



## CURRENT COMMENT

The outlook for the Barr colony, which was welcomed the other day with such exaggerated praise, does not seem so promising now that the resources and dispositions of the colonists are becoming better known. Many of them are already penniless, and yet the only work open to them is manual unskilled labor, to which they are not accustomed. Most of them seem to belong to that English middle class which has just enough snobbishness to ape its betters and condemn whatever is not English, and not enough of the old gentry spirit to buckle to and work hard on a farm.

Seeing this disheartening outlook, some of our papers are allowing the pendulum of their appreciation to swing too far the other way, on the side of blame, and so they are inclined to condemn all English immigration. This we believe to be a mistake. Two classes of English colonists have done well in Canada: the farmers who settled fifty years ago and more in our eastern provinces, and skilled artisans in all branches of trade and manufacture. The former have occasionally succeeded quite as well as born Canadians, while the latter have frequently proved themselves to be the most thorough and reliable handicraftsmen we have. The English mechanic is often a model for his less painstaking and thrifty Canadian comrade. Unfortunately these two classes do not appear to have any representatives in the Barr colony, and we fear the Immigration Department may have occasion to regret that its well intentioned expenditure on the Rev. Mr. Barr's project was not diverted to a more desirable class of settlers.

One type of these English colonists is thus graphically described by "The Woman about Town" in last week's "Town Topics":

"Of all the immigrants that come there is no one who has so hard a time adapting herself to new ways as the upper middle class British matron of 40 to 50.

"Strolling down the platform one night in the twilight I came across a figure I shall never forget. Tall, a comfortably stout, straight as a ramrod, a small bonnet tied rigidly under her chin, a face set like a flint, and righteous indignation in every line of her figure she stood. Feeling somewhat that I was taking my life in my hand I spoke to her. Anger had worked her to a point when anyone would do for a safety-valve and I got the full benefit of a storm that had been brewing from the first hour she set foot on the steamer chartered by the Rev. Barr and had gathered in intensity with every mile and culminated in Winnipeg, where 'the banks were closed at 8 o'clock in the evening.'

"My heart ached for that woman. She had started on a journey of thousands of miles from her native home—London—with less knowledge than would be thought necessary by the average Canadian to go to Brandon. The accommodation on the boat had been bad, very bad, all the women admitted. Many of them, however, said that they thought the project had grown so much larger in so short a time that Mr. Barr had not intentionally deceived them.

"Not so Mrs. Britain, it had been a deep laid plot from start to finish to entice her and her sons from a comfortable home to this dreadful place. Nothing could appease her wrath and as she was absolutely devoid of any sense of humor, she suffered in all her bones and feel-

ings and I will warrant that everyone within neighboring distance of her will suffer for a year to come at least.

"As I said before, immigrants of this class are the slowest of all to adopt the life of a new country.

"They come out with the fixed idea in their minds that the way things are done in England and indeed in their particular corner of England is the only right and proper way to do them.

"Everything else is 'nasty and horrid and Canadian,' which apparently are synonymous terms in their minds.

"Once shaken down these women are excellent settlers, they are staunch and true, their principles are as well set as their prejudices, but, oh, they suffer in the shaking process and so does everyone else.

"The appalling ignorance of really intelligent people about Canada is something that can hardly be fathomed.

"The woman I speak of had come to this country to settle, she had been planning to come for months and yet she thought that Winnipeg was in the United States and was surprised the 'Yankees here did not look like what they saw in London.'

"As I walked up and down and talked to one here and there I came to the conclusion that the three great requirements of the new settlers were a sound body, a fair knowledge of the country and its conditions and a sense of humor, and honestly if I could not find immigrants with all three I would be inclined to give the palm to the ones with the sense of humor.

"It helps over so many hard places to be able to see the funny side of things.

"I think some of the women of Winnipeg with a little leisure might put in many a profitable hour by going down to meet trains and talk with the women who come in.

"All to whom I spoke seemed pleased at being spoken to and many of them said, 'Canadians have been very kind and friendly with us along our road.'

"Even my angry matron told me when I shook hands at parting that it had done her good to talk to me, and verily I believe it had.

"If you go down and find some that are ready to condemn the country on sight, don't be put out.

"The country can take care of itself and a word of sympathy may help some bewildered souls over a bad half hour."

Last week we mentioned Archbishop Quigley's vigorous campaign against the Cooley-Mark bill, which threatened to monopolize all public school education in Chicago. This week we are pleased to be able to state that the bill has been abandoned. As may be seen from the New World's editorial, which we reprint elsewhere, the promoters of the bill allege, as a pretext for their backdown, that the measure was imperfectly understood; but the New World justly retorts that the bill was abandoned because it was too perfectly understood by the Archbishop's organ, the New World, which has helped to win his battle for justice and fairplay.

Some years ago we learned that Andrew Carnegie, the multi-millionaire, would give many of his millions to be able to digest his food and enjoy a 'square meal.' Now we are told that this aged man, of 73 winters, has an abject fear of death. This shallow seeker for popularity, who has flaunted his materialism and infidelity before the admiring gaze of a shallow public, turns white-livered and heartless, like a puling child, at the thought of meeting the All-Just Judge. One who knows him well writes that "he has a horror of

death, literally unspeakable, for he never allows it to be mentioned by any of his own circle. If others speak of it he quickly moves out of earshot. Just before his mother died he called a friend to his own sickbed and simply said: 'When mother goes I don't want to be told about it. You attend to everything.' And to this day he does not know how or when she died, although he was within a dozen feet of her at the time. It was the same a few days before, when his brother Tom died. To break the news gently, I told him that Tom was sick with pneumonia. Then he'll never get over it,' he replied, and turned his face to the wall. There was no need to tell him anything more, and he never asked. Few men would accept Andrew Carnegie's horror of death with all his millions."

Archbishop Bruchesi's letter, read last Sunday in all the churches of the Montreal diocese, warns the faithful against "those leaders and writers who take advantage of the slightest conflict between labor and capital to foment discord and rebellion and to inspire employees with hatred towards their employers." His Grace has a wonderful knack of timely utterance. Probably the most dangerous element in the modern world is the unscrupulous labor agitator, especially when he edits a labor organ. While himself fattening on the pennies of the poor and carefully shunning all manual labor, he declaims against the laziness of the rich and blackmails shopkeepers so as to force them to advertise in his columns. To the vices and irreligion of his wealthier comrades in the race of eternal death he adds the hypocrisy of the low-bred ignoramus who would fain pass for a man of virtue and knowledge. He prates of liberty and equality; but at heart he is the worst of tyrants, because, protected as he is by the crowd, he can strike with impunity, while the old-time tyrants at least honestly risked their heads. All his high-sounding phrases really spell selfishness and villainess.

Germane with the foregoing remarks is a definition quoted lately in "The Casket" from a writer in the Sydney (Cape Breton) "Post." Here it is: "The Communist is one who has yearnings for equal divisions of unequal earnings." The epigram is true to the life and applies to the Socialist as well.

Once upon a time a teacher in the Winnipeg Collegiate Institute, lecturing on the literature of the Bible, ventured to assert that there was no humor in the sacred volume. We immediately instanced, by way of refutation, 3 Kings (or, according to the Protestant Bible, 1 Kings) xviii. 27, wherein Elijah mocks the false prophets. Our attention having thus been directed to this point, we have since met with many other instances of Biblical humor. But Mr. Wm. Grant's letter to the Free Press of Monday last on "Preachers and Preaching" states the case much more strongly than we ever did. Unfortunately, however, the reference for Samson's riddle is misprinted Judges xv. 13; it should be xiv. 12.

Very suitable to this month is the General Intention of the Apostleship of Prayer, Devotion to Our Lady. It is, as Cardinal Newman proved in a couple of immortal sermons, an integral part of Catholic worship. As God has given us Jesus through Mary, so does he continue to bestow on us through the same blessed channel all minor gifts.

The Home Journal and News, a well edited Catholic weekly published at Yonkers, N.Y., is to be congratulated on having for its correspondent in the Philippines Father Patrick A. Halpin, a man of very unusual gifts and sound as well as varied learning. He was for a long time connected with the Jesuit colleges in the east and has often lectured at the Lake Champlain summer school. It is quite safe to say that no abler American than Father Halpin has yet appeared in the Philippines. His first letters, describing the journey to Manila, already reveal the master mind, the man of original views, impatient of ruts and suspicious of the popular verdict. To him the entire East is loathsomely effete. "Heathenism has been working among them for six thousand years, and what can we expect?" In opposition to the roseate views of such poetic frauds as Sir Edwin Arnold, he finds so much rottenness "in the Mikado's empire that it is hard to see where civilization can find a foundation to build upon." In common with our wisest Catholic missionaries, Father Halpin has better hopes of China than of Japan. The latter "is in a very poor way financially. It has been very hard on China. It is down on its knees now to every land, stretching out a hand, begging for money. I am afraid we have been too hasty in the States in our generalizations. It is getting ready now for a struggle with Russia. It will be crushed as sure as fate. My opinion is that Japan has put up one big bluff. . . . A man who lived in Japan for nearly half a century told me that its people from the Mikado down may be described in two words—conceit and deceit." The careless proof-reading of these letters somewhat mars their effect, as when we find "undecidedly" for "decidedly," "unforbidding" for "frobidding," and "Of dictionary" instead of "Cf. dictionary."

## Clerical News

Rev. Dr. Trudel went to St. Jean Baptiste last Saturday; thence he drove to Morris, where, on Sunday, he said Mass and preached.

Rev. Father Poitras, O.M.I., took Father Cloutier's place at Stony Mountain last Sunday.

Since the death last month of Rev. James Rogers, who had been almost 43 years a bishop, and who was, since Mgr. Grandin's death, the senior bishop in Canada, this honor of seniority passes down to another Oblate Bishop, Mgr. Clut, who was consecrated Aug. 15, 1867, and is therefore in the 36th year of his episcopate.

Rev. J. A. Brindamour, who studied theology in this diocese and was ordained for the Fargo diocese, wherein he labored at Leroy, N.D., died in a hospital kept by Sisters in Texas on April 17.

Rev. C. A. R. Fournier, of Wild Rice, N.D., will preach a triduum in French at McCaulayville, N.D., on the 6th, 7th and 8th of May. English and German sermons will be given in the same place by a Jesuit preacher from the States.

Rev. Father Proulx, S.J., went to East Grand Forks, Minn., last Saturday.

Rev. Dr. Beliveau inaugurated, by a special French sermon last Sunday, the recent improvements made in the church at Neche. Rev. Father Lavigne, the zealous pastor, has lately enlarged his church and got it beautifully decorated by Mr. Montey. Rev. Father Cherrier preached in the evening, returning from Neche on Monday.

The Right Rev. and Hon. Algonron Charles Stanley, lately consecrated Auxiliary-Bishop of Westminster, has received the title "Bishop of Emmaus," which was the official designation of the late Bishop Patterson. Mgr. Stanley is the brother of Lord Stanley of Alderley, of Mr. Lyulph Stanley and of the Countess of Carlisle. Shortly after his conversion to the Church, the Hon. A. C. Stanley entered the Roman Academy of Noble Ecclesiastics, where Cardinals Manning and Vaughan had received their ecclesiastical training, and he was ordained priest in December 1880. On leaving Rome the following year he entered the novitiate of the Society of Jesus at Roehampton, London, to test his vocation, and remained there three months. For ten years, from January 1883 till the same month in 1893, he was attached to St. James' Church, Spanish-place, London. He then went to reside in Rome, where he has lived ever since. He was made a Private Supernumerary Chamberlain in 1889, Domestic Prelate in 1893, and Protonotary Apostolic in 1897.

Before leaving Dublin on April 7, Father Bernard Vaughan, S.J., lunched with their Royal Highnesses the Duke and Duchess of Connaught and family.

The Oblate Fathers being obliged to leave Montmartre, Paris, Cardinal Richard has chosen secular priests for the service of the Basilica of the Sacred Heart. The Abbe Peuportier is to be at their head.

The Right Rev. Francis Silas Chatard, Bishop of Indianapolis, will celebrate the 25th anniversary of his consecration on May 12.

Bishop Montgomery having declined the Archbishopric of Manila, the Right Rev. Jno. J. O'Connor, Bishop of Newark, is favorably mentioned for this difficult post.

On Easter Sunday the Holy Father received a large number of Hungarian pilgrims.

Rev. Charles Crevier, pastor of the Church of the Precious Blood, Holyoke, Mass., has given a large farm in Granby to be devoted to an industrial school for boys which is to be established this spring and placed in charge of Augustinian Fathers. Farming and several trades as well as commercial and classical studies will be taught.

Rev. Father Lecompte, S.J., who has spent a little over five months regaining health and strength in our bracing climate at St. Boniface college, left on the 26th of April for Port Arthur, where he remained one day with Rev. Father Neault, S.J., and then went on to Sudbury to spend a couple of days with Rev. Father Lussier, S.J., reaching Montreal on the 1st of May and Sault-au-Recollet the next day, the eve of the Patronage of St. Joseph, the patronal feast of the Novitiate of which he is the beloved Rector.

On Wednesday morning, April 29, in the Grey Nuns' Chapel, His Grace the Archbishop of St. Boniface received the religious profession of Sister Theophile (Marie Pare of St. Ann's), Sister Theodore (Merisa Laberge, of La Broquerie), and Sister Vermette (Marcelline Vermette, of St. Jean Baptiste), all Sisters of Charity, Mgr. Langevin also gave the religious habit to Sister Lacroix (Marie Lacroix, of Kaposvar, Assa.), Sister of (Madeleine Weber), Auxiliary Sister. The Archbishop was assisted by Rev. Father Giroux, St. Ann's, and Rev. Father Fillion (St. Jean).