

Northwest Review

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

VOL. XXI, No. 47.

WINNIPEG, SATURDAY, SEPTEMBER 2, 1905

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

CURRENT COMMENT

Ireland, sedate old Ireland, seems to be suffering from the same mania that afflicts our Canadian public school management, the mania for change. Among many other excellent remarks made by the Archbishop of Tuam at a recent public meeting of the National Teachers' Association of County Galway, is this: "I think the teachers have many other grievances besides the inadequacy of their salaries which I should like to see remedied: the perpetual changes in the programme (for instance). . . I cannot for the life of me see why the Commissioners are perpetually changing the programme, and I am sure it must be most disheartening to the teachers. I can say for myself that I gave up trying to ascertain what the programme is at all. The Commissioners are taking up the plants before they are rooted, to see how they grow." Or rather, as we should say, the beau ideal of these erratic pedagogues seems to be a continually revolving kaleidoscope. The trouble is that they mistake change for improvement, capricious agitation for healthy activity. Every change in text-books or methods entails much time and effort in order to acquire the habit that comes only from a frequent repetition of acts. Therefore no change should be adopted on the mere chance of its being an improvement, on the mere recommendation of some restless would-be reformer. This change must be proved by long experience of trustworthy teachers to be a real advance before it can be safely adopted by a national board of education.

Last week, at Norwood, Ontario, a fool, armed with a rifle, without any provocation at all, merely for the fun of the thing, fired three shots at the house of a defenceless farmer in the middle of the night. Two children, aroused by the yells of the rifleman's companions, rushed to the window as the shots were fired. One of them was slightly wounded, the other killed. The fool said he did not mean to hurt anyone. The coroner's jury exonerated him. He ought to have been condemned to ten years in the penitentiary for manslaughter.

We have just received "The White Elephant" by Cy Warman, the well known author of stirring railway tales. Written to prove that the operation of our railways by the Federal Government would be disastrous alike to the railways and the country, this pamphlet would be more convincing if it dealt less in brilliant epigram and more in facts and statistics. The author asserts that "American railways are well managed, deliver the goods cheaper and pay better wages than do the railways of any other country on earth." He complains, with some show of reason that the report of the Interstate Commerce Commission, which has done so much to inflame the public mind in magazines and newspapers against the managers of American railways, on account of the great loss of life therein recorded, is unfair because it makes no mention of the increase in the number of passengers carried. That report says that the increase in the number of passengers killed annually has been, in sixteen years, 32 per cent.; but what it fails to give out and "what hurts," as Cy says, is that during that period the increase in the number of passengers has been 93 per cent. It is a pity that Mr. Warman's comparison with the number of accidents in English railroads is confined to two separate years and does not cover a definite period of years as his American statistics do. The general impression certainly is that, during the past twenty years, accidents are becoming far rarer on English railways, proportionately to the number of passengers carried, while there is very little improvement in this respect on American lines.

Sir Henry Bellingham, who has recently married his daughter to the

Marquis of Bute, gives as follows, in "Roads to Rome," the reasons why he became a Catholic

The chief thing that attracted me to the Church was its universality, as opposed to the insularity of Episcopalianism, in which form of Christianity I was brought up. And I felt that very strongly during my first visit to the Continent. Details had never much difficulty for me, for when once I had grasped the notion of a Teaching Church all followed as a matter of course. My first impressions were amongst the poor in Ireland, where I was born. Brought up myself in a school of extreme Low Churchism of a deeply religious character, but surrounded by masses of practical good-living Catholics, I was struck by the little impression the educated Protestant classes made on their poorer brethren and was very favourably impressed with the simple devotion and faith of these latter. As years went by, and I mixed with Catholics of position and education, I found the same devotion and faith amongst them that I had admired amongst the poor. Previous to this, my education at Oxford had thrown me more or less under the influence of the High Church party, and I drifted thenceforward almost insensibly into the bosom of the Church, and had ceased to believe in Protestant Episcopacy or any other form of Protestantism some time before taking the step. But the personal example and simple faith of the Irish poor were the first things that impressed me. I compared it favourably with the class of Protestants in Ireland amongst whom I mixed and whose doctrines consisted more in hatred of Rome than in any definite belief. The language they used first irritated and then disgusted me, and predisposed me to make enquiries. At Oxford I was still further impressed by the conversion of many of my acquaintances, especially of the late Father Clarke, S.J., then a Protestant minister and fellow of St. John's College, who lost his fellowship and sacrificed his career for his faith. He put things before me in an altogether new way, and I always consider that my conversion was largely due to him.

This shows that good example is the best of preachers, more powerful in the long run than even bad example with its seductive allurements. Of this latter we were told an instance not long ago in a city that shall be nameless. A Catholic girl, after marrying a Protestant before a Protestant minister, soon solemnly embraced the religion of her husband. One of her new co-religionists was crowing over this apostasy in the presence of a Catholic. "All your best people are coming over to us; look at Mrs. X." "Indeed; why, we never knew her as a good Catholic; her mother, though brought up in the Church, gradually fell away through evil associations and ended by having no faith nor morals to speak of. She trained her daughter to admire nothing but beauty, flattery and money. You are quite welcome to your new recruit." A similar view of such cases was expressed some years ago by an American Bishop of wide experience. When asked if the accession of converts equalled the leakage of indifferent or bad Catholics who fall away, he said: "Yes, I think we lose as many as we gain; but those we gain are the salt of the earth, while those we lose are the refuse of the Church, the ignorant, the worldly and the vicious." When a bad Catholic turns Protestant he is welcomed as a brand plucked out of the fire. But no Protestant ever joins the Catholic Church in order to lead a more comfortable and more worldly life.

The special attention of our readers is directed to our report of the Blessing of the new church at St. Charles, particularly to the speeches at the banquet that followed, and most particularly to the remarks of Mr. Parker, a Protestant old-timer, who severely scored the ignorance and bigotry of too many of his co-religionists who have immigrated to Manitoba in recent years and have never learned to esteem as they ought their Catholic fellow-settlers. Not one of the daily papers gave any account of

these speeches, though they all reported in their usual colorless way the rest of the proceedings.

Clerical News

Father Ruelle, O.M.I., left last month for the mission at Pine Creek, where he will henceforth reside. The Indian Industrial School, over which he presided of late, having been done away with, or rather replaced by several boarding schools, each situated within the limits of an Indian reserve, the St. Boniface building has been purchased by the Oblate Fathers and transformed into a Juniorate or Training school in which boys who give promise of a religious vocation will be prepared for the Oblate novitiate. These boys will attend the classes of St. Boniface College, which is hard by, and during the rest of the day will be under the constant supervision of some Oblate Father or Brother in their separate building and grounds. Father Gladu is Superior of the Juniorate of the Holy Family, St. Boniface.

On Sunday, the 27th, Father Garaix, S.J., took the Great Northern train for Seattle, whence he will set sail for Macao, China, there to learn the Chinese language and prepare himself to succeed Father Hornsby, S.J., as chaplain to the Chinese Catholics of Montreal. As a boy, Father Garaix received his early training for the religious life at the Apostolic School of Avignon, France, whence he also issued Father Chossegras, S.J., of St. Boniface College, and Father Vales, O.M.I., of Fort Alexander, Man. Father Garaix made his novitiate at New Orleans and was afterwards transferred to the Canadian Mission. While in Montreal some

years ago he constructed with his own hands the largest reflecting telescope in Canada and one of the largest in the world, a description of which appeared in the Scientific American. After his ordination and tertianship he was stationed for a year as missionary at Thessalon, Ont. He spent last year teaching in St. Boniface College. On the 15th of August he took his final vows as a Jesuit, being now thirty-eight years of age.

The Apostolic School, founded in 1866 at Avignon by Father de Foresta, S.J., for the gratuitous training of youths intending to become missionaries or priests in any religious order, was transferred last year, on account of the persecution in France, to Salussola, Italy. In its annual report for 1904 we find that there were thirty "apostoliques" that year. The school also published this year a list of all its past students with, when attainable, their address and present position. Although the list is confessedly incomplete as to "present positions," we gather therefrom that among the graduates of that school, besides a large number of Jesuits and parish priests or curates, there are or were (for some have died) six Benedictines, five priests of the Missions Etrangeres, three Capuchins, two Trappists, two Oblates of Mary Immaculate (Fathers Vales and Planet), two Redemptorists, two members of the Society of African Missions, two Dominicans, one Carthusian, one Canon Regular of St. Augustine, one Marist, one Father of the Holy Ghost, one Salesian, one Missionary of the Sacred Heart, and two Missionaries of St. Francis de Sales. Father Coube, S.J., now the most celebrated orator in France, was a pupil of the Ecole Apostolique d'Avignon from 1868 to 1870.

Pope Pius X. has contributed \$500 to the fund for the erection of a monument to the late Father Secchi, S.J., to be placed in Father Secchi's native town. Father Secchi was the inventor of the spectroscopic, with which, for the first time, the sun's rays were analyzed, and he was a pioneer in the spectrum analysis of sun and stars.

Father Sauve returned from the east to the Immaculate Conception presbytery, last Monday, greatly improved after his vacation.

Father McCarthy, O.M.I., left on Tuesday morning to spend a few days at St. Laurent.

Father Trapeau, a Missionary of Lo Salette, stopped over here last week and went west last Sunday evening, going by Regina to Forget, where he is stationed. Father Trapeau, who spent four years in the States, speaks English very well. There are now eight members of his order in this diocese.

Father Bonnard, O.M.I., the zealous Cross Lake missionary, came here last week to spend a few days with his Provincial and Brethren at St. Mary's, and returned north on Tuesday. An interesting communication from him will appear in these columns next week.

Father Munro returned from the States at the beginning of this week.

Father Chossegras, S.J., returned on Tuesday from St. Anne, Ill., where he had, for the past six weeks, taken the place of the parish priest, absent on leave.

The funeral of Archbishop Chapelle was strikingly simple on account of the quarantine which prevented outside archbishops and bishops from paying their last outward tribute to one who stood at the very head of the most eminent prelates of the day. Auxiliary Bishop Rouxel, who for the third time

was called upon to administer the affairs of the diocese upon the death of its Archbishop, was the only Bishop present. Though, owing to the yellow fever epidemic, the funeral was not public, most of the priests in the quarantined city of New Orleans were present. Father Biever, a distinguished and scholarly Jesuit, who had been Archbishop Chapelle's confessor for the last seven years, ever since His Grace's coming to New Orleans, delivered a touching and eloquent discourse. No one knew the late Archbishop better and no one was so well qualified to speak on this sad occasion. Referring to the late Delegate Apostolic's great work in the Philippines, Father Biever said: "Fearless in the pursuit of right, the Archbishop mapped out a policy whose wisdom shines out the brighter as time and prejudice wear away. Few, even of his most intimate friends, knew the momentous issues dependent on his labors to bring about a 'modus vivendi' between Church and State, and fewer were aware of the brilliant success that has crowned this gigantic undertaking. His rule of golden silence may have surprised the public and called forth adverse criticism from prejudiced persons, but won for him the confidence of the Popes and Presidents of the United States. I know from good authority that tempting offers were made by leading reviews and papers to obtain his view on the intricate questions he was sent to solve, but, true to his trust, he reported only to Church and State, whose implicit confidence he enjoyed to the very hour of his death. In him the much slandered friars found a fearless champion and staunch friend, who did not wish to sacrifice the honor and labors of hundreds of years of good and noble men to the caprice and ambition of a few."

"There is, however, in the life of every priest a record whose pages the great God alone can unfold and read. It is the spiritual element that must enter largely into every sacerdotal life. It has been my privilege to possess the fullest confidence of the illustrious prelate, and thus to gain an insight into that inner life with God, which must be the mainstay and daily bread of every true priest and Bishop. Punctual in his morning rising, the Archbishop found time in the midst of his varied and immense work and vast correspondence to make his daily meditation, to offer the Holy Sacrifice of the Mass and recite his breviary at the liturgical hours. Every Saturday he would cleanse his soul in the sacrament of penance, so as to make it every day more worthy and more holy for the celebration of the great mysteries and the reception of the Holy Eucharist. Even on the day he was stricken by the insidious disease the Archbishop, though greatly suffering, stood at the altar of God offering for the last time the Holy Sacrifice of the Mass for his beloved people, to whom he had returned in time of danger and disaster. Overcome by pain, he was unable to finish the pastoral letter that he had begun with feverish and trembling hands, and he begged me to write under his dictation the following touching messages to his people in the country parishes, who had so lovingly and loyally received him during his visit to the country parishes: 'Nor will we forget you in our prayers, beloved brethren, whom in our recent pastoral visit we exhorted to the practice of all the virtues of a pure Christian life. We must confess that we were deeply moved by the marked and sincere tokens of affection and loyalty that were shown us everywhere. Our heart was comforted at the sight of the good done for the cause of Christ by a devoted and zealous clergy; and though our Auxiliary Bishop has faithfully visited the parishes during our absence, we were more than compensated for the fatigues and labors of our pastoral tour by 8,000 children and adults who received the holy sacrament of confirmation at our hand.'

"The work of this last pastoral visit in the hottest season of the year, which would have taxed the constitution of a young giant, proved too much for a man who had borne the heat and burden of forty years of sacerdotal life. If I die, he repeatedly said during his last sickness, 'I die of the fatigue endured in the accomplishment of my duties.' Though

**We Have
Removed**
 TO
**Cor.
Princess St.
AND
Cumberland
Ave.**
Northwest Review
St. Boniface Hospital
 "The Sisters of St. Boniface Hospital congratulate and thank the Lady Patronesses for their great success, in realizing the sum of \$2,500.00, for the Hospital. The Sisters also convey their sincere thanks to the kind friends who have contributed by their generous donations, to the Lady Patronesses' success."
SISTERS OF ST. BONIFACE