

Northwest Review

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SATURDAY, FEBRUARY 3, 1906.

Calendar for Next Week.

- 4—Fifth Sunday after the Epiphany. St. Andrew Corsini, Bishop. Solemnity of Purification.
- 5—Monday—St. Agatha, Virgin, Martyr.
- 6—Tuesday—St. Titu, Bishop.
- 7—Wednesday—St. Romuald, Abbot.
- 8—Thursday—St. John of Malta, Confessor.
- 9—Friday—St. Cyril of Alexandria, Bishop, Doctor.
- 10—Saturday—St. Scholastica, Virgin.

PARISHIONERS PROTEST

The readers of the Free Press may remember a sensational report which appeared in its columns on January 11, about high-handed proceedings supposed to have occurred at Aubigny. The pastor of the Catholic parish of St. Antoine d'Aubigny was represented by an anonymous parishioner as a tyrant and an extortioner who gave physical assistance to two constables ordered by him to expel an unoffending lady because she had not paid for her pew in a very short limit arbitrarily fixed by the pastor himself. Reverend Father Desrosiers, the pastor of Aubigny, took the very best means of refuting this tissue of lies. He proposed to his people to sign a written protest, setting forth the facts and showing up the anonymous slanderer, whose misdeeds are public property at Aubigny. The parishioners eagerly accepted this proposal, drew up the protestation, signed it, and had it presented to the Free Press editor, who, with praiseworthy fairness, printed it in his issue of January 26, page 9. With great pleasure do we reproduce this formal protest here. It shows that Father Desrosiers did not touch the lady in question; that, far from being an offensive creature, she exhorted her daughter to slap the faces of the constables; that the pastor was not arbitrary in fixing the limit of payment, but merely followed the instructions of the Vicar General; and that all these misrepresentations were inspired by re-

venge. The anonymous maligner was furious because Father Desrosiers got him condemned to pay \$124 for selling liquor without a license on Sunday. He is an ex-member of a religious order who vents his spleen upon the clergy by stirring up strife between pastors and their people. The parishioners of Aubigny affirm, as will be read below, that the indignation which this slanderer said was "felt by the community generally" against their pastor is really felt against the man who misled the Free Press into giving credence and publicity to his lies.

(From the Free Press of Jan 26)

THE CHURCH TROUBLE AT AUBIGNY

Parishioners make a Statement in Explanation and Defence of the Parish Priest.

The Free Press has received the following statement in reply to an item which appeared in these columns on Jan. 11.

To the Editor of the Free Press:

Sir,—We the undersigned parishioners of St. Antoine d'Aubigny, enter a formal protest against the misrepresentations contained in a report that appeared in the Free Press of Thursday, Jan. 11, p. 11, under the heading, "Woman dragged out of church—Priest helps to put her out of pew she had not paid for." Being fully aware that you, sir, have, as you yourself say, received your information from "a citizen of Aubigny, who visited the Free Press," on Jan. 10; knowing, moreover, the character of that citizen and the revengeful motives that prompted him in his slanders, we appeal to your well-known spirit of fair play to insert this protest and denial.

First, it is not true that "the purchaser of a pew is permitted to make payments whenever convenient during the currency of his contract as a pew holder." On the contrary, payment must be made within eight days of the purchase. This was the custom even before Mgr. Dugas confirmed it by the letter represented in your report as an innovation.

Secondly, Mrs. Pelland insisted on occupying a pew which she had not paid for, and when two constables attempted to remove her therefrom, she told her daughter to slap their faces, which that "chip of the old block" did with resonant vigor.

Thirdly, Rev. Father Desrosiers did not touch Mrs. Pelland; he simply superintended the necessary expulsion.

Fourthly, "the indignation felt by the community generally" is not against our devoted parish priest, but against the man who misled you, sir, into giving credence and publicity to his lies. His motive is one of revenge. Having been forced to withdraw from a religious order, he affects a clerical appearance and makes it his business to stir up strife between parish priests and their parishioners. Knowing that Rev. Father Desrosiers is zealous for the observance of the laws regarding the sale of intoxicating beverages, he openly braved him by selling liquor without license during High Mass on Sundays



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and at other times. Rev. Father Desrosiers, as in duty bound, prosecuted him for this offence against the laws of this province, and secured his condemnation, which entailed a fine of one hundred dollars and costs amounting to twenty-four dollars. This is the true motive of the slanderous tales he has carried to you.

Hoping that you, sir, will rectify the involuntary error into which your good faith has betrayed you, we hereinafter sign our names: Pierre Hebert, Edesse Hebert, P. Hebert, Z. Hebert, Alfred Chartier, Madame Alfred Chartier. Madame Veuve F. Chartier, Noel Chartier, W. Laferriere, Philippe Laferriere, R. A. Laferriere, Madame W. Laferriere, A. Laferriere, Renest Laplante, Emerite Laferriere, Ouvide Laplante, Fortunat Robert, Josephine Robert, Mad. F. Robert, Emile Robert, Joseph St. Onge, Selevene Robert, Ernest St. Onge, Amanda Robert, Hector St. Onge, Berthilde Robert, Fidelia St. Onge, Arthemise Robert, George Bouchard, Joseph Robert, Mme. Damasse Bouchard, Melanise Robert, Mlle. Angelina Bouchard, Ovide Robert, Mlle. Ida Bouchard, A. L'Heureux, Adrien Bouchard, Albert L'Heureux, Dame Stanislaus Fisette, Octavie L'Heureux, Maria Fisette, Alberta L'Heureux, Stan. Fisette, Prosper L'Heureux, Patria Laplant, Hosanna L'Heureux, Monique Laplant, Joseph Fisette, Meacheal Barthlett, Marie Fisette, Lucy Barthlett, Michel Lafreniere, Paul Berthelette, Dame Michel Laferriere, Madame Paul Berthelette, Dima Laferriere, Paul Berthelette, fils, George H. Blanchette, Emilienne Berthelette, T. Laferriere, M. Marie Beaudreau, Mariane Laferriere Louise Beaudreau, Cuthbert Laferriere, Edward Poudrau, Albert Laferriere, Margarit Poudrau, Charles Laferriere, Rose Poudrau, Louis Laferriere, Antoine Poudrau, Marie Lariviere, Elie St. Jacques, Aloudia Lariviere, Octavie St. Jacques, Geo. Pichette, Elie St. Jacques, Dame Georges Pichette, Alice St. Jacques, Joseph Berthelette, Eva St. Jac-

ques, Dame Francois Berthelette, Joseph Perrault, Wilbrod Verrier, Hormidas Perrault, Daria Vernier, George Perrault, Charles Berthelette, John Elert, Marie Berthelette, Henri Mousseau Laura Berthelette, Margaret Berthelette Rose Delina, Berthelette, John Berthelette, Margarine Berthelette, Marie Berthelette, Alderie Berthelette, Francois Berthelette, Baptiste Berthelette, Janvier Hebert, Adele Hebert, Mde. Edouard Berthelette, Anna Berthelette, Rose Berthelette, Honorius Berthelette, Rosalie Berthelette, Marcien Berthelette, Vital Rivest, Dame V. Rivest, E. Pelland.

One hundred and eleven signatures, to which forty more could easily have been added, had we been willing to prolong the already too long delay in entering this protest.

CURRENT COMMENT

(Continued from page 1.)

you have put in a man named Wyndham. Out he goes." And out he went (Laughter). The mighty Government dared not resist that little handful of Protestant Irishmen, whom politically he detested more than any other politicians.

Quoting this Shawism, the "Tablet" says: "It is an open secret that Mr. George Wyndham's sentiment towards that same party of religious disturbance in Ireland is identical with that finally expressed by Mr. Shaw; and we seek in vain for candor in the reply given the same evening by Mr. Balfour in Manchester when asked why Mr. Wyndham had resigned: 'Chiefly for reasons of health.' Well, 'health' is a comprehensive word; and the reply becomes true if restated: Because he was too sick of Orange faction to continue in office, as in part, the nominee of its promoters."

We happen to know that Mr. Lincoln Steffens was doubtful as to the way in which the general public would take his article on Mark Fagan. He feared there would be scoffers. But there are none. Even the editor of McClure's Magazine must have had his doubts, for the Mark Fagan article was not advertised on the cover of the January number in which it appeared, while several less important articles were mentioned there. But the editor now realizes what an epoch-making article that was, for he refers to it in two separate advertisements in the February number. In the first one, page 8, he says you should get his magazine "if you yourself want to know what all these great questions mean—what the freight rate is, what all this talk about private cars means, who Colby was and what it is that Mark Fagan has done that has made his name so great." In the second advertisement page 62f, we read in an appeal to mothers of boys: "No boy who reads McClure's can help knowing that strong, honest men, like Folk, Fagan and Jerome, have behind them the power for right which comes from information, courage and patriotism," a very inadequate explanation, by the way, of Fagan's case. And a few lines further on (p. 62g) "Turn to the story of Mark Fagan, Mayor of Jersey City, in the January number of McClure's, read it, and you will know what we mean by the inspiration of McClure's. Is not that what you want for your boys?"

In the February number of McClure's Mr. Lincoln Steffens gives a sketch of

the honest strivings of Everett Colby, a rich young man who has entered politics with good intentions. Although his career has only just begun, and does not inspire us with the same confidence as Mark Fagan's does, yet it contains many valuable lessons. One of these is the danger of sacrificing the mental to the physical development of children. Everett Colby was handicapped at the start by this great mistake. This is how Mr. Steffens puts it

Imperial Kipling has raged at the "flannelled fools" of England. Did you know we had them? We have. There is a constantly growing class of rich men's sons who can throw as much strength, nerve, and concentrated intelligence into sport as their fathers put into the game of life; but, having been brought up only to play, they can't work.—'can't,' not 'won't.' They don't know how; they don't know anything but games, and they cannot learn. Everett Colby was headed straight for this fate when a man got hold of him,—J. A. Browning, a teacher who teaches. He took a small class of boys who had busy fathers and loving mothers; Harold and Stanley McCormick, Percy and John D. Rockefeller, Jr., and Everett Colby. Everett Colby was in the worst condition. The boy could only play. "He played hard," says Mr. Browning, "but it was sport, not work. He couldn't read till he was fifteen; he couldn't fix his attention. I got into his mind through his hands. He liked to play with tools. I let him. It was play till once I set him to making a bookcase for his mother. He finished it, and it was good and it was work."

Young Colby was lucky in meeting such a man; but how many young boys pampered in body and starved in soul by misguided mothers, never meet a saving teacher till the power of fixing their attention is irretrievably lost.

It is greatly to be desired that the Manitoba University debaters in the forthcoming international debate with the University of North Dakota will devote some time and care to the arrangement of their speeches, we do not mean to the finer graces of eloquence, but to the most elementary requisites of good public speaking. No one who has heard many of the college debaters in this city can fail to have remarked how careless of both matter and form most of the debaters are. Their matter may be good, but it is all a jumble, like a mob of undisciplined men instead of a well organized army of arguments. Their form is still more wretched: indistinctness of utterance, monotonous lists of unrelated ideas jerked out anyhow, no proper distribution of emphasis, no head or tail or well marshalled proofs. In a memorable debate, nearly two years ago at the University Council a certain disgruntled Professor scoffed at the French text-book of rhetoric used in St. Boniface College because it contained such questions as: "What is eloquence?" But the proof of the pudding is in the eating. The young men trained in this systematic French way make immeasurably better speeches than do the young men who have no idea of exordium, confirmation or peroration. The reason is that the former are continually using analysis and synthesis, while the latter proceed in a haphazard, aimless and utterly ineffective way. For the past ten or fifteen years whenever a student of St. Boniface College has to speak at a public banquet in some other college, he is conspicuously superior to the other

OUR FEBRUARY FURNITURE SALE

THE month of February is the time that furniture moves briskly. It is the month of our furniture sale, and to insure big business we give prices that mean material savings, whether the goods bought are required for immediate or future use.

In order to be able to give these special prices we place large orders with some of the largest mills in Canada for goods that are made up during the dull season in the factories. Rather than have their machinery standing idle, and their employees out of work, they give us quotations that cannot be duplicated at any other time of the year.

On account of these special conditions it is advisable to order early. Once the goods are sold out we cannot repeat on them, and though we have made provisions for a big February business, some of the lines may be cleared out early. Naturally it follows that the early orders are likely to fare best.

We have just issued a special furniture sale catalogue which is sent free on request. It contains a list of the articles we have for sale and the prices we charge. Examine the illustrations, read the descriptions and judge the value for yourselves.

The first month of our January and February sale is past. There remains but another month. Many who ordered at the beginning of the sale sent in large orders later. We take it that they were satisfied or they would not have repeated. If you have not ordered you have the same privilege. Write to us at once and if the goods do not open to your entire satisfaction return them to us and you shall have your money back.

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