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CURRENT COMMENT

Twenty-five years ago Cheyne-row, Chelsea, was identified with the name of Thomas Carlyle. Young men with more imagination than sense imitated the Germanized English of the Sage of Chelsea, who had caught the trick of rhapsodical parentheses from John Paul Richter. But the present generation has long since discovered that Carlyle lacks the essential element of immortal literature; he has no judgment, no truth, no intellectual perspective. His writings may long endure as literary curiosities, as a storehouse of striking passages that may be quoted in defence (never intended by him) of the unchanging truth; but servile admiration for this Germanized Jeremy is a thing of the buried and rotting past. Just now Cheyne Row is thinking of another and far more enduring glory of its really immortal past—Beaufort House, now a Catholic convent, formerly the Chelsea home of the saintly chancellor, Blessed Sir Thomas More. This historic reminder of a better writer and an immeasurably greater thinker than Carlyle was brought into prominence lately by the consecration, on the eve of Corpus Christi, of the little Romanesque church of the Most Holy Redeemer, built by Canon Keens within a pace or two of Beaufort House. "The policy of Cardinal Manning," says the Tablet, "was to multiply little churches and make preliminary provision for the children, and Canon Keens, as one of the most loyal and zealous of the faithful colleagues of the Cardinal, was entrusted with the work of opening one mission after another, and building school-chapels or small churches in new neighborhoods for the expanding population. He finally settled down in the evening of his days crowned with the fullness of labors in the place made sacred by the presence of Sir Thomas More," the blessed martyr for the cause of Papal supremacy. "Here, it will be remembered, Mgr. John Vaughan gathered a few secular priests to form a community in the House of Expiation, thus far back foreshadowing aspirations to the heroic life which now he is seeking in the hermit's cell. Hard by lives the chief parishioner, a layman after the mind and pattern of Sir Thomas More, who is as familiar a figure in his constancy to the little church as was the holy layman who has left a halo of glory round the old parish church of Chelsea as he has left his name engraved on its tablets." Thus are healthy Catholic associations displacing the unwholesome pessimism and the fanciful unreality of Carlylean memories in Cheyne Row.

The sudden death of the great Dominican writer, Father Denifle, is a severe blow to German Catholic literature. His great work on Luther, which appeared last year, astonished learned Lutherans by its revelations of what had hitherto been carefully concealed from them. We noticed at the time Father Guldner's able review of this book in the "Messenger." The "Dublin Review" and the Hungarian "Katholikus Szemle" also praised it as a monument of original research. Father Denifle was previously well known for his editions of the German Mystics, and for various volumes dealing with mediaeval history and literature, one of them treating of the Universities of the Middle Ages.

An interesting revelation of the present Pope's practical way of restoring all things in Christ is made in the following extract from the "Catholic Fortnightly Review" of the 1st of this month: "As was to be expected, the canonical visitation of all the dioceses of Italy, ordered by Pius X. and performed by religious delegated by him, has led to the uncovering of many abuses and even to the deposition of one archbishop and two bishops, with a prospect of the resignation of several more. One of the deposed prelates, we learn from 'La Verite Francaise' (No. 4260), died of grief two months after his forced resignation. He was an excellent man, but one of weak char-

acter and covered with his authority things which others, less saintly than he, did in his name. In other cases careless bishops have been threatened with canonical censures, or such censures have been actually inflicted. Thus a certain archbishop in the South of Italy who could not find it in his heart to reduce the number of ordinations which were far in excess of the actual needs of his diocese, was deprived of the right of ordaining priests except with the explicit permission, to be obtained singly in every instance, of the Pope himself. It is gratifying to learn that Pius X., in his systematic endeavor to root out abuses wherever they may be found, proposes to extend the canonical visitation to all the dioceses of the universal Church."

In the making up of the fourth page of our issue of July 1, a very perplexing mistake occurred, which we did not notice till this week when we had occasion to refer to a note we had added in a corrective to the Tribune's remarks on one of Dr. Barrett's able letters. What was our dismay to discover that our note—quite the most important utterance of that issue—had utterly disappeared and that the latter part of the Tribune's remarks had got mixed up with a clipping on the "Catholics of Switzerland." The result was to spoil the whole effect of our editorial on "The Tribune's Groundless Fears." However, that lamentable oversight on the part of the page-proof reader has this advantage—that it enables us to give greater prominence to our suppressed note, which we now print from the galley in which it has lain lost for two weeks, prefacing it by the Tribune's editorial note which is necessary for the understanding of our own.

Trib. Note.—Dr. Barrett should read our article again. Nothing was said one way or another as to the loyalty of French Canadians in general, or as to that of the graduates of the separate schools. What we said, what cannot be refuted, and what Dr. Barrett does not apparently attempt to refute, was in brief: (1) That the language we quoted from the speech of the Archbishop and from the address to him, instilled sentiments inimical to the welfare of the Canadian nation, and sought to substitute sectionalism for loyalty to Canada—(Britain was not mentioned). (2) That those who uttered this pernicious teaching sought state aid for schools in which they purposed to train the minds of children in accord with that teaching. Does our correspondent imagine that those from whom we quoted, would teach their children to discard sectionalism and to be loyal not to a section of the Canadian people, but to Canada as a whole? Or does he say that the authors of the language quoted are not the very persons who would be in control of the schools for which they seek state aid?

Whereupon the Northwest Review has this to say. What does the Tribune editor mean by "being loyal to Canada as a whole?" Does he mean that he or any other practical man always considers in everything that he does the interest of "Canada as a whole" before all other interests? Does he not rather, according to the bent of his human nature, rightly take into consideration first the interests of himself and his immediate family, then his racial traditions, be he of Scotch, Irish or English origin, then his coreligionists, then his village, town, city or province, and last of all, "Canada as a whole?" This is a case where the proverb holds good: "Blood is thicker than water." Do not the Anglicans, Presbyterians, Methodists and Baptists manifest an intense sectional feeling wherever the interests of Catholics are concerned? Are they therefore branded as disloyal to "Canada as a whole?" And yet 42 per cent. of "Canada as a whole" is Catholic. His Grace Archbishop Langevin has never said a word against the sectional interests of his separated brethren. What he eloquently pleads for is loyalty to his own historic race on the part of his kith and kin, and no man can consistently gainsay his right to draw tighter the bonds of blood relationship when his nearest and dearest are flouted and slandered.

In order to show our readers how the mistake occurred we now append the paragraph on "Catholics in Switzerland" the middle of which got switched on to the concluding portion of the Tribune note.

The results of the census of Switzerland taken in December, 1900 have been but recently published. The Catholics, who were 971,809 in 1850, now number 1,379,664, while the non-Catholics, including Jews, have increased from 1,426,797 to 1,935,779. Catholic families also are larger than those of the wealthier Protestants. Catholics have been augmented too by immigration.

In the canton of Geneva the 29,764 Catholics of 1850 have come up 67,162, the non-Catholics from 34,713 to 65,447; but two-thirds of the Catholic increase is due to immigration, which explains their less influential position. Their growth aroused hostility, and sixty years ago a formidable secret society, the Protestant Union, was formed against them. Hence the laws of 1872 and 1873.

The religious were dispersed and their property confiscated, the bishop was exiled, the priests deprived of their means of livelihood, and the churches given over to renegades invited from abroad. The persecution failed; and although the hostile laws remain in many places, and fanaticism is by no means extinct, the Church, as usual, weathered the storm.

Another but less important blunder appears on the same unfortunate page 4 of July 1. The official date in the first column is given as "June 24, 1905," the type having remained unchanged since the preceding week. These mistakes may charitably be attributed to the hurry of going to press a little earlier than usual on account of Dominion Day.

When His Grace the Archbishop of St. Boniface visited, on the 1st inst., the parish of St. Pierre, and there raised to the sacerdotal dignity the first priest born in that parish, Rev. Father Jolys, the pastor, read an address which was singularly free from those glittering generalities that form the staple of so many official addresses. We translate from the gifted writer's admirable French a passage that aptly emphasizes the long and careful preparation of the typical Catholic levite. Alluding to young Father Joubert ordained that day Father Jolys says: "This time your visit, My Lord Archbishop, takes on a more elevated and special character, and becomes for this parish a family festival. You are about to raise to the priesthood a child of this parish, a son of St. Pierre, who was baptized, made his First Communion and was confirmed in this parish, and he is the first whom God had chosen from among us.

True, the parish of St. Pierre has already had the honor of giving ten nuns to the service of the church, one young man to the Cistercian Order and another to a rising congregation, the Canons Regular of the Immaculate Conception. But hitherto St. Pierre had not yet produced a priest. This day, therefore, in which St. Pierre is giving to the Church a minister destined always to intercede for his parish—"always living to make intercession for us"—is a unique feast that makes us thrill with joy.

I have read somewhere that the priesthood is the fruit of long generations of faith. Save in the case of an exceptional dispensation of Providence, the blessed seed of a priestly vocation is sown throughout the successive generations of a family in which the traditions of truly Christian virtue are scrupulously guarded, and one day that seed, thus carefully tended, springs up, grows and blossoms in the divinely appointed time. The young man whom Your Grace is about to ordain is a product of faith, a fruit of Christian virtues long practised; he is also the first-fruit of St. Pierre parish offered on the altar of the Most High.

We cannot refrain from thanking Your Grace for the delicate kindness that prompted you to come to this parish in order therein to consecrate this young man, the gift of his family,

the gift of his parish to God, Who has called him to raise him to this high honor."

Clerical News

Father Ruelle, O.M.I., of St. Boniface, left on Monday for Sandy Bay to visit the Indian boarding school there.

The Professors of St. Boniface College are enjoying a holiday on their island (Aulneau) in the Lake of the Woods. Father d'Orsonnens had to come in at the end of last week to have a most refractory tooth attended to. He returned, accompanied by Father Blain, on Wednesday.

Last Sunday, in the parish church of St. Jean Baptiste, His Grace the Archbishop of St. Boniface conferred the holy order of priesthood on the Rev. Adonias Sabourin, B.A. of Manitoba University, and subdeaconships on Rev. Messrs. Gerritsma and Janssen. Mgr. Langevin preached eloquently on the dignity of the priesthood, and, replying to the parochial address, congratulated the parishioners on their initiative and their mutual charity. The church was crowded. The next morning, Monday, the same large attendance was observed when Father Sabourin sang his first Mass, at which Father Blain, S.J., preached a carefully prepared and impressive sermon on the priest as a sacrificer. Besides the parish priest, Father Fillion, and those mentioned above, there were present Fathers R. Giroux, Jolys, Rocan, Bouillon, Desrosiers, Bazin, Joubert, d'Orsonnens, S.J., and the ecclesiastics, Messrs. Magnan, Arseneault and Poitras. Many went on Monday afternoon to Letellier, where His Grace made his official visitation on Tuesday. Father Sabourin is one of the most distinguished pupils of St. Boniface College. He was the last University student to win the old-time medal for the Previous examination. That medal, which had been awarded during 22 years, was abolished immediately after two St. Boniface students had captured it two years in succession, and the old system of awarding scholarships in the order of merit with mention of the college to which the winner belonged made way for the present system of naming scholarship winners alphabetically without mention of their college and making out the class lists in alphabetical order, so that there is no apparent difference between the candidate scoring 80 per cent. and the candidate scoring 99 per cent. of the marks.

Persons and Facts

"In L'Echo de Manitoba" for July 6, Mr. H. d'Hellencourt, who has edited the paper single-handed for eight years, bids farewell to his readers in a long valedictory, which is chiefly an assurance of his excellent intentions and of his noble fidelity to his motto, "Tout droit" (Straight on). Mr. d'Hellencourt will remain in Winnipeg till the end of the month, collecting arrears. The Tribune announces that Mr. Frank Mariaggi, a Corsican who speaks better French than Italian, has purchased the type and machinery of L'Echo, and intends starting a French paper, though it is not clear where he will start it, Mr. Mariaggi having taken up his residence in Port Arthur.

Mr. Louis Allard, Professor of French Literature in Laval University, Quebec, arrived here last Monday and called on the Jesuit Fathers at St. Boniface. Mr. Allard is a clever Parisian who, having spent three years in the city of Quebec, has identified himself with the best interests of Canada. He is an out-and-out believer in Mr. Bourassa's ideas and considers that the Liberal French Canadian contingent have sacrificed the religious rights of Catholics to blind obedience to their leader. Mr. Allard left on Tuesday for Sinaluta, where he will visit some French friends; thence he will go by C.P.R. to Mission Junction and then to California, returning this way in six weeks.

At the annual meeting of the Maynooth Union the Very Rev. Dr. McDonald, of Maynooth, held that the most practical way of settling the University question in Ireland is for Catholics to enter Trinity College in a body. People talked of the danger of the Protestant atmosphere that pervaded it, but who ever heard of an Irish Catholic tempted to become a Protestant of the Irish Church type? Did Catholics lose the faith in Government offices and in the service of railway companies, where the atmosphere was aggressively Protestant? In these places they had no organization, while in Trinity College they could organize themselves as they pleased.

The Pease-Waldon Co. of Winnipeg will exhibit at the Industrial Fair a full line of Pease Economy Heaters for warm air, hot air, hot water, steam and combination, together with the Waterloo Vapor Register, which they are introducing in Canada.

Regina Notes.

We have had very wet weather, the month of June rain fell almost every second day. Reports from the farming districts are, however, very favorable and no bad effects from the wet weather are anticipated.

Miss Madge McCusker arrived home from St. Mary's Academy, Winnipeg, on Thursday morning looking very well. Miss Madge brings with her a diploma awarded by the O'Sullivan Business College for stenography and typewriting.

The Free Press of last week gives an account of the closing exercises of St. Mary's Academy. We point with pride and pleasure to the fact that one of our Regina young ladies, Miss Kathleen McCusker, was the winner of the gold medal for religious instruction presented by His Grace the Archbishop Langevin. Miss McCusker also carried off First Premium for Ancient and Modern History, Physics, Chemistry, Rhetoric and Literature.

From St. Boniface College we are also very proud to state that our Regina young men have brought home a fair share of honors. Mr. John Trudell carried off a gold medal in an election contest, he being the successful one among six competitors, also two prizes, and for several other branches he received honorable mention. Mr. Patrick Keenan received two prizes and honorable mention in three other branches. We must not forget our young friend Victor Agosowicz, who brings home a prize for diligence and honorable mention for grammar and parsing.

Mrs. Healy, nee Miss O'Farrell, spent a few days in the city en route to Edmonton. Mrs. Healy spent some years in Regina in the early days and all old timers were pleased to have the pleasure of again greeting her.

GENA MCFARLANE

The Winnipeg Industrial Fair has grown to be one of the strongest educational features in the Canadian West. Teaching by object lessons is now recognized as being among the most effective methods of imparting information and conveying ideas. The observant visitor may, for a very small outlay learn more about the agricultural resources and mechanical arts of the country than by the expenditure of hundreds of dollars in time and railway travel. The management will bring together in well classified groups the best that the country affords in every variety of crops and seeds, fruit and flowers, stock, poultry, manufactures and the liberal arts.

The Winnipeg Exhibition has always proved a very important factor in the attracting of capital and immigration to the Canadian West and there can be little doubt but that thousands of eastern Canadians and Americans will visit Winnipeg during the eight days of the Fair, and thus become acquainted with the wonderful resources of the country and the avenues which exist for future trade.