

# Northwest Review



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## CURRENT COMMENT

Speaking of the choice of numbers for the recent Musical Festival, the Free Press musical critic, C.W.H., who combines successful practice with theory, wrote as follows in the Free Press of May 1:

"Edward Elgar, who is, perhaps, the greatest living composer, and the pride of England, should have been given more liberal representation on these programmes of British music.

"A little more of Elgar and a little less of—oh well, of some of the others—would have pleased us a good deal better."

This is so like something we wrote last week that we were half inclined to think it inspired by our paragraph about Elgar until we remembered that our last issue was not distributed by the city postmen till the morning of May 1, several hours after C.W.H.'s remarks had been printed. We are all the more pleased at the similarity of view. Edward Elgar's "Dream of Gerontius" will be performed next month in the new Cathedral of Westminster. This will be the first performance of this marvellous work in London. It is fitting that the metropolis of the Empire should first hear this masterpiece of a fervent Catholic Englishman in the Catholic cathedral which is at the same time the most spacious of all the churches, old or new, in England.

"The performance," says the Tablet, "will take place on June 6, and it is satisfactory to know that Dr. Elgar has consented to conduct. The chorus will be that of the North Staffordshire choir (numbering 200 voices) whose rendering of the work has won Dr. Elgar unstinted praises. The entire Amsterdam orchestra of 80 performers (who have already played the work at Dusseldorf) has also been secured. This unique combination is to the credit of Mr. Hugo Gorlitz, the well-known agent, in whose hands the entire business part of the venture has been placed by the Right Rev. Mgr. Fenton, Administrator of the Cathedral. The musical arrangements will be under the supervision of Mr. R. R. Terry, Musical Director of the Cathedral, who is preparing an edition of Tallis' unpublished "Lamentations" to be sung by the entire body of voices. The solo parts in this work will be taken by Westminster Cathedral choir, who will also render two motets by Robert Parsons (who died in 1580) and Peter Philips (about 1600). Thus in one performance will be heard the masterpieces of the earliest and latest Catholic composers."

Few sights are more touching or more edifying than the funeral obsequies of an aged parent, full of years and merit, followed to the grave by a numerous family of sons and daughters who owe their success in life to the noble teachings and example of that beloved parent. Such was the sight that touched and edified the citizens of East Grand Forks, Minn., on Tuesday, April 28, when the solemn requiem was chanted for the late Mrs. Timothy Sullivan. Both she and her husband were born in Tipperary and had emigrated in their early life to Packerham, Ont., whence they ultimately moved to Minnesota. The venerable Mr. Timothy Sullivan survives his wife. One of their sons, Timothy, is a judge, another, Edward, is sheriff, a third, James, is a prosperous farmer, a fourth, Michael, is implement agent. Two daughters also were present. Mrs. Cummings, who has ten children, nine of whom are boys, and Mrs. Kennedy, who left her sick bed

and bore the three days' journey from Texas in order to be present at her mother's funeral, and whose only son is a pupil at the Jesuits' University of St. Mary's, Galveston. The funeral, which was one of the largest ever seen in that city, was attended by the upper ranks of all denominations gathered together to bid a last farewell to one who was universally respected and loved. In the course of a long and well written obituary the Grand Forks Herald of April 29 says: "As Father Proulx spoke of the life and works of the deceased briefly at the close of the services yesterday, there was not a dry eye in the church. His remarks seemed to touch every one present. He spoke of the wonderful devotion of the deceased, and the many who would feel most keenly the loss of a dear friend in addition to those who were connected by closer ties. He said she was one of the most noble examples of Christian motherhood that he had ever seen during his pastorate, and those who listened realized that every word that was spoken was the truth."

When "The Tablet" gets our issue of last week it will have an opportunity of revising the fanciful figures it reproduced, April 18, from the "Daily News," which no doubt borrowed its imaginary majority of Catholics in "fourteen States and Territories" from the visionary Mr. Sharf. To show the difference between fancy and fact we place in deadly parallel the "Daily News" (i.e., Sharf) figures and the accurate estimates which Mr. Preuss of "The Review" (St. Louis) made from the Catholic Directory and the U. S. Census:—

	Percentage of Catholics	Daily News.	Preuss.
New Mexico...	96	68	
Montana...	85	20	
Arizona...	74	33	
Nevada for Daily News and Nevada & Utah for Preuss	72	3	3
Massachusetts...	71	30	
Rhode Island...	69	66	
Louisiana...	65	30	
New York...	58	30	
California...	55	25	
Colorado...	54	13	
Connecticut...	53	30	
Minnesota...	53	21	
Michigan...	51	21	

In 1841, at the time of the union between Upper and Lower Canada, the former insisted upon having as many members of parliament as the latter; although the latter had three times the population of the former. Between 1861 and 1867, when the population of Upper Canada began to exceed that of Lower Canada, the great cry of Upper Canadians was "representation by population," which, of course, meant increase in the relative number of the Upper Canada members. It was especially this cry that led to Confederation, for it was evident that there could be no sort of provincial autonomy for Lower Canada if it remained yoked with but one other province, and that a preponderant and domineering one. The British North America Act of 1867, therefore provided that Lower Canada or Quebec should be the regulator of representation. Whether its population increased or diminished it would always have 65 members of parliament at Ottawa. After each decennial census Quebec's population would be divided by 65 and the quotient thus obtained would be the unit of representation, i.e., the divisor required into the total population of each other province in order to find out how many members that province should henceforth send to Ottawa. In the readjustment then ensuing it was enacted that the "number of members for a province shall not be reduced unless the proportion which the number of the population

bore to the number of the aggregate population of Canada at the then last preceding readjustment" "be diminished by one twentieth part or upwards."

The census for the first three decades, 1871, 1881, 1891, showed that Ontario was increasing more rapidly than Quebec, and naturally Ontario was satisfied with the arrangement due to the organizing genius of Sir George Cartier. But the last census, 1901, told quite another story. It revealed the fact that Ontario, which in 1891, furnished 43.786 per cent. of Canada's population, in 1901 furnished only 40.640 per cent. of the total. Thus was the proportionate number of Ontario's population reduced by 3.146 per cent. as compared with 43.786 per cent., which is more than one-fourteenth, almost one-thirteenth part, and therefore much more than the "one-twentieth part" mentioned in the B. N. A. Act, sec. 51 (4). On the other hand, as the population of Quebec increased, in the same decade (1891-1901), by one-ninth, while the increase of Ontario was only one-thirtieth, the unit of representation, based on the Quebec population divided by 65, gives 25,367, which, being used as a divisor for Ontario's population, viz., 2,182,947, gives 86 (with a very small and negligible remainder), instead of the present number, 92. This reduction of Ontario's representation at Ottawa by six members is gall and wormwood to the "premier province"; but it is not easy to see how Ontario can squirm out of the contract it so gladly signed when its population was growing fast in the days of its bygone virtue. Its recent attempt to explain the words of the Act, "the aggregate population of Canada" as if they applied to Canada at the time of Confederation, that is, to the four original provinces only, has been effectually checked by the Supreme Court's decision that the words mean the whole of the present Dominion.

The Post Office Department has made a wise move in changing the system for mails on the eastern branch of the C.N.R. Hitherto, if one wanted to send a letter from St. Boniface to Lorette, 16 miles off, on Saturday, that letter would have to be posted in St. Boniface before 4.30 p.m. on Saturday, so that it might be carried to Winnipeg that afternoon, lie in the Winnipeg postoffice all Sunday and be ready for the Lorette mail, which leaves Winnipeg at 7 on Monday morning. Henceforth the backward trip to Winnipeg is eliminated, and the mail goes direct from St. Boniface to Lorette on Mondays and Fridays, returning from Lorette to St. Boniface on Tuesdays and Saturdays. Mails are also despatched from St. Boniface direct to Ste. Anne des Chenes and La Broquerie on Mondays, Wednesdays and Fridays, returning on Tuesdays, Thursdays and Saturdays.

One overhanging peak of Turtle Mountain in the Crow's Nest region close to the new town of Frank broke away last week from the main mass of limestone rock and fell like an avalanche upon the little town. Almost a hundred people were instantly killed, houses were buried and the C.P.R. line for a mile and a half completely blocked. This landslide occurred shortly before the regular westbound train was about to arrive at Frank; a few minutes later and everybody in the train would have been killed. Although the cause of the disaster has not been fully ascertained, yet it seems to be due to the percolation of streams of water and melted snow between vertical layers of limestone. One wonders that such accidents are not more frequent in

the mountain region where overhanging peaks are so common.

An undesirable kind of settler for this country is the Irish gentleman farmer. Claiming descent, if not from the kings of Erin, then at least from some famous chieftain, he is more tenacious of his privileges and customs than either the English or Scotch gentleman farmer. The Irishman, who has had farm laborers under him in the old country, does not realize that in this western country no man can be a successful farmer unless he is ready to rough it and do all sorts of menial work. If the Irish gentleman farmer has some capital, he soon squanders it in the very high wages he has to pay here. If he has no capital he hires himself out on some large farm, where he has to consort with a dozen foul-mouthed men of unclean minds and bodies who bunk together in one small room. What especially horrifies the dainty "half sir" is the having to sleep between blankets without sheets. This repugnance, very natural in a well bred man, makes him give up the job and curse the day he was inveigled into coming here. But what he ought to do is to hire out as a single hand on a comparatively small farm, laying down his own conditions. Wages are so high that he can easily do so. And in general, if farm hands only cared for more comfort and cleanliness, they could readily obtain better sleeping accommodations. The laboring man is master of the situation; if he insists on keeping clean his employers will see to it that his wishes are respected.

We consider it rather a healthy sign that the number of girl candidates for university honors is diminishing. Few young women have the physical stamina to stand the strain of four or five years of university examinations with all the preceding years of intense application to study. Fewer still have sufficient intellectual ability to compete with the ablest of our young men. When a girl has ruined her health before attaining womanhood the possession of a university degree turns to ashes in the mouth. Let those who have abounding strength and no nerves, and who also possess extraordinary mental capacity, take up, if they choose, this course of study; but parents should have a care that they do not allow their nervous and anemic daughters to imperil their lives for the sake of the paltry local glory attaching to university honors.

His Majesty King Edward is quietly proving the influence of the crown. It was undoubtedly he who brought about the ending of the South African war. It is also due to his personal influence, and especially to his choice of Sir Anthon. McDonnell, that the latest Irish Land Bill has met with so hearty a welcome from extremists on both sides like Mr. William O'Brien and the Marquis of Claricarde. And now his visit to Paris, where, as Prince of Wales, he enjoyed so widespread a popularity, has been acclaimed with such manifest cordiality by all classes of the French people that the bitterness engendered by the Fashoda incident and the Boer war have given place to the most friendly feeling between the two great rival nations. When the head of an ancient monarchy combines a thorough respect for his constitutional limitations with a sincere desire for conciliation and the consummate tact of the First Gentleman in Europe, he can wield a power for good which even the most strenuous of Presidents, with the more than royal independence conferred on him by the Constitution of the United States, cannot hope to equal.

The Dominican Prior of Woodchester, Father McNabb, having written to the Tablet an amusingly violent letter against the Twelfth Promise of the Nine Fridays, as if he had made an astounding discovery, albeit few devotions are better known all over the world, several correspondents have taken the trouble to quiet his theological qualms. Their answers all tend to show that learned theologians have approved, explained and defended this promise. But the only answer that goes to the root of the matter is the one which our able contemporary, the Casket, gives in its issue of April 23:—

Among the promises made by our Lord to Blessed Margaret Mary is that of "final repentance" (so we find it worded) in favor of those who receive Holy Communion on the first Friday of the month for nine successive months. A Dominican Father, writing in the current "Tablet," describes this as an "astounding, not to say scandalous, promise," and declares that "there can be no theological justification of it." The "higher criticism" of sound theologians would, he believes, "attach the note of spuriousness to such a connection of the last mysterious grace of God with a numerical computation." To us it seems that the matter is one which transcends the realm of mere theology. The real question turns on the genuineness of the revelation said to have been made by our Lord to the Visitandine Nun. He who said to the good thief, "This day thou shalt be with Me in paradise," can give the grace of final perseverance to whom He will on what conditions He will. No man can merit this grace, it is true, but who shall forbid the Author of grace to bestow it, or dispute His right to fix the conditions on which the bestowal of it shall depend? If theology can say nothing for the validity of this promise, this being a matter for the Church not the theologian to pronounce upon, neither can theology say anything against it.

There is thus no danger in trusting this promise, provided one clings to the Catholic doctrine that the grace of final perseverance cannot be deserved once for all, so that no backsliding need be feared. In contradistinction to the Salvation Army and many Evangelical Protestants, we hold that no human being is "saved" till he dies in the grace of God. But the practice of the Nine Fridays may safely be held to earn for the devout client of the Sacred Heart that habit of vigilance and prayer which leads to a happy death.

However, one of the Tablet letters in reply to Father McNabb emphasizes a point which we ourselves have already made in these columns. The correspondent quotes from a recent pastoral of the Bishop of Aberdeen the following passage: "Far be it from a Bishop to say anything to curb or check one's devotion. Far be it from us to say that it is not a good thing, for example, to go to Holy Communion on nine consecutive First Fridays in nine consecutive months. It is an excellent practice, but it would be better to go on ten, and better still on eleven or twelve. But this we will say, that it is not a good thing if these first consecutive Fridays will interfere with Communications on Sundays and Holy Days of Obligation. . . . Let your charity more and more abound in knowledge and in all understanding." This warning has had a very recent fulfilment. Last Sunday was a first class feast in the calendar of the Church, the Feast of the Patronage of St. Joseph; and yet how