

Northwest Review.

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

VOL. XX, No. 46.

WINNIPEG, SATURDAY, AUGUST 20, 1904

\$2.00 per year
\$1.50 if paid in advance
Single Copies 5 cents

CURRENT COMMENT

No one but Mr. John Brisben Walker could have written "A Dinner at Delmonico's" in the August "Cosmopolitan." To be at once so outspoken and so familiar with celebrities one must have been a millionaire before founding a magazine and then making it such a financial success as to warrant the inaugurating of the ten-cent rate. Others, like Mr. Frank Munsey, may be still more successful in financing a magazine, but in this case there was equivalence of reaction, the magazine made the man, whose ideas do not rise above the secrets of profitable advertising or the different makes of automobiles. Mr. John Brisben Walker has ideas of his own on a variety of subjects, and as he has unlimited faith in himself and the fearlessness that comes of an independent social position, he says what he thinks. The result is often exhilarating.

Mr. Walker was one of the guests at a dinner given by the New York Chamber of Commerce to the forty-six Filipino Commissioners, who have since spent a month at the World's Fair and will spend two more months in studying American institutions. These Commissioners are mostly natives of the Philippine Islands, men whose educational groundwork is due to the labors of the much-maligned Friars and Jesuits. The banquet "had been arranged on diplomatic lines," says Mr. Walker, which means that the Filipinos were to be patting on the back in a patronizing way and told to be good boys and admire American civilization. But things turned out quite otherwise. Mr. Jacob G. Schurman, the Canadian President of Cornell University and late head of the Philippine Civil Commission, threw a bomb among the diplomatic diners by making an impassioned appeal for Filipino independence, which was unexpectedly applauded to the echo. Then the gentlemen who support the present policy of imperialism as against the popular American preference for Filipino freedom took up the cudgels in favor of the Washington government. Mr. Taft, ex-governor of the Philippine Islands, criticized Mr. Schurman "and looked surprised and even pained when the applause was feeble. His argument was, that while there were present at that dinner 'a great number of intelligent men from the Philippines, who by the way, were nearly all doctors of law, doctors of philosophy or masters or bachelors of arts, and while a great number of men of like character remained at home, we could not safely trust the Filipinos with independence, because there were in the Islands a great number of ignorant people,' as if the same could not be said of the United States. Mr. Whitelaw Reid, chairman of the banquet and editor of the New York Tribune, began in his polished way, softly, almost cooingly. But pretty soon the adjectives began to fly. With fine scorn, looking at President Schurman, he said it was the practical men who accomplished things in government, never the 'cheap sentimentalists,' and as he spoke the wonder grew that the successor of Horace Greeley could so talk."

"The great treat of the evening" according to Mr. Walker, was the closing speech by Senor de Taveia, President of the Philippine Commissioners. In describing it Mr. John Brisben Walker waxes truly eloquent. He is a Catholic, although one would never suspect it from the complexion of his magazine, except perhaps from the

exclusion therefrom of certain wild theories that find lodgment in other magazines uninfluenced by that mental equipoise which a Catholic, however worldly, never loses completely. In such men the latent admiration for the old faith and its manifold fruits freshens up and glows again at the sight of Catholic reasonableness capturing a prejudiced audience suddenly made aware of its hitherto unsuspected, because pretentious ignorance. "The audience expected phrases of thanks for the entertainment. They were woefully disappointed. For nearly three-fourths of an hour they sat listening with the utmost attention to what was notably THE speech of the evening. There were polite phrases of thanks—of appreciation for individuals, of admiration for our country; but they took up no more than one-tenth of one per cent. of Senor de Taveia's speech. He proceeded straight to the point.

We believe ourselves amply able to administer a republic; give us the direct assurance that we shall have our independence. So far from such assurance doing harm, it will serve to pacify every dissension, voiced and armed.

He quoted Mr. McKinley's promises and Congressional action, to show how much reason the Filipino people had to hope that his statement was most reasonable. "What object could a people have to rebel who had an assurance that within a certain number of years they would have their independence with the approval of the entire American people."

So long as Mr. Walker quotes the Filipino orator, he is on solid ground, but when he goes on to belaud the principle on which he says the United States is founded, namely, "that all government derives its just powers from the consent of the governed," he unwittingly steps into a quivering quagmire. Few principles can so easily be proved false. In practice, even in the neighboring republic it has been proved that not one sixteenth of the entire population in the thirteen original States signified their consent to the Declaration of Independence. In theory the principle is utterly untenable. As Father T. J. Campbell, S.J., says in the current "Messenger,"

The police force, the prisons, the scaffold, the electric chairs, are so many denials of such a pretence. In one sense it may be true, viz., that when the people recognize that the will of the ruler is not the unwarranted, unauthorized and baseless claim of an individual who in one way or another has achieved power, but is the concrete expression of the will of the Supreme Ruler of the universe Who declares that all governments should proceed along the lines of right and justice, then they willingly consent to be governed; but such consent is the assurance of peace and not the foundation of any right to rule.

These words are taken from a comprehensive and convincing article, entitled "Socialism," in which Father Campbell reviews the history of socialism, its doctrines and its progress or failure in all the principal countries of the world. He shows clearly from quotations of leading socialists that their theory aims at the ruin of all morality in the individual, at the destruction of all family life, all patriotism and all liberty. If Socialism, which is already a menacing power in Germany, France and Italy, ever gets the upper hand, what will be the result? "One of three things: universal anarchy, the advent of some military leviathan, or the in-

vention of a third power to avert both calamities." Father Campbell points out that anarchy will array against itself every man who loves his home, his family, and his country, or in whom there remains any sense of duty to God, and therefore anarchy cannot last. "The remorseless tyranny of some military ruler will restore tranquillity, if not peace, through oppression and bloodshed." But even this cannot last, as the example of Napoleon I. proves. Therefore the State must intervene. But the State is powerless without religion. What religion then? "The only opponent of socialism, according to the English socialist, Hyndman, is the Catholic Church, and Vandervelde, the spokesman of Belgian socialism, writes in the Independent, Feb. 25, 1904, as follows:

On the one hand are all those who hold that authority should descend from above, and who find in the Roman Catholic Church the most perfect expression of their ideal. On the other those who insist that authority shall come from the people, and who by the logic of circumstances can find their hopes in nothing but Social Democracy. One may welcome or deplore the fact of this coming concentration about the Roman Catholic Church on the one side and the Social Democracy on the other, but no one can deny that this concentration is inevitable; and the future struggle will have to be fought out between these two armies. To those therefore, who are interested in the social movement of Europe, we say: 'Observe above all else, if you wish to consider only the essential factors, the political activities of the Roman Catholic Church and those of International Socialism.'

Curiously enough, Vandervelde's own country presents the only example of a government acting under the inspiration of the Church, but it is a striking proof of the power of Catholic principles as against the inhuman efforts of Socialism. "Belgium, whose great manufacturing interests and dense population seemed to afford a most promising field for a Socialist propaganda," and where with the exception of Liege, that hotbed of anarchical doctrines, socialism has assumed the possible and practical form of co-operation, has checkmated aggressive socialism by anticipating its legitimate reforms, and the consequence is that "the country has been for over twenty years in the enjoyment of a prosperity unparalleled in its history."

There is, however, another and a more striking example of the Church's influence as a preventive of socialism, not by governmental decrees, but in the teeth of them. "Centuries of misrule would naturally have hurled the entire Irish people into the hands of the Socialists, but the Irish reverence for parental, civil, and ecclesiastical authority ingrained in them by the Catholic training and tradition of long centuries, has, to the amazement of the Revolutionists, kept them as a body solid as a wall of brass on the side of order. There is no more faithful father of a family and no more self-sacrificing patriot in his native or his adopted country than an Irishman. There are some, unfortunately, on the wrong side, but an Irish anarchist or out-and-out socialist is a recreant to his race and religion."

The great mistake of socialists, says Father Campbell, is to think that the Church is their enemy. "She is not. She will conquer, but conquer as a friend. Under

the wild demands of socialism she detects many a glimmer of truth and many a just cause for complaint, while she also sees unfortunately bound up and mingled with them many outrageous and destructive errors which can only bring disaster on their adherents. To eliminate the evil and secure the good is her only purpose. She is not unprepared for the fight, she expects it. She may be beaten at first, but she will ultimately triumph. She has had the experience before."

Doubtless this masterly article will soon appear as a booklet, one of that invaluable series bearing for general title "The Catholic Mind," and to be had at 20 West 16th street, New York, for five cents each, or the whole series, so far numbering 22, for 75 cents.

La Croix, of Paris, under date of July 30, confirms the good news that Mgr. Le Nordez, Bishop of Dijon, reached Rome a little before that date and was then the guest of the Sulpician Fathers. He left France so quietly that Combes was not aware of his departure until it had taken place. The premier is furious at the repentant prelate. The radical journals storm at Mgr. Le Nordez and call upon the government to cut off his salary. "The contrast," says the Croix between their attitude now and what it was two days ago is a most extraordinary sight." All officialdom is astounded at the Bishop's change. Meanwhile he has chosen, to plead his case, one of the lawyers who attend the ecclesiastical courts, and he has asked for an audience with the Holy Father.

Writing under date of July 24, the Rome correspondent of the Tablet says: "It seems to be quite clear that the Bishop of Laval is now under sentence of excommunication, though no formal publication of the sentence has yet been made; the French Embassy to the Holy See is still represented here in Rome; the Papal Nuncio has not left the environs of Paris; and the Concordat continues to hang by a thread. How much longer it will hang nobody in Rome pretends to know, but its fall will be due to the fact that M. Combes and his government choose to consider that the Concordat prevents the Head of the Church from exercising his spiritual authority over a rebellious bishop accused of flagrant immorality." The letters which purport to have been addressed by the Holy See to the Bishop of Laval, Mgr. Geay, and which have been widely printed on both sides of the Atlantic are, according to the Tablet correspondent, "simple forgeries." The same writer says: "The Anti-clerical press endeavors to depict Pius X. as a truculent Pontiff bent on outraging the tender feelings of the French lawmakers—which shows that the anti-clericals have studied the fable of the Wolf and the Lamb with great profit."

Later information in La Croix July 30, is: "Several papers say that Mgr. Geay has written to Rome that he submits to the Holy Office, but this news lacks confirmation. However, there seems some hope of an amiable solution that would put an end to these painful incidents."

Last week's True Witness had this timely reference to our noble Canadian river, the finest, taking it from source to mouth, though not the longest nor the widest, in the world.

Wednesday last, the 10th August, was a double commemoration for the people of Canada. While it was the feast of the

Great St. Lawrence, the martyr, the model of Christian fortitude, it was equally the day on which Canada was discovered. After hazarding upon unknown seas, Jacques Cartier, the intrepid sailor, of St. Malo, entered the majestic river that flows by our city, on the 10th of August. Surprised at the immensity of the giant stream, the marvellous beauty of the surrounding panorama, and the vast horizons of a new land that spread out before, the pious mariner named the giant river after the great Saint on whose festival he first sailed its waters—and it became the river St. Lawrence. No more magnificent tribute could be paid to the Saint by a layman and an explorer than the naming of such a glorious stream in honor of the day of that Saint's passage to heaven. Millions on millions have since travelled up and down that grand river and hundreds of millions of times has the name of St. Lawrence been pronounced, not always in a spirit of religious devotion, but certainly always associated with admiration for the wondrous work of God that bears his name.

Persons and Facts

The cost of Westminster Cathedral up to last October was \$1,000,000. This does not include the 11 side chapels, which are the gifts of private donors. In massiveness, symmetry and completeness of ecclesiastical architecture nothing comparable to it has appeared in England since the days of the so-called "Reformation."

Bishop Hoban, of Scranton, Pa., has inaugurated a war against the dance hall dives, low theatres and back parlor saloons in his home city. In his efforts he is backed by the Protestant organizations and the Municipal League. The Bishop called a meeting of all the male Catholic societies of Scranton, the delegates present responding to his enthusiasm and expressed themselves as willing to do all in their power to suppress these dangers to the morality of the city.

The splendid work of the parochial schools of Boston has at last been recognized by the school authorities, which have decreed that henceforth graduates of the grammar schools will not be obliged to take a special examination in order to enter public high schools. This is a deserved but tardy acknowledgment that pupils of Catholic educational institutions are receiving a training equal to that given in our public schools.

"A Polish priest who spoke French very fluently and who was collecting at the Church door for the building of a Catholic Church in Tashkand, told me," writes Mr. Michael Davitt from St. Petersburg to the Dublin Freeman's Journal, "that he did not know any Irish Catholics in Russia. There were a few English, he thought, living at St. Petersburg, who were employed in banks. He informed me that there were about 20,000 Catholics in St. Petersburg, that the new Metropolitan, who had just come from Rome, was a Polish count; that the Emperor had received him kindly two days ago (before Sunday), and that the present emperor was a very good man who gave every liberty to Catholics. My reverend friend knew absolutely nothing about a country called—Ireland! But it is only fair to add that he has lived in Tashkand for many years.

Dr. Gallagher, of Chicago, is here on a visit to his relatives in Winnipeg.