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CURRENT COMMENT

In last week's issue, page 1, column 3, the date of St. Alphonsus Liguori's death should have been 1787 and not 1757. The manuscript was correct, and the compositor's mistake was corrected in the proof, but the correction was overlooked by the revising printer.

Another, and this time a most amusing blunder occurred in the same issue on page 3, under the heading, "His two lovely acquaintances." The editor of the Young Men's department in the "Catholic Columbian," in giving advice to a perplexed correspondent who was contemplating marriage, said that, after he had made his choice, he should press his suit. The printer set it up "press your clothes," and the proof reader either did not notice the absurd misunderstanding of the word "suit," or thought it was only natural that a man should press his clothes in order to cut a better figure when he pressed his suit.

What a beautiful summary of Christian perfection are those words found next to Father Kealey's heart and quoted in the extract we reproduce from the Catholic News: "I love God most intensely; I hate sin most absolutely! Hatred of sin, God's antithesis, is the necessary correlative of the love of God. To profess that we love the All Holy and not to have a horror of sin is mere pretence.

We beg to direct especial attention to Rev. Dr. Kilpatrick's eloquent plea for religious education, mentioned in our report of one of the public meetings of the Dominion Educational Association. The audience, as was noticed by the chairman, was deeply moved by this zealous Presbyterian's plaint about children in this city growing up thorough pagans, without thought of God or of their immortal souls. Had there been half a dozen Presbyterian ministers of Dr. Kilpatrick's stamp in 1890, the Separate Schools system, which is the only solution of the problem, might still have been law.

The Ave Maria remarks upon the fact that both of the principal presidential candidates are partial to Catholic servants. "We remember hearing that a certain Bishop expressed astonishment to President Roosevelt at finding that so many of his domestics at Oyster Bay were Catholics. The President's reply, as reported, was a strenuous expression of preference for Catholic servants in positions of trust about his children." The Chicago "Tribune" is quoted by our Notre Dame contemporary as saying that Judge Parker, the Democratic candidate, "observes at service most of the extreme ceremonies of the Episcopal 'Catholic' element,—from which element usually comes a considerable contingent that yearly goes over to the Roman Catholic Church." We are therefore not surprised when the Daily News informs us that "his domestics are all Roman Catholics, and he has them driven to their own church regularly."

Speaking of the Pope's protest against the visit of the French President to the Quirinal, the Mobile Register, a secular paper says: "From the outward appearance of the case, the French government seemed to be just a bit afraid that the explanation might prove satisfactory; and, having determined on a quarrel, formulated not only the question but the answer it desired to have." Most of the influential newspapers of the United States

took a similar view. The New York "Evening Post" in particular which, as the Ave Maria remarks, "considered the Pope's action a serious indiscretion, gave prominence in its next issue to a correspondent who declared Pius X. to be 'as fine a character as the world has ever seen,' and who particularly admired his plain speech. The correspondent was permitted to add:

Verily it is good to hear plain language from a plain man of the people. And a nation like our own, where a rail-splitter and a tow-boy on the canals were raised to great dignities and proved worthy of the trust, need not look askance at the utterances of the Italian peasant boy recently elevated to his post of responsibility as pilot of the bark of Peter. More plain speaking, rather than less, would be better all around."

Last week we gave, under the heading "Russians admire Catholic Japs," the American version of Colonel Jokoko or Ukoko's heroic death, relating, among other incidents how, being condemned to be shot as a spy, "he had confessed to a Greek Church priest, no Catholic clergyman being present." On the same date as our last issue, July 30, the Montreal "Star" reproduced from the London Graphic a picture of the execution together with letter-press explanations condensing the report we had, but suppressing the fact that one of the two condemned men was a Catholic. "Colonel Ukoko," says the English version, "who was a Christian, received Holy Communion from a Russian priest." Many will infer that he was a Protestant, perhaps of the High Church variety, since he received at the hands of a Russian priest. But so far, although several Japanese Catholics have been mentioned in dispatches as ship captains or otherwise, no Japanese Protestant has come to the fore.

While most people here are talking as if the Russians were beaten flat, while English dispatches dwell insistently on the gloom that overspreads St. Petersburg, the Russians themselves do not even appear to have waked up to the fact that they are in any very serious danger. Their attitude towards the Japanese is much like that of three fourths of the English race toward the Boers during the dark days of December 1899, when the South African war presented an unbroken series of defeats. There is not in Russia, as there was not then in Great Britain, the faintest fear of ultimate defeat. This we gather from Mr. Michael Davitt's letters to the Dublin "Freeman's Journal" which he is now representing in Russia. He describes the Russian capital as being as far removed from panic or revolutionary discontent as was London when four of its South African armies were checkmated. There is no flurry, no fidget, not even much popular interest in the war. All that the Russians say when they hear of fresh reverses is that the war will last longer than they at first expected. If Port Arthur falls, then they will retire on Harbin, accumulate a vast army while the rainy season renders fighting impossible, and then they will make short work of the Japanese.

On the other hand, Catholic missionaries in the Far East dread the consequences of Japanese victory. Father Steichen, of Tokyo, says: "The Japanese will one day be the leaders of the whole yellow race, and drive out all the white people, no matter to what nationality they may belong. The Chinamen, Tonquinese and Siamese rejoice over their victories and are

only awaiting an opportunity to join them." A Catholic Bishop, whose Chinese vicariate is near the seat of war writes:

China remains neutral. She has lined the frontiers round our vicariate with thousands of soldiers to keep off the Russians and to maintain order among the inhabitants. Europeans, however, put very little trust in this declaration of hers; they fear lest sooner or later she may throw in her lot with Japan, and then we should find ourselves in a very awkward position. For our own sakes, then, and the sake of our holy religion, we do not wish to come under any other rule than that of China; otherwise our liberty, and consequently our progress, might be greatly restrained.

Accuracy and insight are not the characteristic gifts of the Montreal "Star" correspondent in Winnipeg. He throws an intemperate air over that most temperate of men, Dr. Goggin, by calling him "Groggan." Except in the case of Miss Agnes Dean Cameron, whose address, as he says, was really "one of the most interesting" of all the addresses delivered before the Dominion Educational Association, he has in general no understanding of the gist or relative importance of the papers read. Thus he singles out for special praise Dr. Locke's paper on "Education in Relation to Social Life," whereas, had the correspondent been present in Grace Church on the evening of July 27, he could not have failed to note how that paper jarred on the majority of the audience. Again he dismisses Dr. Kilpatrick's heart-rending plea for religious education with the colorless remark that he "dealt with problems in Christian ethics in Canadian education." Finally, of Father Drummond's paper, whose chief object was to inspire distrust of novelties in education, this brilliant correspondent says: "Rev. Father Drummond gave a symposium entitled 'The First Principles of Education,' and (sic) the importance of each teacher having a philosophy of his own to make him an up-to-date teacher." Misunderstanding and misrepresentation could hardly go farther than this.

The General Intention of the Apostleship for this month breaks new ground. We are recommended to pray that our religious life be ever reasonable, that faith and reason may ever go hand in hand. No religious system is so perfectly reasonable, so intellectually defensible at all points as the Catholic. This is clearly implied in the unusually interesting article we shall reproduce next week from the learned and generous pen of the Rev. Charles Starbuck. He proves that the Society of Jesus has always been conspicuous for the combination of intellectual independence with ardent faith. T. W. M. Marshall, the celebrated author of "The Comedy of Convocation," "My Clerical Friends," and "Christian Missions" once wrote: "There was never much difficulty in adjusting the claims of faith and reason, so long as the question was discussed by men who possessed both. Such men were in fact the only persons qualified to discuss it at all. Nobody proposes to compare two languages together who is only imperfectly acquainted with one of them."

Persons and Facts

The Ladies' Aids of local churches and charitable institutions are very successful with the dining-rooms, which are conducted for proceeds for their worthy causes. St.

Mary's hall holds the record of serving 1,500 meals in a single day.—Tribune, Aug. 2.

St. Mary's Academy prepared 14 pupils for the second class teachers' certificate and 13 for the third class, and all passed successfully.

Mrs. Fretz, of Grand Forks, N.D. with her two sons, Leon and Edmond, arrived here on Wednesday, to see the exhibition, and called on the Fathers of St. Boniface College.

At the concluding meeting of the Dominion Educational Association in the morning of Friday, July 29, Toronto was selected as the place for the next meeting, which will probably be in 1906. The following officers were elected for this next meeting:

President—Mr. J. A. Millar, B.A. deputy minister of education for Ontario.

Vice-President—Mr. W. A. McIntyre, B.A., principal of Manitoba Normal school.

Secretary—Dr. Goggin. The president, vice-president and secretary were given power to appoint an assistant secretary.

Treasurer—Mr. F. H. Schofield, B. A., principal of Winnipeg Collegiate institute.

Directors—Mr. G. J. Bryan, B. A., Calgary; Miss Agnes Deans Cameron, Victoria; Prof. Squair, B.A., Toronto; Dr. J. M. Harper, Quebec; Superintendent Brydges, St. John's, N.B.; Principal E. C. Lay, Amherst, N.S.; Mr. J. Robertson, B.A., Charlottetown; Rev. Lewis Drummond, St. Boniface; Rev. D. M. Gordon, Kingston; Chancellor Burwash, Toronto; Supervisor McKay, Halifax.

It will be noticed that Father Drummond, the only Catholic who lectured before the Association, is also the only director elected for Manitoba.

In Dingwall's corner, at the Exhibition, one of the most conspicuous objects was a large grandfather's clock, about nine feet high, all beautifully carved in mouldings, pillars, capitals and finials, like a miniature belfry, made of bird's eye maple and sycamore. This is the work of Brother Azarias Gauthier, S.J., who did it all in his admirably appointed workshop at St. Boniface College. The design as well as the workmanship was all his. The clock is valued at \$800, and would be an ornament to the finest private residence in Winnipeg, provided the ceilings of that residence were high enough to accommodate so tall a clock.

The Convent of the Holy Names, of St. Boniface, prepared two pupils for the Teachers' examinations, Miss Marie Jeanne Berube, and Miss Maria Marcoux, who were both successful.

Clerical News.

His Grace the Archbishop of St. Boniface has been for some time in Belgium, and in his last letter received this week hoped soon to have an audience with King Leopold II.

Rev. Father Mireault and Rev. Father Nap. Poirier were here at the beginning of the week.

Rev. Father Carriere, S.J., the newly appointed Prefect of Studies in St. Boniface College, arrived here from Garden River, Ont., last Sunday. Father Carriere, having been formerly professor in the College, is no stranger here.

Rev. Father Paquay, C.S.S.R., is preaching the second retreat to the Grey Nuns. He will return to St. Anne de Beaupre next week.

Rev. D. Plante, S.J., returned on Wednesday from Belcourt, N.D., where he preached one triduum to the nuns, and another to the people. The latter closed with an open air sermon to three thousand people who had foregathered from outlying districts to the distance of one hundred miles in order to celebrate the solemnity of St. Anne, the patroness of the parish. St. Anne de Belcourt is fast becoming a place of pious pilgrimage.

Rev. Dr. Trudel held service at Pembina last Sunday.

Rev. Louis Arcand, S.J., and Rev. George Lebel, S.J., left last Monday for St. Mary's College, Montreal.

Regina Notes.

Sunday, July 31, Rev. Father Suffa, O.M.I., spent the day at Mariabill, Rev. Father Kim, O.M.I., was in the city and celebrated both Masses, while Rev. Father Kasper, O.M.I. was at Moose Jaw, to which place he went on Thursday. Seats are being placed in the Moose Jaw Church and many improvements are there made in the pretty little church of which Moose Jaw Catholics are so justly proud. "Moose Jaw is all right."

The Regina young ladies who last year attended Convents, returned home early in July. Miss Stubbings from Letret, the Misses McCusker and Miss McCarthy from St. Mary's Academy, Winnipeg and Miss Murphy from Ottawa. We wish them all a most enjoyable holiday. All have brought with them proofs of having made good use of their time. Miss Murphy has not been in Regina since childhood about eight years. Now that her parents have returned to the city as permanent residents, the young Catholic folk heartily welcome Miss May as a great acquisition to their social circle.

Rev. J. C. Sinnet, Vicar General of Prince Albert, passed through Regina en route to Ottawa and eastern cities where he will lecture in the interests of Prince Albert diocese. When it became known that the Rev. Father was in the city and would take the train that evening hosts of friends, of all classes hurried to the depot to meet the pastor, who holds such a warm place in the affection of all Regians, irrespective of creed or nationality. All wish Father Sinnet a successful tour in the east and trust he may be able to remain in the city to visit us on his return to the north west.

A sad accident occurred at Long Lake last week when two of Regina's prosperous young men lost their lives by the upsetting of a canoe. Mr. Jelly, manager of the C.P.R. telegraph office in the city, and Mr. Earnest Peart, of the Western Hardware Co. Their bodies were found on Sunday afternoon and the funerals took place on Tuesday afternoon. The deepest sympathy is felt for the bereaved families.

Mrs. Murray, wife of a horse dealer of the city died on Saturday night. Mrs. Murray had been ailing for some time and was attended on her deathbed by Rev. Father Kim, O.M.I., who also performed the funeral service. All that a devoted husband could do was done, nothing was spared, but as Dr. Low, her attending physician said, the case was hopeless. Consumption had claimed its prey and Mrs. Murray with Christian fortitude received the last sacraments of the Church, and prepared to answer the last summons. The funeral held on Monday was largely attended. Mrs. Murray was an excellent rider, and it was quite pathetic to see her handsome pony bridled and saddled, led by a lad, behind the hearse to the cemetery.