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Review.

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CURRENT COMMENT

The much cut up human appendix is at length vindicated.

Sir William McEwen, the eminent English surgeon, has announced his conclusion that the vermiform appendix has a very important function in assisting digestion. He thinks, too, that it is the chief habitat of a certain micro-organism which is industriously effective in attacking imperfectly assimilated nourishment.

This discovery of Sir William McEwen's also helps to explain why persons who have had their appendix removed suffer so often from poorness of blood, the result of imperfectly assimilated food. Should this discovery be confirmed by other eminent physicians, we shall probably hear less of the vermiform appendix as a rudimentary organ, useless now, and merely a relic of some of our supposed brute ancestors. Evolutionists are too prone to jump at conclusions favorable to their theory as soon as they meet with anything difficult to explain otherwise. A little patience would be more scientific and philosophical. Not to pretend to know it all, but to admit that we are often groping after truth, is the part of wisdom.

A recent bulletin issued by the government health department directs attention to the lack of moisture in our overheated houses. We venture to say that few of our readers have any adequate idea of the abnormal dryness of the air in most of our offices and living rooms. A hygrometer of the latest make—"made in Germany"—tells us that we are writing in an atmosphere which contains only 15 per cent of humidity, while the thermometer marks 68. This extreme dryness is not unusual; we know of many much drier rooms, where you cannot touch any metal without receiving an electric shock, where you can light the gas with your finger by simply rubbing your feet on the floor to charge yourself like a Leyden jar. Now this same hygrometer indicates "indoor fluctuations" as ranging between 50 and 80 per cent, of moisture, and "outdoor fluctuations" between 40 and 90 per cent., the normal for both being 65 per cent. Thus the air we are breathing is 50 per cent. below normal in moisture. If we open the window, as soon as we hold the hygrometer in the open air with the mercury 20 below zero, the sensitive needle backs to 0, i. e. "absolutely dry". But one can stand this absolute dryness very well with great cold; in fact the drier the cold, the less it is felt. On the contrary the higher the temperature, the more moisture we need within the limits indicated above. A low humidity such as prevails in most of our residences and public buildings, produces discomfort, headache, irritation of the throat and bronchial tubes. Our effort, should, therefore, be to bridge the gap between the temperature and the humidity, in other words, to introduce more moisture and less artificial heat. A room in which the temperature is 65 and the humidity 50 per cent., is much healthier and more comfortable than a room at 75 with 20 or 30 per cent. of moisture. This result can be partially realized, in houses where stoves are used, by keeping a vessel, as large and as shallow as possible, filled with water, on top of the stove, so as to have a continual diffusion of watery vapor through the room. With radiators the diffusion of moisture is not so satisfactory. One would have to keep constantly renewing wet cloths on the heated iron. We have found by actual experiment that this simple expedient raises the percentage of humidity twelve degrees in as many minutes. A vessel of water resting on the radiator is less effective, though better than nothing. In fact, so long as we have not, as the new St. Boniface Hospital wing is to have, a regular system of heated air artificially charged with moisture, the best place in the house to live in is the kitchen just before meals, when

steam is issuing from kettles, cauldrons and ovens. One of the reasons why our Chinese fellow citizens escape most of the diseases now rampant is the fact that they live in the humid atmosphere of laundries.

Mr. Anthony M. Keiley, who was run over the other day and killed in the Place de la Concorde, Paris, was a famous Virginian who suffered for the manliness with which he stood up for his Catholic faith. A Southerner of Irish extraction, he entered the Confederate army on April 19th 1861, and was the only member of his regiment, the Twelfth Virginia, who voted against secession; but in obedience to State Right principles he volunteered in defence of his state the day after casting his vote against its withdrawal from the Union.

Gen. Butler took him prisoner in 1864, and Mr. Keiley has written a book, "In Vinculis," describing his experience in a Federal prison.

During the 70's and up to 1885 A. M. Keiley was president of the organization known as the "Irish Catholic Benevolent Union," which had a membership varying from 10,000 to 30,000 in the Atlantic states. With Martin I. J. Griffin, the efficient and outspoken secretary of the I. C. B. U., he gave the organization its strength and footing. The citizens of Richmond, Va., elected him their mayor for several terms, and his administration was always efficient. Mr. Keiley founded and for a time edited the Norfolk "Virginian" and "The Index" and "News" of Petersburg. He first came into national prominence through his nomination by President Cleveland in 1883, as minister to Italy. Mr. Keiley was backed by the endorsement of the leading Democrats of Virginia, and was also said to have the recommendation of Cardinal Gibbons. In some way the radical politicians of Italy were informed who Mr. Keiley was, and the result was that they intimated that a man who had presided at a public meeting in Richmond called to protest against the destruction of the Pope's temporal power would not be 'persona grata' to them.

This objection to Mr. Keiley came about through the following circumstance: It seems that in 1871, when Victor Emmanuel I. occupied Rome, Mr. Keiley was prominent at a meeting of Catholics held at Richmond to protest against the action of the new King of Italy. Resolutions were adopted at the meeting, declaring that

"The Catholics of the diocese have witnessed with profoundest concern the cruel and causeless invasion of the papal states by a neighboring sovereign, and the sacrilegious violence with which the Holy Father was driven from his home and bereft of his lawful authority."

Mr. Keiley was chairman of the committee which formulated these resolutions, and is said to have been their author. In supporting them Mr. Keiley made a strong speech in which he denounced Victor Emmanuel, and said that "the cause that triumphed when King Victor crossed the Rome frontier was the cause of the Socialists and infidels of Geneva—no more or less." The local papers at that time reported these resolutions and Mr. Keiley's speech very fully. It is said that copies of these papers were sent to Rome and thus brought the attention of the Italian government to the matter.

At first Mr. Keiley announced that he would insist on going to Rome, but later withdrew his name to relieve the Cleveland administration from an embarrassing position. Next Mr. Keiley was appointed minister to Austria, but Catholic Austria also would not take a man whom Italy had rejected for his friendship towards the Pope's temporal power. It is true that Francis Joseph did not place his objection on that ground. He had some little favors to ask of the Pope; so his objection to Keiley was alleged to be that Keiley's wife was born a Jewess! Court etiquette in Vienna could not stand that.

Secretary Bayard addressed a note to the Austrian government in which

he commented on the unreasonableness of race and religious distinctions, and said: "The Republic not only does not recognize, but regards with contempt, race or religious distinctions." The secretary even went so far as to say that the appointment would be allowed to stand, even if it resulted in a cessation of diplomatic relations between the United States and Austria. To relieve the administration of President Cleveland of further embarrassment Mr. Keiley resigned and later was appointed Chief Justice of the International Court of Appeals in Cairo, Egypt. This high post, so fitting a reward for a man of his ability and courage, he resigned in 1902, owing, it was understood to the death of his wife, and he was residing in London when his last trip to Paris ended so tragically in his seventieth year. Chief Justice Keiley's brother, the Bishop of Savannah, is famed for that same outspoken fearlessness which Catholics all over the world will admire in the late illustrious soldier, editor, mayor and judge.

One danger that besets young men and women who frequent non-Catholic high schools and universities is the laxity which tolerates occasional immoral passages in prescribed textbooks. In a Catholic institution expurgated editions would be provided, or, if that could not be done, other faultless text-books would be selected. Nothing that is immoral can be good literature. Unfortunately, outside the Church, where there is no fixed standard of morality, where the practice of other great universities overrides every scruple, this great principle—that the best literature is always pure—is not recognized, or, if it is acknowledged in theory, as it must be by every sane mind, it is cowardly forsaken in practice. Framers of college courses are afraid to appear prudish. Some of them, however, are honest enough to admit their mistake after a bitter experience. When Anthon, that dear old friend of lazy students who revel in his copious notes, first began his classical series, he printed the most objectionable Latin passages, merely omitting all notes thereto. But after a few years' experience of the harm thus done to young students, he admitted to a Catholic teacher that he had been in the wrong, and ever afterwards cut out from his sub-note so thorough as a Catholic would of those dangerous and unliturgical passages, although his expurgation was not so thorough as a Catholic would desire.

The attention of the public, who may be reading Dr. Bryce's weekly instalments of Winnipeg's early history, having been directed to one of his unacknowledged sources of information, Mr. J. J. Hargrave's "Red River", published in 1871, and now not only out of print but very rare, we were privileged to see a copy of this most valuable work, and are pleased to find in it a striking confirmation of the stand taken by our correspondent, "Catholic Parent", whose letter appears in our editorial page. Mr. Hargrave is a very different stamp of man from either Dr. Bryce or R. M. Ballantyne. He has neither the showy inaccuracy and blind partisanship of the former nor the studied fanaticism of the latter. He is an honest historian, striving to be impartial. So, instead of deliberately suppressing the truth, as Ballantyne does, he devotes one whole chapter to the history of Catholic missions in the Canadian Northwest. No doubt his preceding chapter on the "History of the Protestant Church in the Red River Settlement" is almost twice as long; but this is only natural in a Protestant, whom his own people supplied with more details, and, moreover, his Catholic chapter based chiefly on Mgr. Tache's "Twenty Years of Missions in the Northwest," is thoroughly sympathetic, and contains words of sincere praise and glimpses of heroic virtue which are conspicuously absent from the Protestant chapter. For instance, after naming Fathers Pro-

vencher, Dumoulin, Belcourt, Thibault, Lafleche, Tache and several other celebrated Catholic missionaries, Joseph James Hargrave, F. R. G. S., writes: "To obtain anything like a correct view of the extent of the field of labor occupied in Rupert's Land by the Catholic priesthood, Red River settlement must sink far into the background, and the attention be turned towards the vast uninhabited wastes of the interior, where the savages, whose only homes are in their tents, lead a migratory life, wandering in search of wild animals. To the object of gaining a hearing from these people have the exertions of the members of the Society of Mary" (a slight inaccuracy; elsewhere he calls them the order of "Oblats") "been turned undeviatingly since the arrival, in 1845, of the two pioneers of what has since become a well organized corps. In various parts of the territory have comfortable mission stations been erected after the expenditure of much trouble and hard labor; but the enthusiastic builders of these houses are ever on the move, and must be described as belonging to a class of men who at the first intimation of expediency in prosecution of their designs, are quite as willing to take up their abode for a longer or shorter time in the vermin-haunted wigwam, as in the comfortable residences their persevering exertions have raised for them."

Mr. Hargrave next describes in detail the life of these truly apostolic missionaries. "Their success in gaining the Indian ear has so far apparently been very considerable. The standard of knowledge requisite in a savage candidate for baptism, except in the cases of dying people and infants, includes an acquaintance with the decalogue, the Lord's Prayer and the Apostles' Creed, along with the Ave Maria and other prayers more commonly used in the church. The attainment of a satisfactory perception of the meaning of these forms usually requires a space of two years in the case of roving Indians. When the candidate is in constant communication with a priest, however, the necessary knowledge can of course be obtained in a much shorter time. The missionaries, scattered up and down the country, from year to year appoint places of rendez-vous with their proselytes, who seem punctually to attend as agreed on, and receive renewed instruction with docility. When occasion calls for such a step, the priest also travels with his flock and mixes with them in their unsettled mode of life. The sacerdotal influence is exercised only in a secondary manner in trying to persuade the Indian to relinquish his roving life and settle down to agricultural pursuits, and the migratory life is largely accepted as the one best suited to the genius of the race, and yet not inconsistent with the practice of the Christian virtues. The existing state of matters gives the pastor more trouble, and loads him with more serious inconveniences than might fall to his lot under another regime; but privations are very immaterial in the eyes of the men whose efforts I am endeavoring to trace."

Although Mr. Hargrave is too polite to his Protestant brethren to point the contrast explicitly, there is, in the words last quoted, an implicit reproach to the Protestant missionaries, for whom in his preceding chapter he has no such words of praise. Nowhere does he speak of them as going to any great inconvenience for the care of souls, nor as making themselves all things to all men to win them to Christ, as he distinctly says the Catholic missionaries do. On reading his account of the Protestant missions in this country one gets a general impression of considerable activity in building churches and comfortable homes for the missionaries; one reads of thirteen missions maintained at an annual cost, to the Church Missionary Society in England, of \$30,000 a year, besides a gross sum of \$250,000 expended on the Society's operations in Rupert's Land between the years 1822 and 1857; one marvels at the

ease with which (according to Mr. Hargrave) the successive Anglican clergymen who ministered to Scottish settlers, most of whom abhorred the Church of England, "made such concessions to what they saw to be the conscientious prejudices of the Presbyterian members of their flock, as might perhaps have drawn on them the censure of 'Churchmen' strictly so called"; one marvels still more at the religious apathy of the Presbyterian body in Scotland which turned a deaf ear to the piteous calls of their Red River brethren during almost forty years, from 1812 to 1851, and could find no missionary who, as Hargrave slyly quotes from Dr. Bonar, convener of the General Assembly's Colonial Committee, "had seen it his duty to gocept"; but nowhere do we catch a glimpse of the real missionary spirit. Indeed, the sentence with which Mr. Hargrave concludes his chapter on the work of the Protestant church closes with a broad and plain hint at the unspiritual nature of the entire work. "On the whole", he writes, "within the bounds of the colony, and in many places beyond them, the labors of a material character which have been undertaken by the first missionaries, will form a groundwork for their successors, who may naturally expect, in benefitting by establishments built for them by the former, to have greater leisure to attend to the more purely spiritual part of their duty than their predecessors possibly could have." Which, in the mouth of a Protestant, writing for Protestants, clearly implies that "their predecessors" did not attend "to the more purely spiritual part of their duty."

The contrast between these two kinds of missionaries as deduced from Mr. Hargrave's book is remarkable. An understanding had been arrived at between Lord Selkirk and the original Scotch settlers that a Presbyterian minister, speaking the Gaelic language, should be sent out to the settlement for their benefit. The Ave.

have seen no \$1 00
came for 39 years 2 00
years to get a Protestant 1 50
any kind, and the first who 2 00
came as chaplain to the Hudson's Bay Company, a very comfortable berth indeed, as all who have ever lived with the well fed and well housed officers of that company know. All these officers belonged, in a sort of way, to his flock, as did also many of the already well-to-do settlers; so that his position was, from a financial point of view, an enviable one. From 1820 to 1849 a comparatively large number of Anglican clergymen ministered to the Protestants of the Settlement, and yet, during all those years not one was found worthy of the mitre, although the need of episcopal visitation was so keen that the Right Rev. Dr. Mountain, Anglican Bishop of Montreal made a voyage to the Red River in 1844. In fact, no bishop could be found till, thanks to a legacy of £12,000 from James Leith, a chief factor in the service of the Hudson's Bay Company, and to an annual grant from the company of three hundred pounds sterling, an income of £700 per annum was assured to the first Bishop of Rupert's Land. On the other hand, as soon as Lord Selkirk asked the Catholic Bishop of Quebec for a Catholic missionary, the zealous prelate had no difficulty in finding a man of great mental and physical gifts and of extraordinary virtue, Father Provencher, who, giving up a rich parish in an old-established district of Quebec, came immediately, in 1818, to the poor Catholic settlement of St. Boniface, where not only he had no assured income of any kind, but where he often depended, for the necessities of life, on the charity of his flock, composed as it was chiefly of servants in the Hudson's Bay Company's employ. So fruitful were his labors, so commanding his influence throughout the whole colony that when, after four year's experience of the Northwest, he wrote to headquarters urging the appointment of a bishop for the Red River, he himself was immediately chosen, much against