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"AD MAJOREM DEI GLORIAM."

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NOTES FROM THE "LONDON TABLET."

Maria Agnesi - Redemptorists in Connaught - Swedish Nuns - Will Lord Russell be Allowed to Succeed Lord Herschell?

Milan is engaged in celebrating the centenary of the death of Maria Agnesi, one of the most remarkable women who ever lived, eminent no less for her sanctity than for her learning. Her father, a man of noble birth and considerable wealth, had a passion for science, so that his daughter's talents were cultivated to the utmost. A proficient in Greek, Latin, Hebrew, German, Spanish, and other tongues, she was known as "the oracle in seven languages," and at nineteen had sustained over 200 philosophical theses or discussions on such subjects as the fitness of women for the study of the liberal arts. But it was in mathematics, the study of which she undertook to please her father, that she achieved a permanent reputation, commemorated in the name of a certain curve, still known as "the curve of Agnesi." Her celebrated treatise on the application of algebra to geometry was the result of ten years' work, and was printed in her father's house to which the press was transported. It was honored by the Pope, Benedict XIV., by the present to the authoress of a circlet of precious stones and a gold medal, as well as by her nomination to a professorship in the University of Bologna. A nervous or hysterical malady, for which horse exercise and dancing were prescribed without avail, overshadowed her brilliant career, and at twenty she practically withdrew from the world, although she postponed her entrance into a religious order, in deference to her father's wish, until after his death. In her own home she led the life of a Sister of Charity, devoting herself to the care of infirm and aged women, for whom she was allowed the use of a suite of empty rooms in the large house. On her father's death, she sold all her possessions for the benefit of the poor, entered the Order of the Blue Nuns, and became Superior of their hospital, in which she died at the age of 81. In the convent she shook off the melancholy which had turned all worldly pleasures to dross, and recovered her natural spirits. One of her sayings was the motto written in the album of a Swedish Prince, a Protestant, "It is better to believe too much than too little."

We note with pleasure that the Redemptorists have got a new foundation in Connaught at Carrick-on-Shannon. The influence of the devoted Sons of St. Alphonsus Liguori is sure to bear much fruit in that corner of the Lord's Vineyard. Connaught, though naturally less favored by fortune than the other three Provinces, can boast that "her hills and her valleys" have never lost the faith since Patrick himself first planted it there. We believe this is the first time that a "missionary house" of any Order has been established in Connaught. We congratulate bishops, priests, and people of Connaught, and es-

pecially Dr. Clancy (the worthy successor of Dr. Gilhooly), Bishop of Elphin, on his good fortune in securing for his diocese and the whole western district the services of these devoted Sons of St. Liguori. The Very Rev. Father Somers has been appointed superior of the new foundation. To him and his work we say *ad multos annos*.

The Sisters of St. Elisabeth completed last month the silver jubilee of their charitable work for the sick in Malmö, the well-known seaport of South Sweden. How highly their services are appreciated in this thoroughly Lutheran town is seen from the gratifying circumstance that the local association of medical men sent a deputation of their number, consisting of Dr. Lindan, Dr. Lindberg, and Dr. Björling, to represent them at the jubilee festivities and to present the following address: "On this auspicious day, when you are able to look back upon five-and-twenty years of labor in the care of the sick, the Association of Physicians in Malmö feels impelled to express to you its full appreciation of the self-denying and unwearying zeal with which you have exercised your philanthropic and beneficent activity, for which the Association feels itself obliged to offer you the expression of its most especial gratitude. On behalf of the Association of Physicians of Malmö, L. Nilsson, President, E. Björling, Secretary." Things are indeed changed since the days when in one of the Malmö churches was to be seen a life-size painting of Luther, under which was written the verse: "Pestis eram vivens, moriens tua mors ero, Papa!"

The death of Lord Herschell lends importance and actuality to the "Roman Catholic Disabilities Bill" which will come before the House of Commons for its second reading on April 12. As long as Lord Herschell lived he was the natural nominee of the Liberal party for the position of Lord Chancellor. His death leaves a vacancy which in the ordinary course would be filled by the Lord Chief Justice. But the Lord Chief Justice is a Catholic, and the question arises whether the best man for the post is to be disqualified by his religion. On his merits Lord Russell would be acclaimed Chancellor, if the occasion arose, by the suffrages of a united party. That is admitted; and the only doubt is whether, in the land in which liberty of conscience is talked of so loudly, bigotry and intolerance are strong enough to force the party leaders to do violence to their convictions and to dispense with the services of their ablest man.

The *Daily Chronicle* discusses the question, but, while of course protesting against this remnant of the penal laws, seems ready to despair of the battle before it is even in the presence of the enemy. "Who is to be the Liberal nominee for the Lord Chancellorship? Lord Russell of Killowen has claims beyond that of any judge or living politician. But he is a Catholic, and a ridiculous remnant of disqualifying law remains to bar him out from the position to which the judgment of the country would call him should a Liberal Government again come to power. If that disability

cannot be removed, a real difficulty occurs. Who then is the Liberal nominee for the Chancellorship? Mr. Asquith? Sir Robert Reid? Mr. Haldane? All of these names suggest both legal and political eminence, though they do not recall the special union of powers which gave distinction to the man whose keen face and alert air both Parliament and the Law Courts remember, and who, though no orator and no leader of men, possessed a power of intellectual appeal in which few of his contemporaries could even approach him." But why cannot the disability be removed? Before Lord Russell can be Chancellor his party must have a majority in the House of Commons, and what will then prevent them from sweeping away a disqualification which is as insulting as it is unjust?

The *Anglo-Catholic*, a new Church of England magazine, remarks that, although the Anglican Church is Catholic, "it is astonishing to note the extent of the failure to appreciate the meaning of such a fact." And it goes on to complain that "press and platform alike" call the Roman Church "Catholic," and the English Church "Protestant." Even the *Spectator* (it is painful to note) "identifies Romanism with Catholicism." The *Anglo-Catholic* thinks that the remedy for this disagreeable state of things is "a new conception of Catholicism." We were under the impression that our advanced friends had already discovered or invented this "new conception." The difficulty is to get any one possessing common sense outside the High Church section of Anglicans to understand or adopt the "new conception."

Bishop Potron, O. F. M., sends from Y-Chang (in South Hu-pé), to the authorities in Paris full details of the massacre of Father Victorin last November. He was seized, with a few of his Christians, stripped and thrown into a pit, and the following day hanged on a tree. His Christians were to be executed the next day. One of them escaped during the night and carried the news of the Father's death to Y-Chang. From South Su-Chuen, Bishop Chatagnon sends thrilling accounts of the heroism of some native Christians in his vicariate, where a regular persecution has been raging in five of the prefectures, especially in Loui-Kiang, Foo-Chwen, Lang-Chang, and Loo-Chow. In the two last his lordship does not think that a single Christian is left outside the town. All the vast region between the Blue River, Kwi-Chow, and Yunnan was, at the time of writing, in the hands of the rebels. If the deaths have not been more numerous it is because most of the Christians had time to fly to the cities. Yet the Bishop, who thinks the persecution more serious than that of 1895, is able to relate one or two heroic deaths, one of a young catechumen at Long-Chang, who, refusing to deny his faith, received the rare privilege of the baptism of blood. Another was an old man, a rich Christian of Loo-Chow, whom his captors offered at first to spare in return for a ransom, but put the latter so high that he was unable to obtain the money. They then said:

"Well, as you cannot pay, renounce your religion, and you shall be free."

"Ah, no!" replied the old man, "I value my religion more than my money and more than my life!"

"And why do you value your religion so much?"

"Because after this miserable life it assures me a happiness that will never end."

"Old women's tale!" exclaimed the rebels, and they cut off his head.

As the Bishop remarks, these valiant Chinese Christians are not unworthy of the martyrs of the Early Church.

CIVILIZING THE INDIAN.

Catholic Standard and Times.

At length the moral beauties of white civilization are beginning to dawn upon the mind of the noble savage. Hitherto living in benighted ignorance of the advantages of the American divorce court, his eyes have at last been opened to the inestimable privileges of that tribunal for the discontented speculator in the marriage lottery. The first Indian divorce suit, we learn, has been begun in Colorado. A gentleman named Shoots-at-Him seeks release from his spouse, on what are styled "statutory grounds." The first step is the one which tests. After the divorce court we may expect the poor Indian to be initiated into the higher privileges of the "badger game," the blackmail system, jury "fixing," legislative bribery, stock exchange swindling and all the other glories of the Anglo-Saxon system. The process begun with the introduction of "fire-water" finds a fitting finish in the opening up of the divorce court. Uncas now may well begin to sing his death-song.

MR. W. H. MALLOCK

Writes to Father Fallon and Says He is Not a Catholic.

The Casket.

The Rev. Father Fallon, O. M. L., of Ottawa, whose recent well-grounded objection to the studiously insulting Coronation Oath still prescribed for British sovereigns has been so widely discussed, is not the man to leave any stone unturned in exposing the misstatements of a controversial opponent. Having referred in a recent sermon to the masterly article in a late number of the *Nineteenth Century* wherein Mr. W. H. Mallock proves to a demonstration that the Church of England is a body without a voice, and having spoken of the writer of the article as a non-Catholic, Father Fallon was attacked by a correspondent signing himself "Loyal Anglican," who, being somewhat reckless in his statements of fact, as some loyal Anglicans are when they attempt controversy, declared that Mr. Mallock was a Catholic. Father Fallon took a very effective method of settling the point — by asking the noted essayist himself. This is the reply which he received from the author of "Is Life Worth Living?" and it is precisely the reply which anyone who has perused that remarkable volume understandingly would expect:

"DEAR SIR—In answer to your letter of the 23rd of January, I beg to say that Loyal Anglican is in error when he speaks of me as a member of the

Roman Catholic Church. I have always tried to make it clear in what I have written, that when I have endeavored to show that the reality of supernatural religion being granted, the Roman Church alone of all the churches gives to such a religion a logical and organically coherent form, I have written as one who studies that Church from without. You ask me yourself whether, if not a Roman Catholic, I am an Anglican. I believe that every one in England, who is not a member of any other religious body, is regarded technically as a member of the Church of England. In this technical sense I am certainly a member of it also, and as matters stand, were I in Parliament, I should vote against its disestablishment. I may, in fact, call myself an Anglican politically, but I am certainly not a member of it in a philosophical or theological sense. I beg to remain, faithfully yours,

"W. H. MALLOCK."

THE JESUITS AND THE DREYFUS CASE.

There is an article in the current issue of the *Month* which imparts a rather sinister complexion to the attacks now made upon the Jesuits and the school in the Rue des Postes. That school and the College Stanislas prepare students for the Polytechnique and the Military School of St. Cyr. They are far more successful at the examinations than the Lycées, and a great partiality is shown for them by parents. The successful candidates whom they have trained have entered the army and introduced into it a new spirit. Religion is now openly professed and practised. The anti-clericals are much disturbed at this, and have opened a campaign for repealing the Falloux Laws of 1850, which grant freedom of teaching. This campaign is, many French Catholics suppose, the secret of the present persistent attempt to hold the Church and especially the Society of Jesus, responsible for the anti-Semitic movement. If the anti-clericals can arouse a strong popular feeling against the Jesuits, it may, they think, enable them to force through the Chambers a measure for closing their schools. The editor of the *Month*, after having been at pains to inform himself on the matter, gives a positive assurance that the Jesuits have not sought to exercise any influence whatever on the course of the Dreyfus trial. And he asserts this particularly of Père du Lac, the gentlest and kindest of men, whose time is mostly absorbed in charitable works.—*Liverpool Catholic Times*.

Alterations are being made in the office of Dr. Barrett, inspector of inland revenue, in the Post Office building. Communication is being established from it to the Dead Letter department, and a partition run across to form a hallway.

Some thoughtless fellow having said that the mean temperature of Winnipeg for the five months ending 28th February was 10 degrees below zero, Mr. Cowley, weather observer of St. John's College, being appealed to, made a careful computation and found the average for those five months to be 9.9 degrees above zero. The average for December, January and February was 2½ degrees below.