

# Northwest Review

THE ONLY CATHOLIC WEEKLY PUBLISHED IN ENGLISH BETWEEN LONDON (ONTARIO) AND THE PACIFIC COAST

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## CURRENT COMMENT

Our Kingston contemporary, The Canadian Freeman, remarks:—

"The Toronto News still persists in caricaturing the Apostolic Delegate in the hope of firing the racial and religious passions of the Protestant electors of London and North Oxford. In the case of the editor of the Toronto News, he is the first leopard we've heard of to change his spots. At one time editor Willison was looked upon as a liberal kind of Protestant—but, sometimes people are sadly mistaken."

At bottom, we venture to think, Mr. J. S. Willison has not changed. His articles are still free from all bitterness. But he is a shrewd business man and discounts the stupid prejudices of a large anti-Catholic constituency. The "firing of racial and religious passions," of which our Kingston contemporary speaks, is only a means of increasing the circulation of his paper. So long as it does, he will keep up the firing process. Not much harm is done except to the silly people whose passions burst into flame, the rest of the world rather enjoys the blaze; but, considered as an ultra-Protestant insurance investment, it certainly pays—Mr. Willison, as his circulation figures prove.

The recent elections in London and North Oxford were seized upon by the Opposition as an opportunity for a straight religious test. "Are you going to vote Catholic or Protestant?" was their favorite cry. The "Canadian Freeman," of June 7, when the issue was still, even on its own admission, uncertain, rightly deprecated this unwise attitude.

We have every reason to regret that the Opposition should seek to make this a question of Catholic and Protestant. We thought that with the end of the long debate on the school question we would have been allowed to live in peace and to hear no more of these rotten appeals to religious prejudices. We know that no serious and fair-minded Protestant will pay any attention to such appeals. But, unfortunately, there are numbers more prejudiced and less enlightened, who might be led astray by those tactics. We desire to emphatically disclaim, as a Catholic newspaper, any sympathy with such calls to the people, and we trust that the electors of London and North Oxford will show their great good sense by once for all voting down the phantom of fanaticism and aiding by one grand stroke, in the restoration of peace and harmony throughout Canada.

The electors on the whole did show their good sense, although the number of "more prejudiced and less enlightened electors, the sort that find wit in the News cartoons, proved to be very considerable in North Oxford.

The same paper gives amusing details of that Orange Grand Lodge meeting at Ingersoll, in which Bro. Potts, of Brandon, Manitoba, having objected to Grand Master Sproule's remarks on the Autonomy Bill, and having stated that the West was satisfied, Bro. Sam. Hughes almost ate him up.

Brother Potts objected to the Grand Master's address. If only the abstract principle of separate schools and public schools was objected to he would concur, but the schools provided for in the Autonomy Bills were only a continuation of those already in existence and under the Act of 1875. The Brandon delegate had his troubles in giving his views, for points of order were raised, thick and fast. He braved the interruptions and went on to say that seventy-five per cent. of the people of the territories were absolutely satisfied with the separate school arrangement. This was received with derision and cries of "No, no." "This Grand Lodge has not the weight it ought to have," he concluded amid loud laughter.

"What does this man know about the west when he says seventy-five per cent.

of its people favor separate schools? He comes from Brandon, and who is he?" asked Bro. Hughes. "This man comes from Clifford Sifton—Clifford Sifton owns him," asserted the colonel and the statement was received with cheers of approbation. Col. Hughes took direct issue with the statement that Western Canadians were contented with their old school law of 1875. The choice of it or no other law for western purpose was placed on the statute by a single western vote. Dr. Sproule's patient and gentlemanly defence of the order in the house under the taunts and blackguardisms of some members was worthy of the greatest commendation, the colonel concluded."

Whereupon the Canadian Freeman observes:

"And still people are told that politics have no place in the Orange Order. The Colonel gave the facts away when he gave battle to Bro. Potts and embodied Clifford Sifton in the melee. Walter Scott, one of the Northwest members of the Federal Parliament, who ought to know more about the feeling of the populace out there than Sam. Hughes, says so well are the people satisfied that Premier Haultain is afraid to bring on the seven bye-elections that are pending, knowing that he would be licked out of his boots. Though Bro. Potts was handled rather roughly by the Grand Lodge, he had the pleasure of giving his views and what he knew to be true."

On one point, however, Bro. Potts is decidedly astray. The present North west school law is not, in any true sense, a "continuation of the Act of 1875." Would that it were.

However Brother Potts was in no mind to endure tamely the epithet of "traitor" hurled at him by his loving Orange Brethren. So he wrote as follows to the Toronto "Globe":

"The word traitor comes very aptly to the tongue of my brother Orangemen when anything is done in a political way that is not in the interests of the Tory Party. They forget that the Grand Secretary of the Most Worshipful Grand Lodge, Robert Birmingham, for years held the dual position of Secretary and Organizer for the Tory party and that brothers almost without number stood up and supported the Tory party in 1896. We have never yet heard them called traitors, so that I feel my standing will not be very much affected by being called a traitor by such biased individuals. They forget the record of the Tory party in the past, which has on almost every occasion taken a stand in favor of the Roman Catholics and against the principle of national schools. It is a most extraordinary fact, sir, that Hon. Mr. McFadden, Provincial Secretary for Manitoba, and Mr. James Argue, M.P.P. for Elgin, were both on the floor of the Grand Lodge and had not one word to say in contradiction of that statement. They may have felt that it required a man of great valor, like the doughty Col. Hughes, who has fought so many imaginary battles."

The chief sting of this letter is in its tail, that sarcastic conclusion about the blustering and swaggering Colonel's numerous "imaginary battles."

When a sworn foe turns round and helps you, you are slow to question his motives, however little you may dare to hope that he has experienced a change of heart. Hence our reproduction of the following paragraph from the "Casket" of June 8:

Dr. George Bryce, ex-Professor of Manitoba University, and ex-Moderator of the General Assembly, was foremost among the defenders of the abolition of Separate schools in the prairie province. To-day he admits that Manitoba made a mistake, and believes it wise that the Federal Government should put it out of the power of Alberta and Saskatchewan to repeat the blunder. "In Winnipeg city to-day," he says, "fifteen years after the passing of our Act, we have the Roman Catholics still dissatisfied. They are paying taxes towards the support of the public schools, and are maintaining parochial schools of their own. This is undesirable. Then,

sixty or seventy of their schools in country places, nominally public schools, are, it is declared, being conducted as separate schools. This, again is undesirable. Thus the Territories have practically a better working system of public schools, in so far as religious parties are concerned, than we have under our Manitoba public school system." Still more notable is Dr. Bryce's admission that a public school system in Canada is impossible, since neither Protestants nor Catholics are satisfied to have thoroughly secular schools, and these are the only kind which have a logical right to exist under the public school system. "It is because I am well acquainted with the Territories and their school system," he continues, "that I am confident that their school system is the best yet devised for approximating to uniformity, and yet giving a certain diversity to allow for religious instruction and religious sentiment." The cry of co-ercion Dr. Bryce calls absurd. He knows all the western provinces, and he asserts that there is no excitement or discontent over the educational clauses in the autonomy bills.

At the closing meeting of the Toronto Association of Baptist churches, held at York Mills on June 9, the Rev. J. B. Kennedy, a Toronto Baptist minister, had the noble hardihood to hold up the Catholic system of church appointments as a model for his brethren, and to reproach many of his fellow ministers with sordid aims. He said the Baptists would find that the situation in the down town churches would improve if the Roman Catholic system were copied in certain features. "Theirs is a co-operative system, not a competitive system," said Mr. Kennedy. "The Catholic Church is spoken of as one Church, not a number of churches. Practically the same service is received in the up-town church. The prayers are laid down by the laws of the Church, and the priests undergo exactly the same training, so any little advantage that one priest has over another lies in his own personal gifts. The priests obey the call of the Bishop in regard to the Church over which they must preside. The Protestant ministers say they obey the call of God as heard, but it is noticed that the call of God as heard by them never calls a good preacher to the poor, despised, down-town church. He said the situation in the down-town church is becoming more and more acute as the years go on. The rich class are moving to the outskirts, and contribute their support to the larger churches, leaving the congregation of the down-town church comprised of working and laboring men."

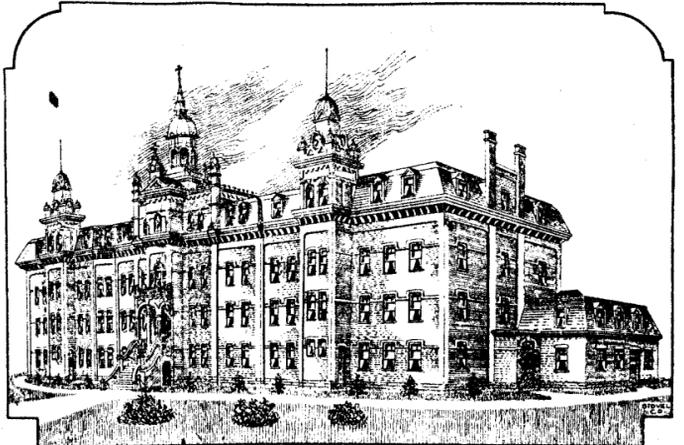
This year, thanks to the admirable organization which has pushed the Propagation of the Faith in the Boston Archdiocese of late years, this diocese gives more than any other diocese in the world, Lyons, the home of the Propagation, not excepted. The offerings of the archdiocese of Boston for 1904 amounted to \$83,029.25, while Lyons was only a good second, contributing \$80,383.64. Some idea of what this Boston achievement means may be gathered from the fact that all the other dioceses in the United States combined did not give as much as Archbishop Williams' diocese did, the total for all the United States being \$156,942.92.

Boston archdiocese alone gave one-fourth more than all the dioceses in Italy, two-thirds more than all the dioceses in Spain, nearly one-fourth more than all the dioceses in Germany.

The next highest so far as the United States is concerned is New York, which gave \$16,648.71, and the lowest on the list is Salt Lake with one dollar. Cincinnati is credited with \$778.15, Cleveland with \$1,999.73, and Columbus with \$204.60.

The Northwest Review, which calls itself a Catholic publication, says the last lineal descendant of John Knox became a Catholic and entered the priesthood at Notre Dame University, Indiana. The Review's conclusion is that the last of the Knox blood in this world is not likely to meet the dour apostate in the next. This

## Enlarged St. Boniface College



The above cut shows St. Boniface college as it will appear when the extension and improvements now under way shall have been completed. The foundations are being laid for the octagonal wing which appears on the left hand side of the picture, at the east end of the building. This addition will be 90 x 95 feet and its four storeys will nearly double the present capacity of the college. When it is completed the institution will be able to receive more than two hundred boarding pupils. That will be at the opening of the classes next fall. The cost of the addition will be about \$50,000. This does not include the new entrance and towers, the construction of which will be deferred for another year.

St. Boniface College, which traces its origin back 87 years, had a rather precarious existence till about the time of the organization of the University of

Manitoba 28 years ago. When the central part of the present building was opened in 1881 under Rev. Father Cherrier, and in 1884, when the present Very Rev. Vicar General Dugas had the management of it, the prosperity of the college steadily increased. This prosperity, permanently guaranteed in 1885 when the Jesuit Fathers took charge, has been very remarkable of late years. The number of students grew so rapidly that in 1902 an addition was built to the college which increased its capacity by two-thirds, but last year this already had become inadequate and it became necessary to request the pupils whose family was in the neighborhood to board at home. The students of St. Boniface college have a brilliant record in the annals of Manitoba university, and as their number increases they will, no doubt, become even more prominent.

means that in the Review writer's mind John Knox has been consigned to eternal perdition. Knox was a hard man, developed in hard times, and said and did hard things. The Review's statement of to-day is proof that the race of hard, cruel and malignant sectaries did not die with the hard times but has been propagated even to this day of broader faith and tolerance.

So speaks the gentlemanly and cultivated editor of the Montreal "Gazette" in his issue of the 15th inst. Now a gentleman should be accurate, should not misrepresent even his adversaries. We never consigned Knox to eternal perdition. To consign to eternal perdition is to assert that somebody is in hell. This we dare not do of any one, for we do not pretend to know the conscience of any one, and we shall all be judged according to our consciences. But we certainly implied that it was likely that Knox was eternally lost. We do indeed think it highly probable that the dour apostate is being punished for the enormous sins which apparently he never regretted in this life. Dr. Littledale, the learned Anglican, stamps him as belonging to that "set of unredeemed villains," as he calls the early reformers. John Knox deliberately apostatized from the clergy of the Catholic Church and persevered until death in his heresy and apostasy. Now, whatever the Gazette may think about "broader tolerance," the Catholic Church still holds that wilful heresy and apostasy are amongst the most enormous sins, far worse than murder, because they impugn the veracity of God Himself. Assuredly if such sins do not deserve hell, nothing does.

The Gazette writer seeks to excuse Knox by throwing the blame of his hardness on the times in which he lived. But much of the hardness of the times in Scotland came from Knox himself. Notoriously he was one of the most cruel men of the sixteenth century. He was distinctly the apostle of murder—a point which we emphasized in our first paragraph on Knox, and which the Gazette carefully avoided. Knox was a ruthless hypocrite, whose only merit was the coining of sanctimonious phrases. Learning from Luther what audacity could accomplish, he carved out for himself a spiritual empire, the fundamental tenet of which was the

infallibility of John Knox. To him justice and mercy were equally unknown; arbitrary despotism, in other words, self-worship, was his only rule of conduct, of course properly disguised in pious phraseology. The Gazette man, having been brought up in an atmosphere of false history and false traditions, cannot realize what a monster of cruelty Knox was, and doubtless imagines that we rank all Presbyterians in the same category as their founder. But we do not; most Presbyterians are infinitely better than their founder. The generation that apostatizes is the guilty one; the next generation may be far better. So long as a Presbyterian, or any other non-Catholic, has no doubts about his position, he may be on the road to heaven, if, moreover, he leads a pure life or has obtained pardon of the deadly sins he may have committed. But Knox had no such excuse as generations of slander against the Catholic Church can create. He was a deliberate founder of an heretical sect, and the proverbial Satanic pride of the heresiarch only intensified the malice of his whole life.

To our last week's remarks about the Scott fire it is objected that there was a stand-pipe and other fire-fighting appliances, but that the lightning just struck that pipe, thereby branched off into each storey by means of the electric wires, and thus started a blaze in many places at once; but Mr. W. Frank Lynn, writing to the Free Press, points out that that stand-pipe should have been connected, and was not, with a body of water or with moist earth, and that this absence of electrical connection with the earth was a standing invitation to the thunderbolt. It is, indeed, a fundamental principle of practical electricity that a satisfactory connection with the earth can be obtained by attaching the system of lightning conductors to the water pipes, and that all considerable masses of metal, such as the sheathing of roofs and systems of pipes not connected metallically with the earth, should be so connected by attaching them to lightning rods, except in the case of gas-pipes, which, if connected with lightning-rods so as to form part of the path to the earth, are likely to cause fires by the ignition of their contents at any point where there is a leak.

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