

Northwest Review



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CURRENT COMMENT

The synod of the Church of England, assembled in the city of Quebec, has passed a canon forbidding the remarriage of divorced persons. The canon decrees that "local clergymen within the jurisdiction of the Church of England in Canada shall not solemnize a marriage between persons either of whom shall have been divorced from one who is at the time living." There was considerable discussion before the taking of the vote, some being in favor of making an exception for the innocent party, others objecting to Canada forestalling England by the passing of so severe a measure. The determining motive seems to have been the prevalence of divorces in the United States and the consequent fear of moral contagion from the influx of American settlers. The canon maintaining the sanctity of the marriage tie brought out a clerical vote of 55 for and 8 against. The lay vote was 29 for and 20 against. Three years ago the canon was defeated by the lay vote of 15 to 8. Thus there has been a marked improvement in the moral tone of the representative Anglican laity. Who shall say how much of this improvement is due to the influence of Catholics in Canada? Certain it is that the inflexibility of the Catholic Church on what the mover of the triumphant resolution aptly styled "a vital question" has a far-reaching effect upon all thoughtful non-Catholics. In this, as in so many other things, the example of the true Church, even when it is not explicitly mentioned, is a mighty bulwark of morality. Several of the speakers at the Synod noted the fewness of divorces at Ottawa, but we are not told that they referred this fact to its true cause—the influence of the Catholic members and the Catholic body at large.

Our Archbishop was particularly happy in his English reply to the address presented to him last Sunday, at the blessing of the corner stone of the new church of the Sacred Heart. Many of those who heard His Grace on that occasion found him more than usually eloquent and admired the conciliatory tone in which he affirmed Catholic principles. Strongly and most reasonably did he insist on the injustice of forcing Catholics to support schools which they could not conscientiously use.

This is the clear and distinct issue which such enigmata as the editorial writer of the Tribune are persistently striving to befog. They talk of the Catholic hierarchy coercing the new provinces when all that Catholics have obtained is a meagre acknowledgment of their right to separate schools. The only coercion discernible in this discussion is that which the enemies of Catholic schools would introduce if they could into the new provinces. Under the sacred name of liberty and the lying shibboleth of "equal rights" they would shake the freedom of Catholics, they would deny them their Christian right to bring God's truth into the schoolroom, they would poison the minds of Catholic children with false views of history, they would emasculate the very mention of Christianity by apologizing it into a metaphor, they would cripple the most important function of education—the training of the will—by depriving it of its most powerful agent, the grace of God.

The Telegram and Tribune have been ringing the changes on the enormity of Mr. Haultain's exclusion from the premiership of the new province of Saskatchewan. The Telegram is merely brutal according to its wont; the Tribune raves like a lunatic according to its bent. Both are fortunately unarmed, except with the harmless fact of Mr. Haultain's long premiership of the Territories. They carefully eschew all mention of the recent attitude which has made Mr. Haultain impossible. How could the Lieutenant-Governor of Saskatchewan choose as his chief adviser a man who, backed by his fourteen

years of premiership in the Territories, has recently announced most publicly that he will do his best to expunge from the constitution of the new provinces that slender measure of elementary justice to Catholics which is one of its most important provisions? The Free Press cleverly condenses the situation: "Personal sympathy for Mr. Haultain is misleading. We are not ourselves without sympathy and respect for him. We heartily wish he had not pledged himself to knife the new-born child. We should like to see him its head nurse if he had not engaged to go digging into its entrails. But to blame anyone but himself for having made it impossible for Lieutenant-Governor Forget to place the infant in his charge is utterly nonsensical. Nobody knows that better than Mr. Haultain himself." This puts the case in a nutshell. But we are not ready to go so far as the Free Press in the line of sympathy. We cannot see our way to acknowledge, as our Liberal contemporary does, that "Mr. Haultain was a loyal and useful friend to Territorial institutions." He was ever distinctly disloyal to the interests of the Catholic inhabitants of the Territories. From the very beginning of his premiership he insidiously undermined the freedom of the Separate Schools. Step by step he reduced them to a state of bondage, bondage to lying text-books, bondage to bigoted inspectors, bondage to an educational department in which their representatives had no voting power. For some years he tolerated a Catholic inspector of schools, but as soon as he decently could he cut off this last hope of justice to Catholics, and when every opportunity was afforded him to right this grievous wrong he answered with a sneer. No; Mr. Haultain deserves no sympathy from Catholics. His exclusion from the premiership of Saskatchewan is an act of necessary justice. Lacking the first requisite of a king of men—fair play to minorities, equal treatment of all—he deserves to rule no longer. Embittered by his growing sectarian hate of the Catholic Church, he has committed political hari-kari. Let the dead bury their dead.

Although we cannot see eye to eye with the Hon. Robert Rogers when he loudly protests against the cutting off from Manitoba of the District of Keewatin, which he incorrectly imagines as annexed for these twenty-nine past years to our province, yet we confess that we regret this unnecessary semblance of a slight upon our worthy Lieutenant-Governor. By the Keewatin act of 1876 it was declared: "4. The Lieutenant-Governor of the Province of Manitoba, or the person acting as such Lieutenant-Governor, shall ex-officio be Lieutenant-Governor of the District of Keewatin." True, this district was in no sense annexed to Manitoba, nor was it in any way dependent thereon; neither did the Lieutenant-Governor of Keewatin report upon his district to the Manitoba Government, but to the Minister of the Interior at Ottawa. It was a distinct and separate Lieutenant-Governorship, having no connection with Manitoba except through the one personality of the man who held the two offices. And yet this personal connection was not altogether insignificant. It added a certain lustre to the dignity of Lieutenant-Governor of Manitoba. And now that honor is undoubtedly taken away. By Federal proclamation Keewatin is merged in the new Northwest Territories formed from the pieces left over after the delimitation of the new provinces. We are told by the Free Press that "the reversionary interest of this province to the greater part of Keewatin is unquestioned," and that Manitoba "hopes to realize that interest before long." Why, then, was the change made, since it is intended to be only provisional?

Our report of the blessing of the Sacred Heart Church is the only accurate one. The notes of our reporter were communicated to the daily papers; but even the Free Press, which made a better use of them than the other two papers, was not always correct in its understanding of our notes.

The English "Review of Reviews" for August calls our attention to the Rev. Dr. Briggs's eulogy of the present Pope in the July number of the "North American Review." The famous American divine, who was prosecuted for heresy by the Presbyterian body some years ago, and who has since joined the Episcopalians, ridicules the ordinary Protestant prejudice that the Catholic Church never reforms. "The history of that Church," he writes, "since the sixteenth century has been a history of reforms, and in no period have such great reforms been made as in the past half-century." Elsewhere he says: "The Council of Trent was a reforming council, and banished from the Church many vulgar errors and corrupt practices, against which the Reformers protested in the sixteenth century." Dr. Briggs, were he not still a Protestant, would have added that the Council of Trent was the great reform of the sixteenth century. The so-called Reformers, by making the Tridentine Council necessary, wrought more wisely than they knew. They suffered the penalty of their revolt; the Church became stronger by refuting their heresies. Catholic reforms always rest upon gener-

Churches; what more can they ask for the Church of Rome? The Christological movement has been, and still is, one of the strongest impulses of the past fifty years. It is of immense significance that the Roman Catholic Church, under the headship of the Pope, deliberately enters into, and takes part in, this world-wide movement.

Dr. Briggs thinks that the action of the Pope may bring about the greatest revival known to history.

The more advanced Protestant scholars have been working for half a century and more to lead Christians back to Jesus Christ, and have only partially succeeded. If now the Pope, as the head of the Roman Catholic Church, owing to the reverence and obedience given him by that whole Church as the successor of St. Peter and the living representative of our Lord, can succeed in raising up Catholics throughout the world to this exalted position of reforming everything in Christ, there will be ere long the greatest revival and reformation known to history, and the Protestant Churches will have to bestir themselves to keep pace with it.

Dr. Briggs, who had a long interview with Pius X., sums up his character in the following sentence: "It is of the highest importance that the reform movement has been renewed with so much promise under a Pope of such spirituality, simplicity, and open-mindedness; a man who impresses those admitted to his presence and converse as being possessed of unusual grasp of mind, insight and real moral power."

At the end of the sixteenth century, when a large proportion of the Japanese had become Catholics, the people were so law-abiding that, in spite of a cruel persecution of the Christians by the Emperor, they never revolted. As many as thirty thousand looked on in pity and admiration while 26 now Blessed Martyrs were crucified at Nagasaki. Then the people were good and their rulers bad. Now that the nation has relapsed into heathenism the rulers are noble and magnanimous, because they have striven to surpass the civilized world; but the people are incapable of appreciating the sacrifices made by their chiefs for the sake of peace, and so they rebel like wayward children they burn and destroy Christian churches, they do their best to tarnish the fair fame of their country.

Nothing could be more opportune than Mr. W. de Manbey's clever skit on Mr. Haultain's crest and motto.

Clerical News

Father Marion, O.M.I., is acting as chaplain of St. Mary's Academy.

Father Adelard Chaumont, O.M.I., is director of the Oblate Juniorate at St. Boniface.

Father Ignatius Adam, S.J., arrived here last Sunday to be assistant Disciplinary in St. Boniface College. Father Adam had been taking the place of Father Bourdeau, pastor of Manteno, Ill., who is absent on leave.

Father Lorieau, F.M.I., came in on Monday last and was a guest at the Archbishop's.

The Rev. James Kent Stone, known in religion as Father Fidelis, has been elected provincial of the Passionist order in the United States for three years. The election took place in the Passionist monastery, Pittsburg.

The Rev. Charles Coppens, S.J., the well known writer, has been transferred from Creighton University, Omaha, to St. Louis University, St. Louis, Missouri.

Brother Doyle, O.M.I., returned to St. Mary's Presbytery at the beginning of this week and was welcomed by a host of friends. He will resume his former duties in connection with the presbytery and church.

Father Drummond, S.J., will say Mass and preach next Sunday at Crystal, N. Dak., and preach in the evening at St. Thomas in the same State.

Persons and Facts

Mr. and Mrs. Percival Boxer returned last Sunday morning from their wedding trip to Detroit Lake. They will take up their residence on Edmonton street.

Mr. and Mrs. William Bawlf will take apartments at Fort Garry Court for the winter on their return from their honeymoon.

Last Monday evening, in the St. Boniface Normal School, the "Union Sainte Cecile" held its first public meeting, which was a real success. Rev. Dr. Trudel, chaplain, read a learned panegyric of the society's patron saint. Inspector Goulet, president, spoke with great tact, literary finish and earnestness of the aims of this French literary and musical union, which was recently founded under the auspices of the cathedral and holds its regular meetings every week. The musical side of the entertainment was under the able leadership of Mr. Albert Betournay, assisted by Prof. Consurc and Mr. Sale. Mr. La Gouarguier sang three comic songs and Mr. Provost, secretary, gave an acceptable recitation. Mr. Potvin's singing was, as usual, excellent. His Grace the Archbishop gave eloquent expression to the pleasure afforded him by this literary and musical society whose first public performance was an earnest of future achievements. A large gathering of distinguished ladies and gentlemen testified their hearty appreciation of the entertainment. Among the audience were noticed the Very Rev. Vicar-General Dugas, Rev. J. Dugas, S.J., Rector of St. Boniface College, Rev. J. Blain, S.J., Rev. A. Chossegros, S.J., Rev. Father Dandurand, O.M.I., Rev. Fathers Molurier and Rousseau, Senator Bernier, Judge Prendergast, and all the upper ten of St. Boniface.

A recently published work entitled "Un Siecle de l'Eglise de France," "A Century of the French Church," is authority for the statement that the conversions to Catholicity in the nineteenth century number twenty-six millions. This has been due, under God, in no small measure to the organization of the Society for the Propagation of the Faith, which to-day is the main support of our missionaries all over the world. When this Society was first organized, eighty-three years ago, Catholic missionaries numbered 1,000 all told. To-day we count priests, brothers and nuns, 65,000. This increase in the army of our workers explains largely the gains of the past century.

The first frost of the season occurred in the night between the 11th and 12th inst. It came so suddenly in some parts of the country that few took precautions to protect their tender garden vines, such as cucumbers and tomatoes, which were either killed or badly blighted. Some flowers were also wilted; but at the Winnipeg City Hall and in the flower garden of St. Boniface College there was no damage at all. In St. Boniface the leaves only of tomatoes and cucumbers were blighted, the fruit itself did not suffer.

Rev. I. J. Kavanagh, S.J., Professor of Physics at Loyola College, Montreal, returned on Thursday of last week from Labrador, where he was a member of the party sent by the Canadian government to observe the total eclipse of the sun on Aug. 30. The Montreal "Star" of the 8th inst. publishes an interesting interview with the learned Jesuit, in which he confirms what we said in our issue of Aug. 12 about the excellence of the furs gathered in at the Hudson's Bay post of Rigolet, near which the Canadian observers pitched their camp. Unfortunately the clouds were too dense for any observations. But all the observers were at their posts ready with all the drill and preparations of three weeks, with instruments mounted on pillars of cement

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ally admitted doctrines which may indeed have been for a time obscured in the minds of some members of the Church, but which have never been generally forgotten. This Dr. Briggs hardly realises when he speaks of the present Pope's reforming tendency. What makes it so acceptable to the Catholic world is that it gives expression to thoughts lying dormant in all Catholic minds. We quote the passage to show how a well meaning Protestant cannot help flinging an aspect of novelty over a movement which is really as old as the Catholic Church itself. After stating that other reform movements arose in France and Germany and were usually resisted in Italy—a very questionable statement, by the way, when one remembers the widespread reforms wrought in Italy during the last three centuries by the Theatines, Jesuits, Oratorians, Passionists, Redemptorists and other religious orders—Dr. Briggs points out that Italy is now in the van.

There can be no doubt that the Pope himself is at the head of the reform movement. It is of great importance to understand the fundamental principle of reform in the words of the Pope himself, namely, "Restaurare ogni cosa in Cristo," to make Jesus Christ himself the centre and mainspring of all reform. This is exactly what the most enlightened Protestants desire for their own