representative institutions and self-government. I venture to say that the average French Canadian farmer then became much more conscious of his citizenship, much more imbued with the sense of his political rights, and even more familiar with the spirit of British institutions than the average British citizen of that time. And the reason is obvious. There was no privileged and wealthy class to dispose of the constituencies and to hand them over to the representatives of their choice. Most of the candidates were men of some education and means; but they lived in close contact with the people and appealed directly to the electorate. They did not and could not expect any remuneration or office. They fought with the people and for the people. The highest problems of constitutional government were the sole and constant topics of electoral contests."

In another part of his paper Mr. Bourassa draws this general inference from the foregoing facts. The French Canadian "has accepted British institutions because he was well prepared by his hereditary instincts" (derived chiefly from the North of France, where, when the first migration to Canada took place, each province had its Parliament) "to receive them because he has fought to get them, and because he has shown himself as able as his co-partner, the Anglo-Canadian, to make them work to the benefit of Canada. He has made them his own, and he takes as much pride in their enjoyment as any other citizen."

After all this, Mr. Bourassa may well add: "There is no more interesting and pathetic feature of British history than the spectacle of that isolated group of French born people, struggling against the representatives of the British Crown to secure the acknowledgment of the very principles for which the British people themselves fought so long. The history of that struggle may be summed up by saying that the French-Canadians were the pioneers of British institutions in America."

How the French Canadians twice saved Canada to the British crown, how they constitute the only exclusively Canadian racial group in the Dominion, and how they view "the lust of abnormal expansion and Imperial pride which have ever been the marked features of all nations on the verge of decadence," these and other questions so ably answered in Mr. Bourassa's epoch-making essay must be reserved for a second notice.

## YOUNG LIBERALS WIN.

The second match in the pedro contest between the Young Liberals and the Catholic Club took place last Tuesday evening with a decided victory for the former club. The score was as follows:—

### Liberals.

A. H. Pulford, E. R. Hambly....	3
Masters, W. Pierson .....	2
J. Campbell, W. A. Farmer.....	3
J. Glasgow, W. Glasgow .....	8
Bossenberry, Taylor .....	9
J. Marshall, Thompson .....	6
W. Hay, Fred Austin .....	4
J. McLeod, Rounthwaite.....	5
Gillies, Joseph .....	7
McIntosh, Forgie .....	6
Total .....	53

### Catholics.

Frank Russell, T. D. Deegan.....	6
D. Smith, J. T. Dumouchel.....	7
Dr. Raleigh, M. Savage .....	6
P. Samon, E. O'Reilly .....	5
J. J. Callahan, M. Fischer.....	3
T. M. Gallagher, G. Gladnich.....	3
J. J. Macdonald, O. Marrin.....	3
D. Bawlf, Chouinard .....	6
P. Shea, Bro. Lewis .....	5
Banfield, Donovan .....	4
Total .....	48

Referee—A. H. Kennedy.

At the close of the play refreshments were served and a social hour of music and speeches was indulged in. A very nice programme consisting of vocal and instrumental music and recitations was carried out and short, pointed speeches were made by President A. H. Pulford, of the Liberal Club, President F. W. Russell, of the Catholic Club, and by Messrs. T. D. Deegan, A. H. Kennedy, Joseph Fahey and Chouinard. The proceedings were fittingly brought to a close at midnight with hearty cheers by each team for their opponents and by the singing of the National anthem.

The next and concluding game of the series will be played in the Catholic Club on Monday evening next, on which occasion it is expected there will be a battle royal, as the result of the game will decide the possessions of the handsome trophy for one year.

## SHE WAS A GRADUATE.

Major Pratt, the United States army officer who is in charge of the Carlisle Indian school, tells of an incident he saw at a Western Indian agency. A squaw entered a trader's store, wrapped in a blanket, pointed at a straw hat and asked: "How muchee?"

"Fifty cents," said the merchant. "How muchee?" she asked again, pointing to another article. The price was quoted, and was followed by another query "How muchee?" Then she suddenly gazed blandly at the merchant and asked, mildly: "Do you not regard such prices as extortionate for articles of such palpably and unmistakably inferior quality? Do you not really believe that a reduction in your charges would materially enhance your pecuniary profits, as well as be ethically proper? I beg you to consider my suggestion."

She was a graduate of the Carlisle Indian School.—Exchange.

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