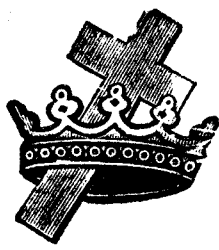




Northwest



Review.

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CURRENT COMMENT

That was a noble example set by the late Mr. J. J. Long, of Collingwood, when he left in his will \$25,000 for the education of Catholic boys for the priesthood. He also left \$200 to the parish priest for Masses and \$10,000 to St. Michael's Hospital, Toronto, thus devoting about one-twelfth of his fortune to religious and charitable purposes, the highest of which and the most permanent and far-reaching in its effects is the training of priests. To contribute to the formation of one learned and holy priest is to cooperate with the salvation of innumerable souls. But Mr. Long would have done more good to others and to his own soul, had he made these bequests during his lifetime, as Mr. Creighton, of Omaha, has done. The latter has already given away for educational and charitable objects about \$750,000, and has received, as a thank-offering from the Society of Jesus, more than 20,000 Masses said by all the Jesuits in the world.

It has come at last—the dreaded hold-up. For many years back we Canadians have been congratulating ourselves on our immunity from that American bugbear, the holding up of a railway by train robbers. About a year ago a distinguished judge who has to travel much over the Northwest, told us that keen observers were expecting a hold-up before long, because of the influx of suspected characters from the States and of the diminution in the numbers of the Mounted Police. There is no doubt that the efficiency of this splendid force, patrolling the vast solitudes of the C. P. R., has hitherto saved us from the scourge. And even now that the blow has fallen, the deed has been done outside of the North West Mounted Police's territory, in British Columbia. At 9.30 last Saturday night four masked men held up the C. P. R. transcontinental express at a point only ten miles from the U. S. boundary and about 50 miles east of Vancouver. They secured some \$7,000 from the express and mail cars and then disappeared in the heavily wooded hills, probably paddling down the Fraser river into American territory. Let us hope that the British Columbia government may find some means of patrolling the mountains so as to avoid a recurrence of such brigandage.

The third and last instalment of Monsiegnur Tache's 1859 letter is, from an historical point of view, more important than the preceding portions of that characteristic document. In the part printed today we see that, as early as the summer of 1858, "a large number of strangers had already reached" the Red River settlement; that their advent, owing to the slender resources of the colony, has doubled the price of many of the necessaries of life; and that, "although the harvest was pretty good, and hunting and fishing abundantly successful, nevertheless there is an extreme scarcity of everything." But we must remember that the entire population of what we now call Manitoba was then considerably under 10,000.

Here, as elsewhere, in this valuable letter written by the ablest of all the men, clerical or lay, that ever held rule in this country, we find the term "Canadians" applied exclusively to French Canadians. This was the common practice until Confederation in 1867. During a space of 250 years the descendants of the early French settlers were the only "Canadians," the others were English, Irish, Scotch or American Canadians and insisted

far more, as a rule, on their British or American than on their Canadian origin. Even now the French Canadians, when speaking French among themselves, call each other "Canadians" pure and simple. Since Confederation, however, English-speaking Canadians have appropriated the term "Canadian" and applied it to themselves, while they distinguish the descendants of the first settlers of Canada, the only historical Canadians, as French Canadians. Frequently even, they go so far as to call them simply "French," which is as ridiculous as if one were to call a Yankee English merely because he speaks the English language.

Bishop—for he had still twelve years to wait for his promotion to the archiepiscopal dignity—Tache, who was then only 35 years old and yet had already been nearly nine years a bishop, pays a loyal tribute to the memory of his predecessor, Bishop Provencher, the first resident Catholic priest and the first bishop in the Canadian Northwest. The would-be historians who have written in English the chronicles of this country, have generally ignored the important part played by Mgr. Provencher in the history of the Red River settlement, either because they were out of touch with the traditions of the early days or because prejudice blinded them to the merits of any one that was French and Catholic. Hence the opportuneness of Mgr. Tache's noble praise of him. In order to understand the full value of this praise it is necessary to bear in mind the disheartening trials to which the early settlers of this country were subject. Between 1818 and 1826 and later also, several times the crops were totally ruined by grasshoppers or floods, and on those occasions discouragement and despair spread through the settlement. Then it was that Father, afterwards, Bishop Provencher cheered both Protestant and Catholic settlers, the Presbyterians and Anglicans of lower Red River, as well as the Catholics of St. Boniface and St. Francois Xavier, and invited them to take refuge at Pembina, where the buffalo were plentiful and where the doughty French half-breeds could kill plenty of meat. Had it not been for this timely refuge, of which the Scotch as well as the French-speaking settlers availed themselves more than once, the Scotch settlement on the Red River would have been completely abandoned, for the Scotch settlers were, as a rule, poor hunters and depended entirely on their harvests and their cattle, so that when both these resources failed they were helpless and despondent. But a winter spent at Pembina with abundance of buffalo meat enabled them to tide over the famine period, and when spring came they returned with renewed hope to their farms here. Such events make us realize the full import of what Bishop Tache meant when he wrote: "Without wishing to detract anything in any way from the merits of those to whose good offices the colony stands indebted, I think it is but just to assert that Mgr. Provencher was one of the main props of this colony, and that but for him it would have been destroyed on more than one occasion."

Persons and Facts

Mr. N. D. Beck, K.C., of Edmonton, returned from the east last Saturday and stopped over long enough to see his two sons now studying in St. Boniface College. The former proprietor and editor of the Northwest Review came back from Ontario shaven clean, so that those who had never known him but with a mustache and beard would hardly recognize him.

Signor Manuel Garcia, who trained Jenny Lind's voice more than sixty years ago, is still living and has recently entered on his hundredth year. The sweet "Swedish Nightingale" died in 1887 in her 67th year.

Princess Alice, wife of Prince Frederick von Schoenburg-Waldenburg, and daughter of Don Carlos, is walking with her husband to Rome to seek the Pope's forgiveness for having once obtained a divorce from a civil tribunal in violation of the tenets of the Church. The royal couple were married in 1897 and were divorced by the House of Lords of Saxony last year. They have since become reconciled, and have undertaken this pilgrimage on foot as a self-imposed penance.

Mr. Walter Walsh, barrister of Vancouver, and his bride (nee Rigney, of Kingston, Ont.) were the guests this week of Mr. and Mrs. W. H. Hastings, of Smith street, and return home at the end of the week. Mr. Walsh began his college course at St. Boniface College, completed it at the University of Ottawa, and studied law in Winnipeg.

This is what the Universal Cyclopaedia says of a gentleman whose letter to us we publish today:—Randall, James Ryder: journalist; born in Baltimore, Md., Jan. 1, 1839; received his education at Georgetown College, D. C. Travelled for his health in South America and subsequently removed to New Orleans, where he was employed on the Sunday "Delta." His popular Southern war song, "Maryland, My Maryland," was published in 1861. Other poems from his pen were "The Sole Sentry," "Arlington," and "There's Life in the Old Land Yet." In 1866, he became editor-in-chief of "The Constitutionalist" at Augusta, Ga., which position he held for many years.

Last week we mentioned a Canadian couple who had enjoyed 78 years of married life. Here we have a still longer period of wedlock:

Waelder, Tex., Sept. 4.—The oldest married couple in the United States are believed to be James Davis and wife, negroes, who live one mile from here. They celebrated the ninety-second anniversary of their marriage a few days ago.

Davis is 116 years old and his wife is 110 years old. They spent seventy years in slavery. Their owner, Mrs. Sarah Davis, brought them to this region in 1840. A son of Mrs. Davis lives near here, and he has a record of the birth and marriage of this couple handed down from his great-grandfather.

But the longest record still remains with a couple in Hungary, who, as the papers related two or three years ago, celebrated the hundredth anniversary of their wedding, when the groom was 116 and the bride 114; which proves, by the way, that early marriages are not so disastrous after all.

Mr. Hector L. Landry, barrister, son of Judge Landry, Dorchester, N. B., left Moncton, where he has been practising law, on the 6th inst., and is now a member of the flourishing legal firm of White & Ellwood, at Moosomin, Assa. Mr. Landry, an Acadian Catholic, is a graduate of the Harvard law school and has had a training that should well fit him for eventually taking a leading place in the territorial bar.

Answer to F. D.—You did not look in an English dictionary. The forms "mortgagor" and "mortgageor" are American. The only form used in England is "mortgager."

There is no reason for the termination 'or' in this case as there is in "lessor," to avoid clashing with the comparative "lesser."

On going to press we learn the sudden death of Mr. Fortunat Letourneau, M.A., of Manitoba University through St. Boniface College. He lately left St. Boniface Hospital, thinking himself much better; but the lung disease he suffered from was incurable and ended sooner than was expected, at St. Eustache, his home. An extended notice will appear next week.—R. I. P.

Mr. J. M. Niven, who some three months ago suddenly disappeared from Winnipeg after Fathers O'Dwyer and Drummond had exposed his controversial methods, now reappears as J. Mackie Niven, author of "Total Abstinence and the Bible," a pamphlet published by the "Advance," of Arnaud, Man. If the arguments of his pamphlet are no better than those of his Winnipeg sermon and letter, total abstinence will not find much comfort in the Bible.

This is one of the few countries in which rural collections produce more than was expected. Last Sunday the Very Rev. J. A. Dugas, administrator of the diocese, blessed a bell at St. George, near Fort Alexander. There are only 17 Catholic families there and yet the collection amounted to \$88.40. On the same day Dr. Sparling, principal of Wesley College, visited three Methodist missions in the interest of his college. In one the resident minister said the people ought to be able to give \$90. Dr. Sparling smilingly suggested a round hundred. The collection produced \$158. This shows both the prosperity of the farmers and their interest in church and educational work.

Representatives of both political parties intending to make use of the gathering at St. George last Sunday for their own purposes, took a steamer from Selkirk last Saturday, with the captain's assurance that they would reach their destination early the next morning. But fog interfered; they arrived late in the afternoon when all was over; no chance for political soft soap; general laugh at their discomfort.

Rev. J. Dugas, S.J., rector of St. Boniface College, sang a Requiem Mass on Friday morning, Sept. 16, at 8 o'clock in the college chapel, with all the students present, for the repose of the soul of Madame de Mangleere.

A mile north of the now famous town of Esopus, in New York state, the home of the Democratic candidate for President, the Redemptionists have broken ground for their new theological seminary.

Clerical News.

Rev. Father Dandurand, O. M. I., completed his sixty-third year of priesthood on Monday, the 12th inst., having been ordained Sept. 12, 1841. He is still not only hale and hearty, but ever bright and cheerful, taking a lively interest in all current events.

Rev. Father Guillet, O. M. I., rector of St. Jean Baptiste Church, Duluth, and formerly rector of St. Mary's, Winnipeg, arrived here at the end of last week and preached at High Mass to his former parishioners last Sunday. He humorously described Duluth as 15 miles long, three yards wide and one mile high. He has completed a fine new residence for the clergy of his church, and lately the corner stone was laid of his new church, situate in the western part of Duluth on

level ground. This fine new edifice in pressed brick will have a school in the basement. The parishioners will no longer have to climb 125 steps as they do now to get to the old church. The new church will be completed before the New Year. Father Guillet's many friends here are delighted to see him looking so well.

Rev. Father Guilloux, O. M. I., arrived from Brittany last Saturday and left on Monday for Bishop Pascal's diocese.

Rev. Father Alfred Mayer, Superior of the Benedictines in the Saskatchewan district, was a guest of Father Sauve's last Sunday and preached during High Mass in the Immaculate Conception Church, returning to Rosthern the next day.

Rev. Father Plante, S.J., left on Wednesday for Green Bay, Wis., where he will preach a retreat and a triduum in the large establishment of the Sisters of Mercy (Misericorde). He will be absent till the beginning of October. Meanwhile Rev. Father Bellemare, S.J., will take his duties as bursar of St. Boniface College.

Rev. J. Dugas, S.J., rector of St. Boniface College, preached on Wednesday in the Grey Nuns' chapel in honor of the Exaltation of the Holy Cross.

The Bishops of Laval and Dijon, now in Rome, have resigned their episcopal sees into the hands of the Holy Father, and their resignation has been accepted. This act on the part of their Lordships Geay and Le Nordez shows that all the clergy of France, even the members who have hitherto been considered as wavering, side with the Pope in the present conflict.

Father Parkinson, S.J., who died recently at Stonyhurst College, was a convert to the faith and at one time the Protestant "Vicar of Wakefield." After he joined the Society of Jesus, he was for several years pastor of St. Aloysius Church, Oxford, close to the university of which he was a graduate. He was also for many years a valued contributor to "The Month."

Rev. Charles Oppenheim, who has just been appointed pastor of St. Joseph's Church, Terre Haute, Ind., is a convert from the Jewish faith, and was formerly a reporter on an Albany newspaper.

There is a somewhat unlikely rumor that a new diocese will be carved out of northwest Wisconsin, with Superior as the episcopal see.

Rev. Father Latulipe, of Pembroke, preached an impressive sermon on devotion to the Blessed Virgin in the cathedral of St. Boniface last Sunday.

On Wednesday morning the feast of the Exaltation of the Holy Cross was celebrated with especial solemnity in the chapel of the Grey Nun mother house at St. Boniface. Rev. Father Dandurand, O. M. I., the oldest priest in Canada and the United States, sang this, his first High Mass in the 64th year of his priesthood, with all the vigor and melody of youth; Rev. Father Hogue served as deacon, and Rev. Joseph Prud'homme as subdeacon. Rev. J. Dugas, S.J., preached from Gal. 6, 14: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I to the world." Were present in the church: the Very Rev. Administrator Dugas, V.G., Rev. Father Messier and Rev. Dr. Beliveau. Many of the pious laity were also present with the Grey Nuns in the double nave of the chapel.