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SATURDAY, JUNE 24, 1905.

Calendar for Next Week.

- 2—Third Sunday after Pentecost. The Visitation of Our Blessed Lady. Solemnity of the Nativity of St. John the Baptist.
- 3—Monday—The Feast of the Most Precious Blood (transferred from yesterday).
- 4—Tuesday—Commemoration of St. Paul the Apostle (transferred from June 30).
- 5—Wednesday—St. Antony M. Zaccaria, Confessor.
- 6—Thursday—Octave of the Apostles Peter and Paul.
- 7—Friday—Saints Cyril and Methodius, Bishops.
- 8—Saturday—St. Elizabeth, Queen of Portugal, Widow. Fast Day, eve of the solemnity of Sts. Peter and Paul.

THE TRIBUNE'S GROUNDESS FEARS

Last Saturday the Winnipeg Tribune's first editorial was this.

IS THE STATE TO AID THIS ANTI-NATIONAL TEACHING?

At the close of the mass the St. Jean Baptiste society presented homages to Mgr. Langevin in a lengthy address. Love of country it said, was a sentiment deeply rooted in the hearts of every well bred people, to whom it inspired lofty ideals. . . . More than any other people the French Canadians must feel deep emotions in looking back to the cradle of their nationality.

They wished to preserve union with their clergy, without whom their nationality would be endangered.

In reply Mgr. Langevin said he appreciated the sentiments contained in the address because they breathed the spirit of pride, of Christian pride.

It was indeed true that the Church had been at the birth of the French Canadian race and had nourished it in trying circumstances.

They had reason to be proud of their past, and the Church approved of patriotism. . . . Patriotism, however, did not consist merely of a display of flags and oratory; they must defend the institutions which were the essence of their nation.

Warming up to his subject His Grace said: "Why should we not take a solemn resolution on this day, not in connection with the use of French as our official language, but for its use in the every detail of life? Why should we, right here in St. Boniface, have signs and other advertisements that are not French? Why should we continue to patronize those who get our money when they refuse to advertise in French?"

We are invaded by immigration from all parts, but we are the only people who have special rights. We need not fear expressing that."

A sound political life and enlightened public spirited government are possible in a country with free institutions only in so far as the electors cast their votes with a view to the welfare of their country.

If the elector does not respond to appeals to his regard for the general good; if he responds only to what appeals to his individual pocket or to sectional interests and sentiments, then he is a public danger.

Here we have the chief of a great religious body, propagating sectionalism and perverting the associations and sentiments connected with nationality, country and patriotism. The very words are used with strangely distorted meaning.

We have other societies inspired by historical and ancestral sentiment—St. Andrew's, St. George's, St. David's, St. Patrick's. But on their anniversaries they sound the note of good citizenship, of loyalty to Canada, of patriotic regard for the common good of the Canadian nation.

Not so the speeches from which we have quoted. They instil regard not

for the interests of Canada or of the Canadian people, but of a particular racial element. They preach not broad patriotism but narrow sectionalism. Indeed, they proceed to confuse and destroy the very idea or conception of nationality or patriotism by perverting the terms in which those conceptions are expressed; and to throw a gloss over disloyalty by applying to it the language of loyalty.

When they say "nation" they mean not the Canadian nation, but a racial section; when they say "our country" they mean not Canada but the French part of Canada. Thus when they mean sectionalism, they say patriotism.

The remarkable climax is that they ask the state to create and aid a system of schools for the purpose of instilling into children sentiments and conceptions averse to the welfare of the state. And those who object to that are termed fanatics and are supposed to be inspired by hostility to a particular form of religious belief, or to citizens of a particular racial origin!

To the above editorial Dr. J. K. Barret sent the following reply which appeared in the Tribune of Monday last.

Archbishop Langevin's Remarks

To the Editor of the Tribune.
Sir—In your editorial criticism of Mgr. Langevin's reply to an address presented to him by the St. Jean Baptiste society you closed with the following paragraph:

"The remarkable climax is that they ask the state to create and aid a system of schools for the purpose of instilling into children sentiments and conceptions averse to the welfare of the state. And those who object to that are termed fanatics and are supposed to be inspired by hostility to a particular form of religious belief, or to citizens of a particular racial origin."

I am not particularly interested in the other portion of your criticism. The French-Canadian needs no apologist for his conduct, either past or present. He was here long before a subject of Great Britain landed on our shores. Since he became subject to British rule his loyalty cannot be questioned. History amply attests this. If Canada is to-day the most important possession of the mother country, is it chiefly due to the unswerving loyalty of French-Canadians, and that, sir, at a time when the loyalty of the English speaking portion of this country was not too enthusiastic. The man or the journal that lightly makes a charge of disloyalty against French Canadians is lamentably ignorant of Canadian History. Had you, therefore confined your remarks only to questioning the loyalty of French Canadians I would not have trespassed on your valuable space. To the intelligent and unbiased reader of The Tribune a refutation of such a charge is unnecessary.

I wish to take particular objection to the paragraph quoted by me from your editorial. When you charge Catholics, whether their origin be French, English, German or otherwise, with "asking the state to create and aid a system of schools for the purpose of instilling into children sentiments and conceptions averse to the welfare of the state," you are making a statement so utterly false and misleading that I cannot let it pass unchallenged. What Catholics are asking the state to create is a system of schools wherein they may educate their children in accordance with their conscientious convictions without having to aid another system of schools of which they do not approve. We are not asking the state as you have done to create and aid a system of schools, which require those who cannot use them to pay for them. We are asking for the privilege of maintaining our own schools, without having to support yours. We would like you to take a leaf out of the toleration book of Quebec. Again, when you charge our schools with "instilling into children sentiments and conceptions averse to the welfare of the state," you are simply bearing false witness against your neighbors. The Catholic Church is not confined to any nation or people. She stands for all that is best in human endeavor. Her mission is to elevate and save men. She is the greatest moral force in the world. "God and country" are writ large upon her banner. These are not sentiments averse to the welfare of the state. States have not always been just, any more than individuals or newspapers. Manitoba Catholics have realized that. Winnipeg Catholics have no doubt of it. For the last fifteen years they have been paying annually from eight to twelve thousand dollars to help to educate their Protestant neighbor's children, and then go down in their pockets for fifteen thousand more dollars to maintain their own schools. Notwithstanding this injustice on the part of the state, the Catholic children educated in these schools, instead of having instilled into them sentiments

and conceptions averse to the welfare of the state, are just as sturdy loyalists and as true citizens of Canada as are the children whom their parents help to educate in the other schools of the city.

J. K. BARRETT.

Winnipeg, June 26, 1905.

To this letter the Tribune added the following

Ed. Note.—Dr. Barrett should read our article again. Nothing was said one way or another as to the loyalty of French Canadians in general, or as to that of the graduates of the separate schools. What we said, what cannot be refuted, and what Dr. Barrett does not apparently, attempt to refute, was in brief: (1) That the language we quoted from the speech of the Archbishop and from the address to him, instilled sentiments inimical to the welfare of the Canadian nation, and sought to substitute sectionalism for loyalty to Canada—(Britain was not mentioned). (2) That those who uttered this pernicious teaching sought state aid for schools in which the non-Catholics from 34,713 to 65,447; but two-thirds of the Catholic increase is due to immigration, which explains their less influential position. Their growth aroused hostility, and sixty years ago a formidable secret society, the Proestant Union, was formed against them. Hence the laws of 1872 and 1873.

The religious were dispersed and their property confiscated, the bishop was exiled, the priests deprived of their means of livelihood, and their churches given over to renegades invited from abroad. The persecution failed; and although the hostile laws remain in many places, and fanaticism is by no means extinct, the Church, as usual, weathered the storm.

BEAUMONT COLLEGE

The following interesting letter is from a gentleman whose eldest son is at the great Catholic college of Beaumont, near Windsor, England.

To the Editor of the Northwest Review.
Sir:

Apropos of the remark in your last issue that Don Jayme, son of Don Carlos, and Margaret of Parma (Angel de La Caridad), was educated at Beaumont I would say that when at the college last fall the Rev. Superior mentioned to me that immediately before his departure for the Russian army in Manchuria Don Jayme called to say farewell to the Fathers. Two of the Orleans Princes were at the time in the school and the Superior arranged that if they and Don Jayme would for the occasion sink dynastic differences and shake hands in his presence they could all dine together in hall. This they did. I imagine the truce was only for the day.
Yours, etc.

W. DE MANBEY.

Boissevain, June 18, 1905.

WE HAVE A SON IN THE PRIESTHOOD

An elderly, well dressed couple rang the bell at 57 South Sixth street, Williamsburg, New York City, yesterday afternoon and asked to see Mrs. Mary Slavin. The young woman who came to the door told them that Mrs. Slavin could not be seen; she had been prosecuted since Friday, when she lost \$8,850 in currency after leaving the Dime Savings Bank at Broadway and Wythe avenue.

"That is what we have come about," said the man. "We have important news for her."

The couple looked like anything but cranks or curiosity seekers, so in a minute they were admitted to the room where Mrs. Slavin lay ill.

"I think we have your lost money," said the man.

If Mrs. Slavin's physician had been on hand he probably wouldn't have allowed such news to be broken so suddenly. Mrs. Slavin gasped and almost fainted, for the lost money was all she had in the world. She could not speak.

"Will you please describe the money?" said the woman visitor.

Mrs. Slavin told them as soon as she could pull herself together, that there were eight \$1,000 bills one \$500 bill, three \$100 bills and one \$50 bill. Of this she had taken \$8,750 from the Nassau Trust Company's branch at 136 Broadway, Williamsburg. It was the proceeds of the sale of some property she recently inherited, and she was withdrawing it in order to place it in banks paying a higher rate of interest.

She put the bills in the bosom of her dress and walked to the Dime Savings Bank at Broadway and Wythe avenue, where she withdrew her savings of \$100 and put it with the larger amount. She then went home intending to deposit the money in other banks the next day,

but on reaching the house found that her fortune was gone.

The description of the money and the route she took satisfied her visitors. The man drew an envelope from his pocket and handed it to the sick widow. There was the \$8,850.

"My wife found the money," said he. She will tell you about it.

"I was waiting for a car in front of the Dime Savings Bank," said the wife, "and while walking up and down my foot struck the envelope. I picked it up and saw that it contained money. Just then my car came along, and as I did not know what else to do I went home. I supposed that some business man had lost the money and we looked in the lost advertisements, but found no call for the money.

"This morning I saw in the news columns of one of the papers the story of your misfortune, and we have come as quickly as we could from our home in Madison Avenue, Brooklyn, to see whether it was your property."

Mrs. Slavin began to thank the couple.

"I'm only glad that we got here in time," the woman broke in. "I should have felt like a murderer if you had died from the shock.

"I want to give you \$200," said Mrs. Slavin, "although that doesn't come near expressing how grateful I am to you."

"We don't want any reward for being honest," said the woman smiling. "We shan't take a cent of your money." She and her husband turned to go.

"Don't leave without telling me your name at least," said Mrs. Slavin.

"We don't dare to do that," said the woman, "because we don't want our names in the papers. We should not enjoy notoriety, nor would our relatives. We have a son in the priesthood."

And, beyond learning that the couple attended the Catholic Church of St. John the Baptist at Lewis and Wiloughby avenues, Brooklyn, Mrs. Slavin could get nothing more about the two most welcome callers she had ever seen. The man, her daughter said, was upwards of 60 and had a white moustache. His wife appeared somewhat younger. Mrs. Slavin had another fainting spell after the good fairies went away, and the doctor was still in attendance. He said that she was in no great danger, but that the second shock had been almost as great as the first.—New York Sun.

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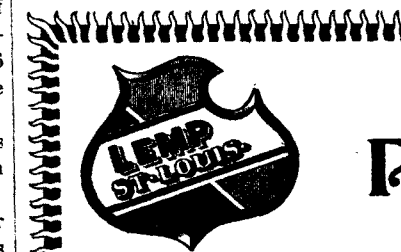
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