

# 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. 14.

ST. BONIFACE, MANITOBA, TUESDAY, OCTOBER 24, 1899.

\$2.00 per year.  
Single Copies, 5 cents.

## RESENTS THE INSULT

TO MGR. FALCONIO, THE PAPAL DELEGATE, BY THE MONTREAL GAZETTE.

Montreal Herald.

Mr. Henry J. Kavanagh, of the law firm of Judah, Branchaud & Kavanagh, asks the Herald to print the following letter, previously sent to the Gazette which had refused to publish it:

Editor of the Gazette.

Sir—Had I read in a professedly anti-Catholic paper your editorial, headed "The Papal Delegate," which appeared in the Gazette of the 9th inst., I might have been disgusted, but I should not have been surprised. Till now I had believed that the Gazette was the organ of the English-speaking Conservatives, Catholic and Protestant.

As a Catholic I wish to protest, as strongly as I can, and to publish my protest against the affront offered by you to the representative of the Pope on his arrival in this city. Catholics of every social grade, of every shade of politics, priests and laymen, rich and poor alike, went in crowds to welcome and do homage to the distinguished personage whom the Pope has been pleased to send to Canada. But while the Catholic population was welcoming the messenger of the august Pontiff, you have chosen to express and publish "the hope that his stay, in his present capacity, will be a short one." It goes without saying that there is not one, among the thousands of Catholics who welcomed him, who does not resent this affront to His Excellency.

The present pope and his illustrious predecessors have before this sent delegates to Canada, and there is every reason to expect that papal delegates will still continue to be sent to this country when the Gazette will be looked for as a curiosity on the shelves of some future antiquarian society. But, though we have had papal delegates before now, it has never hitherto been said, even by the enemies of the Church, that they "helped one political party in its combat with another." And as no one has ever dared to say such a thing of them, it is more than temerity on your part to say that what has happened in Parliament "indicates as plainly as if it was set forth in his commission that Mgr. Falconio is expected" to do so now. His Excellency Mgr. Falconio has not received his commission from Parliament, but from the Pope, and if you can only guess at the contents of his commission from what has been said and done in Parliament you must necessarily be very much in the dark on the subject.

There is a truth stated by you which, had you borne it well in mind and acted upon it, would have prevented your writing the regrettable article. Among the causes which you say may lead to hostile criticism, you are quite right in mentioning the "political character that interested parties are seeking to attach to his mission, and the mischief that may come to the country from the misunderstanding of his work." You tell us this, and yet unfortunately you rank yourself among these "interested parties" and distinctly seek in advance to attach a political character to his mission; for, a

few lines further on in the same editorial, you adopt the hypothesis which above you had declared to be mischievous, and threaten that "the day that his influence is seen to be asserted to influence Canadian voters in the decision of matters arising out of Canadian problems, political or social, he will provoke in the non-Catholic majority an antagonism that will certainly be fatal to his usefulness."

It may be that a few non-Catholics were pleased to read your article in which, plainly if discourteously, you have advised the papal delegate to pack his trunks and leave. But, as Catholic Conservatives count for a good many among your readers, you will allow me to question even the policy of offering such insolent advice to the delegate of "the central power of the oldest and greatest of Christian Churches, coming (as the delegate comes) in the name of the head of that Church." And although it is my good fortune to be bound by no mandate and to be free to speak for myself and for myself alone, I have no doubt that, if your article came under the notice of His Excellency, as it probably did, it must have offended him, and I have no hesitancy in saying that, in offending the delegate of the Holy See, you have gravely offended every Catholic in Canada.

## HOW CATHOLICS ARE REVILED.

Catholic Times.

It is amusing to notice the virtuous indignation of newspaper correspondents at the wickedness of the French in speaking puntingly of Protestants. These same writers take it as a matter of course that Catholics should patiently endure to be reviled in abominable language. Let us quote a specimen which has elicited a letter from Mr. George Cooke in the Southport Visitor. Mr. Robert Phillips, chairman of a Southport meeting, observed: "He had heard it said that before Maynooth was erected the Roman Catholic priests were educated in foreign countries, but at Maynooth they were made blackguards and traitors. The Irish priest was the most contemptible man in the world." There is no need to say what Mr. Phillips is, but his language is no novelty. Similar terms in reference to Catholics are continually used at British Protestant meetings; and in the lower grade Protestant press. Mr. Wilfrid Ward was certainly right in his letter to the Times. There is no other institution on earth which is the object of so much hatred and venom as the Catholic Church. To be an active member of it is sufficient to ensure for any one inexorable ill-will. It is our conviction that the antagonism to it is not unconnected with the Powers of Darkness.

On the 23rd of last month the steamboat "Rush" sprang a leak about four miles north of Atlin on her passage across the Taku to connect with the steamboat "Gleaner" for Bennet, and had to be beached. The passengers, one of whom was our friend Mr. E. J. Coyle, of the C. P. R., went ashore and trudged back to Atlin.

## SIR WILFRID LAURIER'S RECEPTION IN CHICAGO.

The Catholic Citizen (Milwaukee).

Sir Wilfrid Laurier, premier of Canada, leader of the Liberal party and the leading representative of the French interests in the British possessions to our north, was a guest of honor at the Chicago Autumn Festival. The French people of Chicago turned out en masse to greet him and gave him a big reception in Studebaker hall on Saturday.

In divers ways the reception for which the stately figure of Sir Wilfrid formed a central attraction was unique for Chicago and wholly unlike similar demonstrations among English-speaking peoples. Little incidents and episodes, peculiarly delicate and suggestive of rare refinements in the Gallic way of doing things, were found cropping out intermittently. Pretty effects were thus invariably obtained.

Especially good were two such occurrences because of their remoteness from the commonplace. One of these was the enactment of the innocent osculatory scene in which the guest of honor gallantly impressed a kiss upon the lips of each of the two white-robed girls who brought to him twice bouquets of choice roses. The little misses were Edmée Charrand and Anna LeBlanc, of Notre Dame school, on the west side. At the same time that they were saluted by Sir Wilfrid two other little girls, Laura LeRoy dit Andy and Stella Crépeau, were received in the same welcome manner when they presented Lady Laurier with flowers in a box at the side of the stage.

Again, as the proceedings were drawing to a close the nice suggestiveness of the resourceful French mind was brought into play when one of the speakers was inclined to more prolixity than the occasion warranted. Instead of tugging at the long-winded orator's coattails, which hung within easy reach, Sir Wilfrid gave an almost imperceptible signal to a violinist in the wings. Almost immediately the low, soft notes of a fiddle were heard behind the scenes. Quickly the strident orator took the hint and, although he was in the throes of a glowing eulogy to "Laurier de Canada," he wound up his theme with dispatch.

On making his first bow the distinguished Canadian statesman received a great ovation, the 2,500 persons rising from their seats to wave handkerchiefs and flags and tiny bannerets of the French tricolor. On the platform were the flags of four nations—the United States, France, England and Canada, the latter with the prairie dog(?), or castor, emblazoned on the center ground of white. In a box to the right of the stage was Lady Laurier and party. Other boxes were occupied by a large party of Catholic priests and by a delegation headed by the French consul, M. Merou. Admission was by ticket only, but the house was packed in less than twenty minutes after the doors were thrown open at 2 o'clock.

With a strikingly dignified and suave stage presence, the premier simply captivated his auditors and held them fast by the charm of his eloquence from

first to last. His delivery had the finesse and grace and his manner the indescribable polish of the highest style of oratory. His every move and all his gestures—which were few—bespoke a natural refinement and reserve force of intellectuality which won favor with the audience.

Drawn almost wholly from the ranks of the French Canadians of Chicago, his hearers were possessed of the racial sympathy which was the orator's inspiration. These representatives of his nationality in that city had organized the movement to extend to him the honor of a public reception, and he told them he deplored the loss his country had sustained when such excellent citizens had crossed the border. He even ventured to extend to them all an invitation to return to Canada and again take up their residence there, but in case they would not do this and accept his welcome to the bosom of the fatherland that needed them, he asked to be permitted to offer them his congratulations in that they had selected to make their homes in "la grande ville, Chicago."

Not of French Canadians alone, but likewise of the great body of Chicago's citizens did he say charming things.

Upon the conclusion of this speech was heard a form of salute well known among French speaking peoples, but decidedly novel in a Chicago theatre. It was "Vive! Vive! Vive Laurier!" The strangely unfamiliar call met with a hearty response, and for several seconds Sir Wilfrid was kept busy bowing behind the banks of roses on the dais in front of him.

## HIS TRANSLATION.

A good chairman story comes from the Antipodes. A dignified elder of a church was presiding at a charitable concert. A Miss Brown was to sing "Ora Pro Nobis," but at the last moment she changed her mind, and a note was passed to the chairman intimating that she would give "The Song That Reached My Heart."

He therefore made the following announcement: "Miss Brown will now sing 'Ora Pro Nobis,' which, being translated, means 'The Song That Reached My Heart.'"—London Chronicle.

A very interesting event took place on Thursday evening at the Immaculate Conception Church, when Miss Mary Halpin was married to Mr. James Graham, by the Rev. Father Lebel; S. J. The bride was attended by her sister, while Mr. W. Halpin performed the duties of groomsmen. A large number of beautiful and useful presents were contributed by friends of the happy couple. After the ceremony the party sat down to a most delicious wedding supper. Among the guests were Mr. and Mrs. W. M. Corbett, Mrs. Clary, Mr. and Mrs. Lowe and their daughters, Miss Susan Nagen-gast, Miss L. Espenosie, the Misses Watsons, Mr. Bell, Mr. Lang, Mr. Frank, Mr. Downing, Mr. W. Scott.

Rev. Fathers Vignon and Morard went west yesterday. The former will soon return and send a companion to help Father Morard take charge of the missions in the Wood Mountain district. They belong to the Congregation of La Salette.

## THE ARCHBISHOP'S DECLARATION.

The "Courrier du Canada," of the city of Quebec, quotes the following words uttered by His Grace the Archbishop of St. Boniface at Fort Ellice, Man., on the 8th inst.:

"It is my duty, Dearly Beloved Brethren, to tell you how we stand on the school question in Manitoba and the Northwest. This I make it a point of doing everywhere during my pastoral visitation. In order to avoid all inexactness, I will cite an official document, addressed on the 25th of last September to the Holy See by all the Bishops of the ecclesiastical province of St. Boniface:

"In Manitoba, nothing is definitely settled; the unjust school laws of 1890 and 1894 remain absolutely the same and the constitution of the country is still violated; but, in practice, some precarious concessions are made to us, and we make the most of them according to the direction of Your Holiness's encyclical, 'Affari Vos.'"

"In the Northwest we still have our Catholic schools but with odious and intolerable restrictions. Anti-Catholic and Protestant histories and readers are forced upon us; measures are taken to make it almost impossible for teaching nuns to obtain certificates; and moreover the quantity of religious instruction is so carefully minimized that the schools become almost neutral (or Godless) in practice. This is, we are convinced, the watchword of Freemasonry."

Sir Wilfrid Laurier's recent boast that the school question was settled has fallen so flat that the publication of the foregoing declaration may seem unnecessary; but we deem it opportune as a document to be kept for future reference.

## THE ELEVATOR COMMISSION.

The Royal Commission appointed by the Governor-General-in-Council to inquire into the grievances of farmers against the elevator men, sat at Edmonton on the 21st. Subsequent dates are: Moosejaw, Oct. 25; Indian Head, 26; Moosemin, 27; Virden, 28; Morden, 31; Cartwright, Nov. 2; Boissevain, 3; Melita, 4. The complaints to be investigated are (1) that the vendor of grain is at present subjected to unfair and excessive dockage of grain at the time of sale; (2) That doubts exist as to the fairness of the weights allowed or used by owners of elevators; (3) That the owners of elevators enjoy a monopoly in the purchase of grain by refusing to permit of the erection of flat warehouses where standard elevators are situated, and are thus enabled to keep the price of grain below its true market value, to their own benefit and to the disadvantage of others who are specially interested in the grain trade and of the population in general.

The bazaar held last week in the Auditorium rink in aid of the new cathedral netted \$2,150, all expenses paid.