

Northwest Review.

Senate Reading Rm dec 7

"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

VOL. XV, No. 18.

ST. BONIFACE, MANITOBA, TUESDAY, NOVEMBER 21, 1899.

\$1.00 per year.
Single Copies, 5 cents.

A STRANGER TAKEN IN.

LETTER FROM REV. FATHER
M'CARTHY.

To the Editor of THE NORTH-
WEST REVIEW.

Sir—I wish to direct attention to a flagrant case of bigotry. One of those "Irish servant girls" that arrived on the 9th inst was applied for to Mr. McCreary, immigration commissioner, by the English Church Mission "Coffee House," on Lombard street. He assigned Miss Nora McSweeney to them. Not seeing her at Mass or with the others at the Girl's Sodality meetings, I called at the Coffee House to see her. I was very impolitely received, and was told I could not see her; but on my insisting they sent her up. She told me immediately she would not remain there, as they would not give her any facility to go to Mass, and moreover told her that "when she came so far and to their place, she would have to give up all that." Nora said she would leave the place and give up the wages rather than do that. But she did not know where the priest or the church was, nor would they inform her. I told her to leave immediately and I would find her a place. She had to leave without notifying them, and I got her a good place; then they refused to give up the trunk, etc., but ultimately did so under coercion, although she got no pay for a week's work.

Now this Coffee House was built and is maintained by charitable citizens in order to provide cheap food and lodging for the poor, but apparently they can secure this only by conforming to the mission services held there. In the case of Nora, this narrow bigotry was tried on a hired servant, asked for by them. I am sure the Protestant gentlemen that support this establishment would not tolerate the proselytising souperism and tyranny carried on in that house, if they knew it. It reminds one of the dark dens of the north of Ireland about a century ago.

I think these facts are worth ventilating.

Yours very truly,
J. MCCARTHY, O.M.I.

A PROBLEM SOLVED.

DEPT. OF AGRICULTURE.
OTTAWA, Nov. 13, 1899.

Rev. A. A. Cherrier, Editor
NORTHWEST REVIEW, St.
Boniface, Man.

Dear Sir—I have just read your editorial on the birth-rate, etc., and find that in the case of Manitoba, the death-rate of 19.36 is a printer's error, the right figures being 10.36. This figure you will find in the Census and in the Year-Book for 1896. The statement made in the Year-Book that "Manitoba is the banner province," etc., is correct.

I wish that all editors in the country would display the same care as yourself in connection with the Year-Book, where there are so many thousands of figures, and where humanity finds itself occasionally at the present time in a similar condition to Homer in the far past, nodding at its work, one must expect a printer's error to be overlooked in proof reading.

Yours very truly,
GEORGE JOHNSON,
Statistician.

KEEP RELIGION AND JINGOEISM SEPARATE.

Catholic Register (Toronto).

Honorable Charles Fitzpatrick is being made use of in the Canadian campaign of scolding the Boers. Or perhaps it would be entirely correct to say that he himself is making use of his public position to drag the Catholic question prominently forward. Up to the present moment we have refrained from even the slightest allusion to the Solicitor-General's remarkable letter addressed to the people of Quebec, although several printed copies of it have come to hand, underlined at its most glaring departures from the facts. It has seemed to us but a very poor device to stir up religious feeling against the Dutch people in South Africa. If the charges of religious intolerance made by the advocates of the war were all true, bigotry only could conceive the horrible idea of redressing them with lyddite shells. But Mr. Fitzpatrick has said: "It is an honor to this country to take part in putting an end to such and intolerant and robber-like organization." When the Solicitor-Gen. comes to Toronto to preach a "holy war" to Catholics upon these lines, when he endeavors to make jingoes of Catholics by appealing to religious prejudices, and so popular a priest as Father Ryan is announced to take the platform with him, it is high time we think for some one to put in a word for the separation of Jingoeism from religion. We have no particular right to object to a Catholic being a jingo any more than a Protestant or a Mahometan; but we have every right to resist jingo appeals to Catholics in the name of religion.

The Montreal Star makes the most of Mr. Fitzpatrick's epistle, and heads a strong article addressed to Catholics with the words "Britons No Bigots." In this patriotic manifesto the Star says:

"In view of the discussion which has arisen in connection with the Transvaal's exclusion of all Roman Catholics and Hebrews from government and municipal offices it may be as well to call attention to the fact that no disabilities of this kind exist in Great Britain, and that all assertions to the contrary are based upon misapprehension and ignorance of modern history. There is but one position in the vast British Empire that is barred to a Roman Catholic, and that is the position of sovereignty."

We need not pause to correct the general statement which the Star advances. We need only add to it the well known fact that the British Sovereign is obliged to take an oath that the fundamental tenets of the Catholic faith are false, blasphemous, idolatrous and superstitious. Within the present year a widespread demand was made by Ontario Catholics that Mr. Fitzpatrick should place upon the records of the House of Commons at Ottawa the sense of insult and injury which Her Majesty's Catholic subjects in this Dominion feel on account of the cowardly oath which "Britons" who are "no bigots" compel their sovereign to take. Mr. Fitz-

patrick, as all are aware, positively declined to notice the objection of Canadian Catholics to the Coronation Oath. It may soothe his zeal for religion in some degree to know that Paul Kruger, as President of the Transvaal Republic, was not asked to take any such oath as the sovereign of the British Empire had forced upon her lips.

We have already repeatedly published the fact that Catholics are not excluded from the service of the State in the Transvaal. We have published Dr. Leyds' official statement in this regard, and we know that all the jingo papers and orators of England and Canada have ignored it. But they have published President Kruger's declaration that any man, no matter what his religious faith may be, is entitled to citizenship in the Transvaal upon the sole condition that he take the oath of allegiance. This is certainly not an impossible condition for Catholics of any nationality who have made their homes in the Transvaal. Dr. Leyds himself is a Catholic. Dr. Michael Farrelly, Transvaal Solicitor-General (or, as they have it, "Law Adviser"), is an Irish Catholic. Chevalier O'Donoghue, vice-chairman of the Johannesburg corporation, is an Irish Catholic, notwithstanding the Star's declaration that no Catholic may hold municipal office. One-fourth of the civil service of the Transvaal are Catholics of Irish, German and other nationalities. Can the same be said of the civil service of Ontario? If we omit the French Canadians, can it be said of the Dominion civil service? How many Catholics are there in the service of the city of Toronto? We understand that the vast army of officials in our own city hall do not count a single Catholic among their numbers. In the outside services there are two or three Catholics in minor positions.

But Mr. Fitzpatrick says the Uitlanders (English subjects who refused the oath of allegiance) were taxed enormously for public schools. Archbishop Bruchési last week put the fact on record that the Catholics of Winnipeg alone pay \$6,000 a year for schools to which they cannot conscientiously send their children. And these Canadian Catholics are British subjects and citizens. The Solicitor-General also says the Uitlanders were disarmed. It has always been a crime, punished with long imprisonment, to have arms in Ireland without a magistrate's license in addition to the revenue license. And Irishmen are British subjects and citizens. Mr. Fitzpatrick further says the Uitlanders have been imprisoned on suspicion. Irishmen by the thousand have been arrested on suspicion and held indefinitely without trial. The foremost men of the country have been so treated. And they are British subjects and citizens.

We might go on forever showing the emptiness of the excuses put forward by men like Mr. Fitzpatrick in behalf of the war. He and others tell us, repeating Mr. Chamberlain's words parrot-fashion, that England is morally bound to protect the natives from the Boers. England is the owner of Basutoland; and it is reported as we go to press that the Basutos are armed and have risen against the Orange Free State. This will probably mean worse peril than the ordinary horrors of war. The commerce

of the British with the natives is attested by a correspondent of the Church Times, the great organ of the English Churchmen. This correspondent, who is an Anglican clergyman in South Africa, says of his fellow Britishers:

"What is needed is a score of St. John the Baptists to come and tell them that they are the adulterers, they are drunkards, they are the extortioners who are holding South Africa in trust for the Prince of Darkness. . . . I hold no brief for any nation in particular; Jews, Turks, infidels and heretics are pretty well mixed in this land; but as a personal opinion I should say the Englishman is probably the worst; he predominates."

So we might go on indefinitely exploding the excuses for the war offered by the jingoes. Our definition of a jingo will not be contradicted when we describe him as one who appeals to the lowest instincts of human nature and calls the work he is engaged in by such names as patriotism, loyalty, glory. We have no objection to Mr. Fitzpatrick standing forth as a jingo, nor should we take the least notice of his conduct merely as a jingo any more than if he were not a Catholic. But when he stands out as a Catholic and appeals to religious prejudices in order to excite a war feeling among the Catholic people of Canada, our duty is to meet him fairly and spare him in no way. It is a fact well known to every reader of the Catholic press that in no new country throughout the world has the growth of the Church been more marvellously rapid than in the Transvaal; nor is there anywhere a ruler, president or premier who has personally done more for the Church than Paul Kruger, Protestant though he is and leader of a Protestant people.

CATHOLICS IN THE TRANSVAAL.

In a recent number of the South African Catholic Magazine, the editor, Rev. Dr. F. C. Kolbe, openly condemned the English government's course in dealing with the Boers. He was immediately attacked from all sides. In a subsequent issue of his magazine Dr. Kolbe answered his critics with characteristic vigor.

"I am told," he says, "to bear in mind that the Uitlanders, and especially Catholics, are helots in the Transvaal. Helots! The word is a gross exaggeration—a blot on a diplomatic dispatch—but taking the word for the meaning to which it has been applied, I admit it, and would propose to use every constitutional means to remedy matters. But for centuries, until quite recently, Catholics were helots in England, and still more recently in Ireland, and in matters of education we are helots still in most parts of the British Empire. Nevertheless, I am not aware that we want foreign intervention to secure our rights. Our plan was to prove ourselves loyal, to live down prejudice and to agitate steadily till justice should be done."

"I belong to this country not merely by birth, but by many generations of descent. I have made a special study for years of the evolution of nationalities, and find no problem more absorbing than this one of South

Africa—a problem which most of my critics seem not in any way to apprehend, and I strongly oppose the use of the pruning knife of war in the most critical period of growth. I may be mistaken. It may be that grubbing for gold and commercial prosperity and railway activity and scientific invention are this world's summum bonum—a great Juggernaut car to go crashing over our liberties and human feelings. Maybe; but I do not think so. And if I think war, or even the threat of it, a greater evil than the endurance of some disabilities, it requires no further searching into motives than to ask whether I love South Africa and the young nationality arising therein."

WEDDING BELLS.

MAGER—CYR.

On Wednesday morning last, in the private chapel of His Grace the Archbishop of St. Boniface, Rev. Dr. Trudel, curate of the Cathedral, and classmate of the groom, united in the holy bonds of matrimony Miss Evangeline Cyr, only daughter of Mr. Ernest Cyr, ex-M. P. P., to Mr. Joseph Gérard Mager, son of Mr. Victor Mager, ex-reeve of the municipality of St. Boniface. It was one of the most fashionable events of St. Boniface society. The bride, who was charmingly attired in "bleu précieux" cloth and wore a splendid picture hat, whilst the groom was supported by his father. The wedding breakfast, provided by Mrs. Hample, was served at the residence of the bride's father, and in the evening a grand reception, at which about 150 guests were present, took place at the residence of the groom's father. The happy couple will reside for a time with Mr. Ernest Cyr and will afterward remove to LaRochelle, where Mr. Joseph Mager will resume his duties as manager of the Manitoba Condensed Milk Factory.

DE LA RUE DU CAN—DE LA GICLAIS.

On the same day, in the vestry of St. Mary's Church, Rev. Father Guillet, O. M. I., solemnized the marriage of Mr. H. de la Rue du Can to Miss de la Giclais, both natives of France. The wedding was very quiet, only a few of the most intimate friends being present. The bride was given away by her brother, and Mr. O. Monchamp, of Garry street. The groom was assisted by Mr. Gautier, the French vice-consul, and Mr. R. Dixon. The bride looked charming and was tastily attired in a rich Parisian gown of coral pink, with hat to match. After the ceremony the wedding party drove to the residence of Mr. Monchamp, where a light collation was served and the bride's health drunk. Mr. Gautier proposing it in a felicitous speech. Mr. and Mrs. de la Rue du Can left the same day for Carman where they will stay for some time, afterwards proceeding to Maple Creek, Assa., where Mr. du Can has a ranch.

The emphatic statement that The D. & L. Menthol Plaster is doing a great deal to alleviate neuralgia and rheumatism is based upon facts. The D. & L. Plaster never fails to soothe and quickly cure. Manufactured by the Davis & Lawrence Co., Ltd.