

# Northwest Review

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SATURDAY, NOV. 26, 1904.

## Calendar for Next Week.

### NOVEMBER

27—First Sunday in Advent.  
28—Monday—St. Sylvester, Abbot.  
29—Tuesday—Vigil, Patronage of the  
Blessed Virgin Mary (transferred  
from the last Sunday after Pentecost)  
30—Wednesday—St. Andrew, Apostle,  
Fast Day.

### DECEMBER

1—Thursday—Manifestation of the  
Blessed Virgin Mary (transferred  
from Nov. 27).  
2—Friday—St. Bibiana, Virgin, Martyr,  
Fast Day.  
3—Saturday—St. Francis Xavier, Con-  
fessor.

## ALL PRAISE TO THE PRESIDENT.

Every decent man and good woman will heartily indorse President Roosevelt's order to the Governor of Arizona to retake, with the aid of United States troops, the nineteen orphans that had been forcibly taken from Catholic sisters. These children were placed in resorts in the towns of Morenci and Clifton that are frequented by the worst class of men and women. When the orphans were sent from the New York Orphan Asylum in care of sisters and nurses, the intention was to distribute them among Catholic Mexican families who were willing to adopt the little ones. A local priest had vouched for the respectability of each of these families.

Anti-Catholic prejudice was aroused to fever point by the announcement that Catholic Sisters had come from New York to place Catholic orphans in Catholic families. Morenci and Clifton were stirred to their depths. By the way, these two Arizona towns are noted for having an over supply of the worst sort of dives, patronized by the most depraved specimens of the criminal class. A press dispatch gives us this picture of the moral condition of the communities, whose sense of fitness was offended by the placing of Catholic orphans in good, responsible homes:

"Morenci and Clifton abound in resorts frequented by the worst class of men and women in the world. In them fugitives from justice can be found—bandits, robbers, murderers, thieves and gamblers. The dives are of the very lowest order, and there are nightly revels in the grog shops, dance halls and gambling houses. Murders are of common occurrence, and hardly a day passes that one or more men are not shot down either on the streets or in one of the dives. The women who frequent these places are no better than the men. They are outcasts from every State and Territory and from Mexico."

Such are the "moral communities" that deemed it their duty to safeguard orphans against influence of Catholic homes. Sister Teresa, who, with another sister, and some nurses, had the children in charge, tells the following story of how the chivalry of Morenci treated weak and defenceless women, who had been guilty of the crime of taking the place of mothers to helpless little ones:

"When we arrived in Morenci a mob of men surrounded the car and threatened to kill us unless we took the children back at once. They abused us and cursed us, and we fled to a hotel for privacy, but we could not get away from that mob. We were not permitted to close the doors of our rooms, and all day men came in and pointed pistols at us, threatening us with death."

"The next morning (Monday) when the Mexicans at Clifton, who had been ordered to give up the children, started to bring them to us, they were met by armed Americans, who seized the little ones and made off with them. What became of them we do not know."

"The Mexicans then went to their homes and returned with revolvers. While I was cowering in my room, surrounded by twenty-four of the children still left to me, a man came in and seized three of the nicest looking children and walked away. Then we were told that the nurses and I would be killed unless we fled. We were ordered to leave the children. Trembling with terror, we took the train and went to St. Louis, taking the children left with us."

The fate of the children who were kidnapped from their Mexican guardians is described in a press dispatch, which tells how they were distributed amongst the

lowest of the low in Clifton and Morenci. "Some," to quote the dispatch, "were taken to the filthy grog shops, where they were kept for the amusement of the rough patrons. Others were taken to even worse places, to be reared among vicious women and to be taught vice as these women know it." When these facts were brought to the attention of President Roosevelt he acted promptly. Without losing a moment's time he forwarded orders to the Governor of Arizona to rescue the little ones, "even," as the press dispatch put it, "if the United States army were required."

The indignation at the outrage committed upon helpless children, as indicated in the orders transmitted to Governor Brodie, is characteristic of President Roosevelt. A natural born hater of injustice, whatever shape it assumes, he fights it, regardless of personal consequences. It would be impossible to imagine Theodore Roosevelt remaining indifferent to such an outrage as that committed upon Sisters of Charity by anti-Catholic bigots, who, though they have cut themselves loose from the moral restraint imposed by the Protestant religion, still retain a frenzied hatred of the Catholic Church.

President Roosevelt has established another claim to the respect and esteem of his fellow countrymen by the prompt and energetic manner in which he has dealt with religious bigotry in its worst form.—N. Y. Freeman's Journal.

"Canada West" is beginning to be used to designate this part of the Dominion. It appears in large letters on the blank wall of Scott's new, six storey building. How that term has travelled westward. Fifty years ago it was applied to any place a hundred miles west of Montreal. We are inclined to think it has got beyond Manitoba and Assiniboia. We believe the eastern limit of Canada "West" ought to be somewhere near Medicine Hat, more than six hundred miles west of Winnipeg. This part of the Dominion from Lake Superior to Alberta, should be called Central Canada, for that is what it undoubtedly is; we live in the central valley of Canada. Not a few wise people think we shall one day be in every sense the financial and social, as well as the geographical centre of the Dominion.

## MOST PERFECT CHURCH IN AMERICA.

Rev. Father Drummond's Opinion of Edifice Erected by Little Congregation in Fargo (Winnipeg Tribune, Nov. 16, 1904.)

Rev. Father Drummond, S. J., returned last evening from Fargo, N.D. where he preached a triduum in connection with the jubilee of the dogma of the Immaculate Conception. The eloquent Jesuit preached two sermons daily, on Friday and Saturday and three on Sunday.

"I was very much struck with the enterprise of the Catholics at Fargo," remarked Father Drummond. "What is noteworthy about the cathedral of Fargo is that it is the most beautiful church edifice in all the Northwest; everybody admits that. The Catholic congregation of the town of Fargo is the smallest in the town, and yet it has the finest church. Fargo has 14,000 people and this congregation numbers only 600, really 400, counting out the infants in arms. The church seats 1,000, and is the most finished church in the States, I suppose, west of Cincinnati or perhaps west of New York. The pews are the most comfortable I have sat in; the kneelers are arranged so that one has plenty of room to kneel, without sitting on the benches, allowing everyone to kneel upright. The floor of the church drops 2 feet 6 inches from the entrance to the chancel, and it is roughly 200 feet long. The result is that the back pews are just as desirable as those in front. There is a greater fall in that church floor than in the Winnipeg Opera House."

"The acoustic properties are admirable. One may be heard in a whisper, and yet it is a large church. The stained glass windows are beautiful, and donated by parishioners. The stations of the cross are the finest west of New York; they are large figures in full relief, and while only a few figures at each station, the figures of all are very expressive. The pulpit is an exquisite work."

"The figure of Our Lord on the crucifix on the high altar is the sort of thing to make one shed tears of compassion, so expressive is the face, and the anatomy of the figure, life-sized, is so eloquent of intense suffering. The communion rail and the steps leading up to the chancel and the other two altars are perfect in every way. The electrical illuminations in the church are so arranged that one may illuminate

separately the beautiful ceiling, the organ loft, the pews, the altar, the pulpit or all together. The organ is a very powerful one and very soft in tone. The vestry or sacristy is perfectly appointed in every way. The confessionals are monuments of carved woodwork.

"In short, this is the most complete church I have ever seen in America; I may say that. Of course, I have seen many such churches in Europe, in England, where the population can undertake them. Here is a church that costs \$75,000, and is certainly worth \$120,000. The only explanation is the great architectural and financial genius of Rev. Father Lemieux, the rector of the cathedral. I may say I never enjoyed preaching so much in any other church. I was disappointed at the small attendance on week days, but on Sunday the church was crowded at all three services. The Catholic people of Fargo are a fine, generous people."

## SWITZERLAND'S CATHOLIC VILLAGERS.

Rev. Dr. Lang, vicar of All Saints, Southend, England, gives his parish magazine some impressions of Switzerland, where he recently spent a holiday. Describing how Sunday is passed at Bristen, he says:

"As I went to the church at 8.30 a.m. I found the rustic path that does duty for a village street thronged with groups of men and boys, some in conversation, others sitting side by side on the roadside railings. This is probably their weekly club, where they get the chance once in seven days of exchanging family news—and smoking a pipe together. I wondered at first whether all these members of the 'nobler' sex were coming to church, as when I entered the sacred building there were only women and girls present, filling up the entire left side of the church, kneeling down or sitting quietly, looking neither to the right nor to the left—most of them with books of devotion."

"Presently, however, the male part of the community began to file in in military order—each one making his genuflection and signing himself with the holy water—filling the right hand seats from the top to the bottom of the church, and then overflowing into the space in the center. There is no need to ask where are the men in some parts of Christendom. As I sat there I could not help contrasting this Catholic village with Protestant Lausanne, in which it was my misfortune to be last year, and where most of the shops are open on Sunday, and no one seems to go to any place of worship, but to be bent on loafing about in Sunday attire!"

After giving an outline of the service, Dr. Lang concludes:

"The thought of 'Roman' had vanished from my mind—these people were Catholic Christians, keeping their Lord's commandment on His day. Many of them had made their communion, at one of the Masses earlier in the day; and all had a long and toilsome journey to make before they could get home. No wonder, then, if after service some stayed behind in the village for refreshment, and conviviality, yet all was quiet without anything of disorder, and soon the village returned to its normal state. One cannot help being impressed by such scenes as this, and it is impossible not to see that instead of wanting to convert these peasants and giving them Bibles and tracts, we might well take many a lesson from them and try to imitate them in their Christian devotion and simple piety."

## Over the tea cups

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