

THE NEW ARCHBISHOP OF WESTMINSTER.

The appointment of Right Rev. Francis Bourne, Bishop of Southwark, to fill the vacant See of Westminster, England, was not altogether unexpected. For the last two years public opinion had steadily pointed to him as likely some day to fill the position made illustrious by the lives and labors of three great cardinals. The youngest member of the English hierarchy, he has been a bishop for several years, and though only 42 years of age, Bishop Bourne brings to Westminster the reputation of a great administrator. The circumstances of his early life, which caused him to spend a considerable time in France, and his subsequent training in Paris and Louvain, while they left him intimately familiar with the conditions of ecclesiastical life in France and Belgium, also served to make the French language almost as familiar to him as his own. But perhaps it is to his descent from a line of successful Civil Servants that we must look for the secret of that habit of work and concentration of effort which have been among the distinguished notes of his career. One who knows him well writes: "He is one of the quietest as well as one of the most rapid workers I have ever seen. He is never hurried and therefore never late." He realizes the advantages of a sufficient staff, and when he delegates work to another, both trusts and supports him.

Bishop Bourne was born at Clapham on March 23, 1861. He is thus 42 years of age and the youngest member of the episcopate of the Catholic Church in England. His father, Henry Bourne, was a convert to the Catholic faith, and was at the time of his death in 1870, principal clerk in the Receiver-General's branch in the Post Office. Protracted and unremitting work in connection with the purchase of the telegraph system by the government, was the direct cause of his premature death at the age of 44. The bishop's grandfather had been similarly occupied in the civil service, and was in succession President of Inland Mails and Controller of the Circulation Department, having been previously employed in 1844 and 1849 respectively, in the negotiation of postal conventions with the Egyptian government and that of the United States.

The bishop's mother, Ellen Byrne, an Irish lady, was the second daughter of John Byrne, merchant of Dublin. Losing both parents at an early age, she was educated in France and resided there for many years before her marriage and again after her husband's early death, which left her in very straitened circumstances. It was entirely owing to her courage and self-sacrifice that the education of her two sons, the elder of whom died when he was only 17, was not allowed to suffer in any way by the loss of their father. She died in 1900 at the age of 78, having had the consolation of seeing her surviving son raised to the episcopate.

Bishop Bourne was placed at St. Cuthbert's college, Ushaw, in 1869, to begin his education, and remained there till 1875, when, owing to his elder brother's death from consumption, and his own delicate health, it was thought prudent to move him to the south of England. After five years at St. Edmund's College, Old Hall, under the presidency of the late Bishop Patterson, during which period he determined to enter the ecclesiastical state, he spent one year at St. Thomas' seminary, Hammersmith. Thence he passed to the Seminary of St. Sulpice Paris, where on May 19, 1883, he received the diaconate from Archbishop, now Cardinal Richard. Having terminated the ordinary theological course, he next, at the desire of Bishop Collin, went in October, 1883, to the Catholic University of Louvain for a special course of ecclesiastical history and sacred scripture. The bishop, having need of him in his diocese, recalled him to England in the following summer, and conferred the priesthood upon him on June 11, 1884.

The next five years were spent as assistant priest at Blackheath, Mortlake and West Grinstead. In July, 1889, the late Bishop Butt entrusted him with the foundation of an ecclesiastical seminary for the education of the clergy of the Diocese of Southwark. Of this in-

stitution he retained the rectorship until the beginning of 1898, uniting for several years with his other duties the professorship of moral theology and holy scripture. In 1895 he accompanied Bishop Butt to Rome, when he was named domestic prelate to the Holy Father, and in the following year he was appointed Bishop of Epiphania and Coadjutor, with the right of succession to the See of Southwark, of which he actually became bishop in April, 1897, on the resignation through failing health of Bishop Butt. In the following September he took a prominent part in the celebration of the centenary of the coming of St. Augustine, and later accompanied Cardinal Vaughan to Arles for the centenary of the consecration of the same saint. In 1899 he represented the English bishops at Avum, where he preached on St. Gregory the Great, and blessed and unveiled the statue of St. Gregory, which had been presented to Cardinal Perraud by Cardinal Vaughan, in recognition of the former's visit to England in 1897. During Cardinal Vaughan's protracted ill health, the bishop was frequently called upon to help or replace him in connection with questions arising out of the recent Education Act. In the early part of the present year he passed four months in Rome, and finally brought about a satisfactory solution of serious difficulties which had arisen with regard to Catholic army chaplains.—Exchange.

CATHOLIC SCHOOL QUESTION AGAIN.

The Irish Roman Catholic school delegates to the Government from Manitoba are fighting alone for their constitutional rights without the assistance of their French Canadian colleagues. Archbishop Langevin is about the only French Canadian from Quebec of any importance who now openly refuses to accept the situation.

The chief grief of the Roman Catholics who memorialized the government against existing conditions is the obligation to build schools at their own expense without help from the public school fund. The provincial authorities of Manitoba compel the Roman Catholics in common with the Protestants, to contribute towards the public schools. If the Roman Catholics refuse to allow their children to go into the public schools and insist on having separate schools of their own they are at liberty to do so, but must find the money themselves.

One of the delegates who came here on the recent deputation said that under this ruling he was obliged, in addition to paying the regular public school assessment, to contribute \$15 a month towards the erection and maintenance of the separate Roman Catholic school in the parish in which he lived.

Sir Wilfrid Laurier declines to allow the Federal government to be drawn into a renewed Manitoba school conflict, and insists on the memorialists looking to the provincial government for redress. He declares the issue, so far as the Dominion is concerned, is dead, and he will do nothing to revive it, but throws the responsibility on the Conservative party, who are running public affairs in the province. The Manitoba school question wrecked the Conservative government of the time at Ottawa, and Sir Wilfrid has no intention of taking risks he is not obliged to in so ticklish a fight.—Pittsburgh Observer.

AN ECCLESIASTICAL SENSATION.

Great is the sensation which has been created not only in Ireland, but likewise throughout the united kingdom, by the action of King Edward, when at Dublin the other day, in granting precedence to the Roman Catholic Archbishop of Dublin, Dr. Walsh, over the Protestant Archbishop of Armagh, who is the Anglican primate of Ireland, at the levee held at Dublin castle. In fact, Archbishop Walsh was accorded the "pas" immediately after the white-haired lord high chancellor of Ireland, before any of the other great dignitaries and notables present at this ceremony.

In paying this compliment to Archbishop Walsh, King Edward took the ground that whereas Dr.

Alexander has only been Anglican Archbishop of Armagh and Protestant primate of Ireland since 1896, Dr. Walsh has been Archbishop of Dublin for close upon twenty years.

It was the first time that a Roman Catholic Archbishop of Dublin, or, for the matter of that, a Roman Catholic dignitary of any kind or description, had ever crossed the threshold of Dublin castle, where for so many years "popery" ranked as a treason to the crown. Indeed to this day Roman Catholics are barred by statute from filling the office of one of the lord justices who are intrusted with the powers of the viceroy whenever the latter has occasion to leave the island.

Of course the ultra Protestant element of King Edward's subjects in England are loud in their denunciation of this concession on the part of the sovereign to the Church of Rome. But it meets with the approval of all broad-minded people, who argue, with right, that inasmuch as there is no longer any state church in Ireland, the Anglican church of the Emerald Isle, having been disestablished more than thirty years ago by Mr. Gladstone, and since more than three-quarters of the population of Ireland are Roman Catholics, it was only just that the monarch should give preference to Dr. Walsh as an Archbishop of considerably older standing than the Protestant Archbishop of Armagh.—Michigan Catholic.

WINS PEDRO PRIZE.

A most enjoyable progressive pedro party was given Friday evening, Sept. 25, by the Children of Mary, of the Immaculate Conception parish, in honor of the Rev. Father Cherrier. The reverend Father was accompanied by his guest, the Rev. Father Sauve. The pretty academy was brilliantly lighted and prettily decorated for the occasion. After the Rev. Father Cherrier had addressed the members and thanked them for their generous hospitality, about forty-five sat down and the play commenced, resulting in the Rev. Father Cherrier being the successful contestant for the first prize, which was a beautiful travelling case, with covering of Russian leather, and Miss Katie Bertrand Whymys taking the second prize, a bevel plated mirror. The booby prize was won by Miss Agnes Connell. After the close of the game the party assembled in the music-room, where some excellent music was rendered, after which refreshments were served and brought to a close one of the most enjoyable evenings the young ladies of the parish have ever had, and goes to show the high esteem in which Rev. Father Cherrier is held by the members of his congregation.—Free Press.

THE MOST NORTHERLY CATHOLIC CHURCH IN THE UNITED STATES.

One of the Jesuit Fathers of St. Boniface Colleges kindly allows us to copy the following passages of a letter he received on the 29th of September from Father Devine, who went to Nome, Alaska, a little more than a year ago. The letter was written on August 19 from Council City, and thus took 41 days to reach its destination.

"Time is passing slowly enough up in this ill-favored country, and lie among the miners is not just as interesting as it might be. However, there are some noble fellows among them; very often the least promising looking individual turns out to be the finest.

"A good deal of activity is showing itself now in this part of Alaska. The river beds and hill sides are being dredged and hydraulicked for gold. Large companies are taking hold of the work and are washing out the metal as fast as they can. The season is so short—only four months to work in; the other eight are spent in enforced idleness by miners who decide not to go 'outside.' These people merely work from hand to mouth; they spend during the winter season what they earn in summer, that is, if the gambling dives have not circumvented them.

"Last winter was the longest and dreariest I ever went through. But I have my own cabin this year, which will improve matters considerably.

"I am at this moment completing a respectable log church in Council, one hundred miles inland from Nome. This structure will have the distinction of being the most northerly Catholic church in the United States. Council is almost on the point of intersection of latitude 65 degrees and longitude 164 degrees W. I had to haul the logs from the woods with eighteen dogs last winter.

"A letter from Nome yesterday announced that Father Lalortune had arrived there and that Father Jette had passed through on the way to the 'outside.'"

THE APOSTOLIC DELEGATE IN WINNIPEG.

Last Tuesday afternoon from the open door of his store on Main street Mr. T. D. Deegan noticed two Catholic priests in silk hats and clerical coats walking southward. With his usual urbanity the ex-President of the Catholic Club approached them and was astonished to recognize in one of them no less exalted a personage than His Excellency Mgr. Sbarretti, the Delegate Apostolic to Canada, and in the other his secretary, Rev. Father Stickney. They explained that, being on their way to Victoria, B.C., and having a couple of hours to spare before their train continued its westward journey, they were walking about for exercise and to see the city. Mr. Deegan immediately invited his distinguished friends to a drive, took them up to the club rooms, and telephoned to Mr. F. W. Russell, President of the club and to a livery stable. Mr. Russell, hardly believing his ears, promptly responded and soon His Excellency, Father Stickney and our two Ottawa delegates were driving through the residential and business districts.

As Mgr. Sbarretti had no time to make any calls, the party viewed the outside of St. Mary's, the Immaculate Conception and the Holy Ghost churches. His Excellency was delighted with the appearance of Winnipeg, especially with the boulevard streets and the great business blocks, which surpassed what he had expected to find here. He left for the west at 6 o'clock and will return on an official visit early in October, when he will spend a few days here.

THE PAPACY JUSTIFIED.

At all events the hopefulness and wisdom of the writer's concluding words should commend them to all wise and thinking men: "Of the growth of such tolerance and sympathy we see everywhere impressive evidences. They are as visible in England, and even in Scotland, as they are in Prussia, Denmark and Holland, and they are nowhere more conspicuous than they are in the United States. As we have formerly pointed out, an attempt at this time to raise the 'No Popery' cry in England would simply provoke derision, and only a lunatic would try to revive to-day the anti-Catholic 'Know-Nothing' party that was for an hour so powerful half a century ago. The Catholic Church is now regarded by statesmen and political economists in Protestant countries as a useful, if not indispensable coadjutor in the work of upholding the existing order. The inevitableness of such an alliance was so clearly recognized by Karl Marx that he made the repudiation of Catholicism a cardinal tenet of the Socialist creed. His injunction has been heeded in both Germany and France; and, by a natural counter-movement, all the conservative forces of society are beginning to occupy a friendly position toward the Catholic Church. In view of this new alignment of forces, the Papacy is justified in looking forward with equanimity, if not with confidence, to the possible vicissitudes of the twentieth century."—Boston Review.

WE END WHERE WE BEGIN.

Every farmer boy wants to be a school-teacher, every school-teacher hopes to be an editor, every editor would like to be a banker, every banker would like to be a trust magnate, and every trust magnate hopes some day to own a farm and have chickens and cows and pigs and horses to look after. We end where we begin.—Exchange.

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N.B.—Sermon in French on "1st Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.
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C. M. B. A.
Grand Deputy for Manitoba.
Rev. A. A. Cherrier, Winnipeg, Man.
Agent of the C.M.B.A.
for the Province of Manitoba with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.
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