

BIGOTRY IN SWITZERLAND.

Religious Intolerance Reigns in Country.

Bishop of Basle Must Ask Permission of High Council to Administer Confirmation—Law Passed Forbidding Parochial Schools.

"By common consent the world looks upon Switzerland as the land of the free." The pages of its history are replete with accounts of heroic struggles to preserve its crags and peaks, its lakes and valleys from the foreign invader," says the 'Standard and Times.' "But as in past days the Catholic cantons of Schwitz, Uri and Unterwalden were foremost in the fight, so to day do we find in the Catholic cantons generally a spirit of tolerance and fairness that are conspicuously absent from the old strongholds of Protestantism. The city of Basle will serve to illustrate our point. Next to Zurich, with its 150,000 inhabitants, comes Basle with a population of 124,600 souls. The Catholics numbered over 34,000 in the last official census, and they constitute at present over thirty per cent. of the population. Of course, in this computation, we do not include the 'Old Catholics,' whose number is given as 2,900.

"Notwithstanding the fact that we are living in the twentieth century and speaking of the Republic of Switzerland, the Catholic Bishop of Basle is not recognized legally as such and must ask permission from the high council of the city each time that he wishes to administer the Sacrament of Confirmation to his people. Let us see the 'representative' character of Basle's municipal government. The High Council is made up of 130 members, among whom are ten Catholics, less than eight per cent., although, as we have seen, the Catholic ratio to the entire population is over thirty per cent. The Executive Council has no Catholics among its seven members, nor is there one to be found in the Department of Justice. From the chairs in the university Catholic professors are excluded; recently when one presented himself for a vacancy the opposition ceased when it was proven that the applicant was not a 'practical Catholic.'

"Some years ago, when Bismarck's policy found favor among the Protestant Swiss, a law was passed forbidding the continuance of what would be called in the United States 'parochial schools.' Thus obliged to send their children to the public schools, Catholic parents might naturally expect some fairness in the selection of teachers. But the figures at hand show the same spirit of tolerance here as in every other department. In the year 1901 there were 4,222 Catholic children out of a total school attendance of 10,493, showing that the ratio of thirty per cent. holds good, and yet barely four per cent. of the teachers belong to the Catholic faith. Finally, in the Finance and Customs departments there is not a single official. No long residence in Basle is required to convince one that cultured, able Catholic men and women are here in abundance and that the sole explanation of the above described state of affairs in the city is to be sought in religious intolerance.

THE RUTHVEN CAMPAIGN.

Catholic Times (England.)

J. C. Dalton:—Ruthven is not likely to forget the reception he got at Carlisle. The good old town had been flooded with Ruthven's hand-bill literature, holding out to the bigots the following tempting fare: "Father Ruthven will lecture on 'Priests and their Victims,' several ways in which the Romish priests seduce their victims; the Secrets of the Confessional; the Alleged Celibacy of the Romish Clergy," and such like delightful morsels, so dear to the not very refined Orange taste. The clergy attached to the Church of Our Lady and St. Joseph, following the example of their confreres in Chester, approached the Head Constable of Carlisle requesting him to prohibit Ruthven's meeting; but unfortunately their efforts did not meet

with success. The Catholic manhood of Carlisle was determined that Ruthven should have a very warm reception; and a monster procession of Catholic men went to the place of meeting and took possession of the best seats. They whiled the time away by singing "Faith of Our Fathers," a Hymn to St. George, and other well-known Catholic hymns. They called for cheers for the Holy Father, their venerable pastor, Canon Waterton, and his faithful coadjutors, Fathers Hughes and Keeley.

When Ruthven appeared on the stage he was met by a medley played on numberless horns and other instruments not enumerated. Of course he had to make use of the back-door, and what is better, he had to depart from Carlisle without having had the opportunity of retailing his wares. The Head Constable appeared on the scene and announced that Ruthven's meetings were prohibited, and the Catholic people present cheered him to the echo. A spirited protest, signed by the leading Catholic laymen of Carlisle, appeared in the 'Pilot,' in which the writers proclaimed their undying love for the Holy Catholic Faith, and protested in the most solemn manner against the slanders of Ruthven. I trust that Ruthven—and such as he—will be made to feel that there is a limit to the patience of the Catholic people; and that the action of the people of Carlisle will be repeated everywhere the imposter appears.

THE CATHOLIC UNIVERSITY AT WASHINGTON.

A United States Senator from the West paid a visit to the Catholic University last week, and as he walked about the grounds and through the various institutions that make up the marvelous cluster of buildings he remarked "Well you Catholics must be very sure of the future. You have laid the foundations of one of the most remarkable centres of religious activity in the world."

It is this very impression that is made on any stranger. A discerning observer sees in the gathering of most of the eminent religious communities about the Central Divinity Building just the elements that make for the greatest progress. There is no very great activity without competition and there is no keenness of thought without friction of minds. The diocesan activities are set over against the religious abilities and the Sulpicians and the Franciscans and the Dominicans and the Paulists and the Holy Cross and the Marists have the best opportunities to sharpen their swords, and cross their lances in their intellectual bouts. In the grouping of buildings there are eleven institutions, and they represent with endowments and investments very nearly \$5,000,000. There is no place in this country, and indeed in many other countries, where there is such a concentration of intellectual and spiritual energies.

The present administration seems to be determined to make the University life of practical avail to all the Catholics in the country. The average Catholic is apt to look on the existence of such a religious centre as a thing apart, for which he is not responsible and from which he is to derive no benefit. A policy in which the advantages of the University will be brought home to every Catholic in the country will be affirmed and while the highest standards are sought, yet the benefits of the learning and scholarship will be extended throughout the entire Catholic body. The appointment of three American priests to the Chairs of Moral Theology, Archaeology, and Church History is a step in this direction.

Another manifestation of this same spirit is the desire expressed to the Knights of Columbus that when they make the presentation of their fund of \$50,000, for the establishment of the Chair of Secular History they do it as publicly and as ceremoniously as possible. It is suggested that there be a great gathering of the representative Knights from all over the country at the University.

The latest addition to the University cluster, the Apostolic Mission House, for which Father Doy-

le is gathering the funds, is preeminently in accord with this policy. The Missionaries who get their training at this centre are to go right back among the people and bring to Catholic and non-Catholic alike the saving truths of salvation. The observation of the United States Senator that the Church is building more wisely than she knows, is not far astray.

A VOICE FROM THE PAST.

The following letter is reprinted from a clipping of the Toronto 'Daily Globe,' of May 20, 1868, and is consequently more than 35 years old. In fact the clipping, sent to us by a kind friend in the east, is quite yellow with age, and did we not realize what a treat it will be to our readers of the present day we would keep it for its own sake as a venerable relic. The heading in the 'Globe' is 'Interesting from Red River.' Here is the text.

The following letter has been published by the Halton 'Champion'—Portage la Prairie.

Dear John—I received your letter about the middle of September. I was glad to hear that you had good crops and good prices, and are doing well. You will like to hear how we are getting on in this great plain, almost boundless, the richest soil on the globe. To cultivate the soil as you do it would give sixty bushels an acre. I have raised over fifty bushels of wheat to an acre, weighing 67 pounds per bushel, and got \$1.75 per bushel. This year I may sell about 600 bushels. Flour is from \$5 to \$10 per 100 pounds, to Indian traders paid in cash or furs. Wheat is now from \$1 to \$1.50 so it is better to make it into flour, as the hunters, traders, and miners will buy at the Portage rather than Fort Garry, as it saves carriage. We have very poor grist mills, wind-mills make coarse flour. It would make a fortune to a man to bring a small steam mill here and buy wheat and sell flour. They can buy at from 75 cents to \$1.50 and sell flour at 6d sterling per lb, as the traders sell it. The private merchants are nearly all Americans, bound to skin us and then leave if they cannot move the boundary line four degrees farther north, which they say must be done, because Britain can't keep it, and Canada has enough to mind, but I tell them we have the Sioux, Saultes, Crees, Blackfeet, and Stoneys. They beat and plunder the Americans themselves. They will not harm the great Queen mother's children. They still carry the medals and flags they got from the British in the last war, which they would like renewed. No American is safe near them. They know them all. They hunt between the Assiniboine and the boundary, and trade with our hunters on the plains and here. They have plenty of fine horses which they sell to us for supplies, they take them from the American troops when they go out after them. I like none of the Indians; thieves all of them. This spring we had to keep our guns loaded, and turned out several times to shoot them. They fear myself and family; we have rifles and revolvers and use them. We must take care of ourselves here. I often wish there were ten or twelve industrious, hardy, Canadian families to come here; they would thrive well; rich land, level as the lake; a stone is a wonder, timber plenty, but not in the way, mostly on the south side of the river for a deepness of ten or fifteen miles. Opposite the Portage, and on the north side above, for 100 miles along the river as far west as I have been, north to the Lake, about 15 miles east to Poplar Point, 20 miles, the soil is from 8 to 10 feet deep, of black color, resting on sand, with fine water in it, at that depth being the level of Lake Manitoba. The prairie is easily ploughed, the first time with one yoke of oxen or span of horses. We plough it in spring, after seeding, leave it till next spring to rot; then plough again and sow wheat on it, and get from 40 to 50 bushels an acre. I have broke up only about 25 acres. It was as much as I could manage about 20 acres in wheat, and the rest in potatoes and turnips that would astonish you. We can farm as much as we please, only you can't get any help but at too high a price, and pay beforehand, and

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