

Northwest Review.

Senate R. Room.

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CURRENT COMMENT

When at the end of last week the election returns of Alberta showed only one conservative elected a clever classical scholar quoted from Ovid's *Metamorphoses* (Philemon and Baucis): "Unicus anser erat, minimae custodia villae" (There was but one goose, guardian of the very small farm). We replied, with a bi-lingual pun, that this would "answer" very well as a summing up of the situation: for, just as the divine guests, Jupiter and Mercury, would not allow their poor and venerable hosts, Philemon and Baucis, to kill for dinner that single goose, so the victorious party in Alberta will magnanimously and carefully preserve that unique gander as the sole representative of His Majesty's Loyal opposition.

Wanted—A microscope of the highest magnifying power, with micrometer attachment, to detect and measure the influence of the Telegram and Tribune on the politics of Alberta.

The result of the elections in Alberta proves that Sir Wilfrid Laurier might have insisted on much better conditions for the separate schools of the new provinces. His followers are evidently not influenced by the senseless clamor of the "equal rights" hypocrites. The present school clauses are far from granting equal rights to Catholics and Protestants, as the latter, when in the majority, always make the public schools Protestant.

The following remarks of our wise and tolerant contemporary, the Boston *Sacred Heart Review*, find their timely application to the recent demonstrations of Montreal crowds against a French so-called "evangelist" of the name of Mage, (pronounced "Mazh"), not Magee, as our local dailies printed it.

"When some hot-headed Catholic uses a physical force argument with one of the many 'evangelists' who invade Catholic districts and begin operations by insulting beliefs and devotions that the Catholic Church holds sacred, there arises a great howl about the intolerance of the Catholics; and the Catholic hierarchy and priesthood are dragged into the affair neck and crop, as if they had been present in full canonicals directing the assault. The fact is, no one regrets these disturbances more than do the Catholic clergy, and in the true spirit of the Gospel they are continually preaching and teaching their people to be patient with those who misunderstand and revile the Catholic religion. But there are limits to what flesh and blood, no matter how well disciplined, can endure; and it must appear plain to all prudent men that the Protestant evangelist, who goes looking for trouble and finds it, receives only what he well deserves."

Although the Montreal demonstrations began more than a week after the foregoing lines were penned, the closing words fit Mr. Mage's case perfectly. He advertised that he would speak in Maisonneuve Hall, and invited the public in general to hear him. He cannot, therefore, justly complain that a French discourse in a city where the immense majority of the French-speaking inhabitants are deeply attached to the Catholic faith should have attracted a large gathering of French Canadian Catholics, especially when the subject, "Christ in the Twentieth Century," was to be handled by a man who, having been imported from France by an anti-Christian clique, lectured last summer on "The Failure of all Religions." This lecture, delivered last June, was intended to corrupt the Catholic workmen of Montreal; but Catholic students, who were present in large numbers, so ably refuted them and there the sophistry of the lecturer that all the workmen cheered them to the echo, and the series of lectures that had been announced was cut short at the first one. To call such a man an "evangelist" is an insult to all Pro-

testant evangelists, some of whom are evidently sincere in their advocacy of a fragmentary form of Christianity. He is a firebrand of the worst sort, "looking for trouble and finding it," as the *Sacred Heart Review* says, and masquerading as a Protestant, when that suits his purpose. To compare the self-sought difficulties of so aggressive a fanatic to the wanton attacks of bigots on a Catholic priest attending solely to his own religious duties and those of his people is a manifest injustice, worthy of the Tribune. As our Boston contemporary adds, "Catholic priests do not stand on street corners or hire halls and deliver fiery harangues against the faith of Protestants, or make insulting references to the morality of Protestant ministers."

Considering that the reports of these Montreal troubles telegraphed to our daily papers here have laid the chief blame on the students of Laval University, we deem it advisable to print the report which appeared in the Montreal "Star" of the 10th inst. The "Star" though controlled by Protestants, is generally fair and accurate in its reports and this one gives the impression that the Laval Students were not the chief movers in those disturbances which Mage seems to court.

Trouble in the East End

Disturbance at a Meeting Last Night and the Sequel To-day

M. A. Mage, who has on several occasions figured in the public press in connection with disturbances at meetings which he held in the eastern part of the city, was again in the storm-centre of a disturbance last night.

He was holding a meeting at 259 Maisonneuve street on the subject of "Christ and the Twentieth Century."

The lecture had hardly commenced when there were signs of disturbances, and it became evident that there were many people present who intended to break up the gathering and put an end to the lecture.

Shouting was followed by boisterous singing and a series of yells that gave the lecturer no chance. Sergeant Smith of the Ontario street station, who with three men was on duty at the hall, and saw that the trouble which had been prophesied was likely to follow, went to a patrol box and sent in a riot call to two stations. In a few minutes the station reserves, numbering about twenty men, were on the scene. Their appearance put an end to the trouble, and also to the meeting. The crowd was cleared out, and the officers announced in plain language that arrests would follow if there was any loitering.

Restored Quietness

The patrol waggons were driven up and down the street, and it looked as though everything would be all right. A few orderly people entered the building and Mage again commenced his address. With quietude reigning, the reserves were sent back to the station, but only ten minutes went by before they were again called out.

The crowd which had been driven away spread the story, and as soon as the reserves were on their way to the station men began again to gather in the immediate neighborhood of the hall. Stones were thrown at the windows and a number of people who had gained entrance to the hall threw eggs at the lecturer.

This was the signal for the second call for the police. It took less than five minutes this time to get the crowd away, but it was learned that they were gathering at a spot not far distant, and the numbers were rapidly growing.

Mage was prevailed upon to give up his lecture and he left the scene for home with a number of friends.

To-day's Sequel

A scene at the lower end of St. James street to-day of considerable excitement was a sequel to the night's performance. At about eleven o'clock a body of Laval students, to the number of between two and

three hundred, assembled before the offices of Le Canada, and tearing down the bulletin boards broke them up and burned them in the street, while they sang songs and cheered.

A few eggs were thrown, but the policemen present, who had received a reinforcement from the city hall, soon stopped this and gave the students to understand that though they might allow them to smash and burn bulletin boards, they could not consent to that part of the street being turned into an omelet.

The occasion of the demonstration was the appearance in to-day's issue of Le Canada of an account of the breaking up of last night's meeting.

Laval students are accused of having played the principal part in last night's disturbance, and their doings were characterized by Le Canada as acts of "stupid vandalism."

Their object in coming to the offices of Le Canada was to demand a retraction of this report, which they claimed to be incorrect. While a deputation of the students was interviewing the editor of the paper, their comrades on the outside beguiled the time of waiting in the manner above described. The editor managed to satisfy the delegates that the matter would be looked into and any mistake corrected, and the whole body of collegemen was soon on their way back to the university, waving flags and some remnants of the bulletin boards, and singing at the top of their voices.

Rev. Dr. James J. Fox opens the November number of the "Catholic World" with this breezy passage: "If Dublin Castle is the symbol of English domination in Ireland, Trinity College, the citadel of Protestant ascendancy, the beneficiary of thousands of acres of the lands wrested from the ancient Catholic owners, and the most extensive recipient of tithes wrung from the peasantry to support a creed which they detested, is the grandest monument that exists to typify and perpetuate the memory of the ruthless spoliation which the Irish Church suffered in days happily no more. So thorough was the policy of the plunderers that the Irish Catholics were allowed to retain little of their inheritance except St. Patrick himself."

"One day, a worthy Fellow of Trinity, Dr. Todd, as if struck by the idea that it was a pity to leave the record of Trinity incomplete, resolved to rob the Irish Papists of their sole possession; so he wrote a learned life of the Saint, proving to demonstration that the Apostle of Ireland never was a Roman Catholic, but a true-blue Protestant, born, like St. Paul, a little out of due time. The learned world politely suppressed a smile, and gravely thanked the doctor. The Catholics laughed outright. Nobody took Dr. Todd's mare's nest seriously. Well, it would be more correct to say, hardly anybody. Occasionally some Anglican divine, desirous of finding, by hook or by crook, a non-Roman source for British Christianity, made much of Dr. Todd's view. And, now and again, it has been exploited from some American pulpits, for the glorification or consolation of that most hyphenated body of our citizens, the "American-Scotch-Irish," on the Sunday preceding or following the seventeenth of March."

"Now another and a more distinguished son of Trinity has, with a graceful apology for the mistake of his reverend predecessor, returned St. Patrick to the Papists. If one could, by any stretch of the imagination, associate Trinity with the idea of shamefaced sorrow, we might fancy her making the act of restitution in a spirit of tardy repentance. It would, however, be more consistent with her character, though not with the honorable fashion in which her present representative has fulfilled his task, if she returned the stolen property only because she found that, to use a stock phrase of the enquirer after missing goods, it is absolutely valueless to anybody but the rightful owner."

"When Catholic readers begin to perceive how unreservedly Professor Bury has satisfied the claims of justice, they almost feel that they are implicitly bound by the condition usual in such

transactions—no questions asked—to abstain from all querulous criticism. A few reservations, however, must be premised before we can proceed to testify to the high excellence of the work which the brilliant Cambridge Professor has produced."

This work is "The Life of St. Patrick and His Place in History" by J. B. Bury, M.A., formerly Fellow of Trinity College, Dublin, Regius Professor of Modern History, and Fellow of King's College, in the University of Cambridge, etc. New York: The Macmillan Company. Dr. Fox's reservations are that Professor Bury ignores the supernatural and cannot, therefore, write a saint's life as it ought to be written, and that he occasionally, through ignorance, misrepresents the doctrine of the Church. On the other hand, Professor Bury, we are told, is a most accurate, painstaking and convincing sifter of historical facts from fable. He proves that St. Patrick was always in touch with Rome, that he preserved Ireland to the Church by introducing therein Latin as the ecclesiastical language, and that he, jointly with King Loigaire, effected the codification of the Irish laws, known as the Senchus Mor. In a special appendix the Professor tears into very small pieces the theory that attempts to identify Patrick with Palladius. "Everywhere," says Dr. Fox, "Professor Bury evinces in a high degree the essential qualities of the historian—power to reconstruct the past in vivid color and definite outline, and ability to interpret the action of the figures that pass across the stage according to the standards and modes of thought that prevailed in their times."

Some of the Winnipeg Liberals having said that their victory in Alberta was too complete, a Free Press reporter suggested this to the Hon. Frank Oliver, Minister of the Interior as he stopped here Monday last on his way east.

"Not a bit," promptly replied the minister. "A decisive and overwhelming victory was just what was required to settle the important questions raised during this campaign. No one can hope to raise the school question or the racial question again after the answer given by the voters in Alberta last week. Under ordinary conditions a strong and efficient opposition is a most desirable and even necessary adjunct to our system of government, and the time will naturally come in Alberta when there will be a reasonably strong opposition. In this election, however, it was necessary, in order to settle some questions permanently, that the government should win a decisive success, and certainly nothing more could have been wished for."

Even far away Dawson is beginning to realize the wisdom of the Church in prohibiting bad books. Lately, upon complaint of a citizen, Collector of Customs Busby, of Dawson City, visited the Carnegie public library and seized the collection of some two hundred works in French, chiefly fiction, on the ground that both the letterpress and the illustrations were indecent and contrary to law. The books have but recently arrived direct from France, for the use of the French-speaking citizens of Dawson, and the library officials say that they were ignorant of the character of the works. The offenders are liable to fines of \$200 without appeal.

The attention of our readers is particularly directed to our practically verbatim report of His Grace's eloquent address to the members of St. Mary's Lyceum. This address is so soul-stirring and practical that we should like to see it published in pamphlet form as a memorial of that memorable inauguration and as a beacon light to the future course of this truly Catholic society of young men. They could have no better vade-mecum.

The Archbishop's quotation of statistics of intellectuality from Cobbett, attracted much attention, and as His Grace had no time to add the author's

comments, thereon, we add them here. They are taken from section 35 of William Cobbett's first letter, dated Kensington, 29th Nov., 1824, and entitled "Introduction to a History of the Protestant Reformation."

"Here is that very SCALE, which a modest Scotch writer spoke of the other day, when he told the public that 'throughout Europe, Protestants rank higher in the scale of intellect than Catholics, and that Catholics in the neighborhood of Protestants are more intellectual than those at a distance from them.' This is a fine specimen of upstart Protestant impudence. The above scale is, however, a complete answer to it. Allow one-third more to the French on account of their superior populousness"—Cobbett had said in section 32 that "these islands contain twenty-one millions, and the French say that they have thirty millions"—"and then there will remain to them 451 to our 132! So that they had man for man three and a half times as much intellect as we; though they are buried all the while, in 'monkish ignorance and superstition,' and though they had no Protestant neighbors to catch the intellect from! Even the Italians surpass us in this rivalry for intellect; for their population is not equal to that of which we boast, and their number of men of mind considerably exceeds that of ours; but do I not all this while misunderstand the matter? And by intellect, does not the Scotchman mean the capacity to make, not books and pictures, but cheques, bills, bonds, exchequer-bills, inimitable notes, and the like? Does he not mean hloan-jobbing and stock-jobbing, insurance broking, annuities at ten per cent., and all the intellectual proceedings of 'Change Alley? Ah! in that case I confess that he is right. On this scale Protestants do rank high indeed! And I should think it next to impossible for a Catholic to live in their neighborhood without being much 'more intellectual'; that is to say, much more of a Jewish knave, than if he lived at a distance from them."

We should bear in mind that the man who wrote this lived and died a Protestant, that Southey considered him the most forceful writer in the English language, and that the facts of his History are, in the main, so correct that Abbott Gasquet has re-edited that History as one of the most trustworthy records known.

Clerical News

Rev. Dr. J. Trudel, formerly secretary to Archbishop Langevin, has been appointed first curate at the cathedral and chaplain at St. Mary's academy, Crescentwood. He is also in charge of the religious instruction of the deaf mutes of Winnipeg. Rev. Father Joseph Poitras has been appointed secretary to his Grace, succeeding Dr. Trudel.

Rev. Father Mejeux, of Rainy River, Ont., came to St. Boniface Hospital last week to be treated for stomach trouble, and returned to his parish on Thursday.

Rev. Father Lecompte, Superior General of the Society of Jesus in Canada, accompanied by Rev. Father Bellemare, S.J., procurator of the Order left for Fort William on Wednesday evening by the C. P. R., after completing his annual visitation at St. Boniface College.

Rev. Father J. Duffy has been placed in charge of the Winnipegosis district, being the first resident missionary in that mission.

Rev. Father Passaplan has left via Swift Current for Lac La Plume where he will establish winter quarters.

Rev. Father Peter Van den Bergen and Anthony Conter, two Redemptorist Fathers from Galicia, have arrived to assume their duties in Polish colonies in the west, the former at Brandon and the latter at Yorkton.