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Current Comment

Easter Sunday came possessed of all the glories that should become the great Christian festival. Nature and man greeted the day in perfect harmony. The weather—the sun shining in full splendor, tempered with refreshing breezes—was ideal. The Winnipeg car strike had been settled and no untoward social condition occupied the minds of men, to mar the happy auspices under which the festival was celebrated. May Easter Day prove a dual commemoration for us: the Resurrection Day of Our Divine Saviour and, as truly, the Resurrection Day of our poor, mortal selves. We have flown from the tomb of Death—the whited sepulchre of sin—to a new life that will never be destroyed. The Easter-tide is the season of Faith and Hope; let our song be one of rejoicing.

"We had only one real enemy!" exclaimed M. Lasies at the conclusion of a heated debate recently in the French Chamber of Deputies. "It was indifference,"—and as he pointed his finger at the atheistic members: "You have killed it. Thanks!" The latest stories that are reaching us from the scenes of the prosecutions—and persecutions—of the Separation Law by the infidel government of France, seem to show that the French masses are at last awakened from their unfortunate and costly apathy. The bold stroke of the French Masons to invade the very sanctuaries has proved to be a boomerang for themselves. The desecration of the altars of their Sanctified God has touched the tenderest spot of the people's hearts, and they are aroused. A Colonel has just been imprisoned for refusing to lead his soldiers into the churches, and two captains of the same corps have suffered likewise for their Christian hardihood.

In this connection the significance of the appended story is too evident to require comment:

The other day the inventory was taken in the little village church of Billere, almost a suburb of Pau, the winter station in the Pyrenees, so much frequented by the English. The church and presbytery lie on the side of a smiling little hill overlooking the English golf ground and the vast plane of the Gave. To protest against the odious and sacrilegious proceedings the faithful were assembled in the church—the Catholic gentry, the peasantry and the working people. The government's agent pursued his task while the faithful were engaged in prayer.

Suddenly, a tall gentleman, of military appearance, in top boots, riding whip in hand, rose quietly and approached the agent. "Pardon me, sir, but may I ask to what religion you belong?" "I," replied the police agent confusedly, "I am a Catholic." "And I," continued the gentleman, "I am a Protestant, but I have come here to tell you that the act you are performing at this moment is an act shameful for you and for those who have ordered it." "But who are you that you question me thus?" "I am the Baron D'Este." "I shall insert in the official report (proces verbal) the words you have just used." "Yes, sir, that is my wish; and not only do I wish it, but I insist upon it!" Thereupon the treasury agent dictated to his secretary: "M. le Baron D'Este said: 'The act you are committing is shameful.'" "Add 'and ignominious,'" said the Baron d'Este, and then, his protest made, he left the little church.

For some time a certain set of non-Catholic churchmen in the United States have been pursuing a disgraceful campaign with the object of crippling the Catholic Indian schools. Sectarian missionaries, including an Episcopalian Bishop, have alleged official culpability of the American administration, "co-Jesuitical combination," etc., in their indignation at the Government's refusal to interfere with the unquestionable

right of the Indian to use his own money in his own way. Finally, the charges made by a certain "A. B. Clark, Missionary," of Rosebud, S.D., have proved too much for the American Commissioner, Mr. Leupp, and the agitators are writhing beneath the stinging rebuke of the government officer. After a comprehensive explanation of the policy adopted by the administration, the Commissioner concludes his statement on the affair with this stern chastisement to the sectarian missionaries:

"The question of the good judgment involved in a matter of this sort is one thing; criticisms of the motives underlying an act are quite another. If Bishop Hare or Mr. Clark does not like the policy of using the trust funds in the manner in which they are now used he is entirely free to criticize that policy, just as any one else would be free to criticize the critic in turn. Both men would probably be able to criticize more justly if they would wait until the petitions are all in, the balance sheet is struck and we can discover exactly what the effects are upon the tribal funds. This is impossible now, for reasons which Mr. Clark understands, whether Bishop Hare does or not—for I have seen Mr. Clark since I saw Bishop Hare and have talked over the matter with him with as much candor as I did earlier with the Bishop. After the figures are all in hand and the total result can be summed up and its bearings ascertained, we can all go into the question to any length desired. Meanwhile, as all assumptions must be based upon half knowledge, it may be more edifying to try to live together in peace and amity, and withhold intemperate charges of 'co-Jesuitical combinations,' of insinuations about something that has not been candidly set forth, and will therefore have to be exposed."

The following message, which was sent to us from Spokane, Wash., we publish merely as a news item without in any way approving or disapproving Father Verhagen's action.

Spokane, Wash., Mar. 30—Spokane Catholic churches will not substitute boys for women in their choirs. This was included in an edict made by Pope Pius X., shortly after his accession, but was left optional to the bishops to enforce. Rev. Father Verhagen, of the church of Our Lady of Lourdes, of this city, said:

"While the Catholic Church does not encourage women singing in choirs, it would be impossible to make the change in the West for several years without taking away our choirs altogether. In the East there is a large class of professional singers, and it would not be so difficult to secure a male choir. I have not talked to Bishop O'Dea about the matter. If such a change were to be made, the notification would come through him."

Through the courtesy of the Italian government, Pius X. may now talk with his relatives by long distance telephone. The line between Rome and Padua was recently inaugurated and was extended to Riese, the Pope's native town, expressly to give him this opportunity of which he at once availed himself and talked with members of his family. The Pope expressed himself very much pleased at the courtesy of the authorities.

In Florence recently there was inaugurated a Catholic Congress to which is attributed the greatest importance, as it is destined to settle the future line of conduct of the Catholic party in Italy. The Vatican having dissolved the different associations of Democratic Catholics, some of which supported Socialism, the Pontiff appointed a committee to draw up a new statute for regulating Catholic action. It is this statute which the conference is to discuss. Every Italian district sent two delegates, and heated debates are expected between the irreconcilable adherents to the temporal power and the Democrats. Journalists were excluded from the congress.

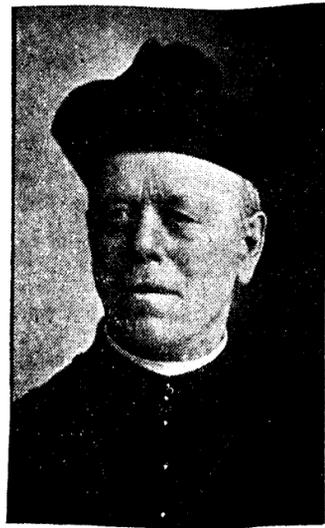
FATHER MCCARTHY

Well Known Clerical Figure Removed To Duluth After Long, Active Residence

The Free Press of Monday contains the following reference to the departure of Rev. Father McCarthy from Winnipeg.

"The removal of Rev. Father McCarthy from his connection with St. Mary's Church as assistant parish priest was recently referred to by the Free Press in recording the impending changes among the Oblate Fathers, means the disappearance of a familiar figure from the clerical circles of this city. Rev. Father McCarthy has been identified with Catholicism in Winnipeg for 23 years. He was immensely popular with his own people and was liked and

POPULAR PRIEST



Rev. Joseph McCarthy, O. M. I.
Formerly Assistant at St. Mary's Church, Winnipeg.
Who has been appointed Chaplain of St. Mary's Hospital, Duluth.

respected by everybody. The good wishes of the many friends whom he made during his long and active residence here will follow him to his new sphere of labor. Rev. Father McCarthy has gone to Duluth to assume the chaplainship of the St. Mary's hospital in that city. His place here is to be filled by Rev. Father Guillet, of Duluth, who was formerly parish priest of St. Mary's church here.

"The Rev. Joseph McCarthy, late assistant parish priest of St. Mary's church Winnipeg, has the distinction of having been the first parish priest laboring within the district now embraced within the city of Winnipeg and instructor in the first Roman Catholic school organized within the same district. From that time forward his labors have been uninterrupted within the city, save for three years when he labored as a missionary in the Lake Manitoba district. Father McCarthy was born in the city of Dublin in 1839, the son of Nicholas McCarthy. He was educated in Dublin, and in the year 1860 he joined the Oblate order, coming to Canada in 1862 to take a professorship in St. Joseph's college, Ottawa. He filled that position creditably for five years, when he was called west, coming to the Red River settlements in 1867. In 1869 he was ordained a priest by the Most Reverend Archbishop Tache, in St. Boniface cathedral. Soon after his ordination to the priesthood Father McCarthy began taking an active interest in educational affairs, and his first activity in this direction was the school in connection with St. Mary's church referred to above. He was in charge of the boys' school at St. Mary's from 1876 to 1878, at the end of which time he went to the Lake Manitoba district as a missionary. In 1881 he returned to Winnipeg and became secretary to his Grace Archbishop Tache, which position he held till 1888 when he was attached to St. Mary's church as assistant priest, which position he held until a couple of weeks ago.

In the fall of the year 1896 Father McCarthy went to Ireland to make a study of the separate school question.

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Persons and Facts

As a result of the recent Mission by the Passionist Fathers in St. Mary's five converts have been received into the Church, and ten more are under instruction.

Recently there was filed in Mobile, Ala., the will of the late Felix McGill, a highly respected resident of that city, whose death, at the age of 74 years, closed the life of an ideal Catholic, one who knew in full the meaning of the word charity.

After providing for his immediate relatives, Mr. McGill, who was a member of the Knights of Columbus, St. Vincent de Paul Society and kindred organizations, made a number of generous bequests to institutions as well as pastors and Right Rev. E. P. Allen, bishop of the diocese of Mobile.

To the Convent and Academy of the Visitation in Mobile, he bequeathed \$10,000 to be used as the Rev. Mother Superior in charge may deem best. To the Trustees of the Providence Infirmary, \$25,444 for the erection of an east wing to their present building. To the Sisters of Mercy, \$1,000; to the Little Sisters of the Poor, \$2,000; to the Sisters of St. Patrick's parish, Mobile, \$1,000 for their work in Mobile, under the direction of the Bishop of Mobile; to Right Rev. E. P. Allen and his successors in office, \$10,000, to be invested or used at his discretion for the Catholic orphan asylums of Mobile. The sum of \$10,000 for a seminary fund for the education of priests, was also bequeathed, as well as lesser sums to personal friends and others.

John D. Rockefeller has celebrated the birth of his grandson, born to Mr. and Mrs. John D. Rockefeller, Jr. by donating \$1 to St. James' Hospital, a struggling institution at Lakewood, N.J. The contribution was received in the form of a cheque by the Sisters of St. Joseph, who are endeavoring to maintain a free institution. In the same mail that brought Mr. Rockefeller's cheque there came another cheque, from Mrs. Marshall Field, Jr., for 100 times the amount of the Rockefeller donation.

The first of the two days of Prince Arthur of Connaught's sojourn here was decidedly muggy and muddy, but the second was beautiful and dry. His Royal Highness harked back on the Tuesday evening to Regina. Having come straight from Edmonton over the C.N.R., he had not yet seen the capital of Saskatchewan.

The Boston Board of Aldermen recently passed in concurrence with the council, an order requesting the school committee to include Irish history as an elective course in the Grammar, High and Latin schools.

Cardinal Gibbons recently confirmed a class of 240 negro children in St. Augustine's Church, Washington, D.C.

Mr. P. F. Collier, of New York, proprietor of Collier's Weekly, has settled down in Ireland as a typical Irish sporting squire. The large house which he has rented in County Meath is, like many fine old Irish palaces, rather dilapidated, but it is very beautiful, and there are extensive parks and gardens.

Work of restoration has been begun on Mission Santo Tomas, New Mexico. This Mission was founded in 1692.

Cardinal Gotti, Prefect of Propaganda, has so far recovered from his serious illness as to be able to visit the Holy Father. The Pope warmly congratulated his Eminence, and expressed the hope that he would be able to continue for a long time to come at the head of his important congregation. There is a report, however, that Cardinal Gotti soon intends to ask His Holiness to release him from the grave burden of responsibility, as his health will not permit him to be as active as heretofore.

Bishop Blenk, of Porto Rico, will be installed as Archbishop of New Orleans in May.

Ground for the new diocesan seminary near Chicago will be broken in April.

A new Abbot General of the Norbertine (Premonstratensian) Order will be elected April 25, at Schlagl, Austria. The vacancy was caused by the death of the Right Rev. Sigmund Stary, which took place September 6, 1905. The members of the order in the United States will be represented by the Prior of the De Pere, Wis., Convent, the Very Rev. B. H. Pennings, O.S.N., or by a delegate to be named by him.

It is reported that Charles M. Schwab will erect a Catholic church and presbytery in his native town, Williamsburg, Pa.

Williams Jennings Bryan is impressed regarding the prospects of Japan's conversion to the faith. This is a sample from his cabinet of impressions:

"The Catholics, who have been the pioneers of the Cross in so many lands, brought Christianity to Japan through Portuguese missionaries about the middle of the sixteenth century. The success of the Jesuits was so pronounced that in thirty years they estimated their converts at 150,000. In fact the adherents to Christianity became so numerous and so influential that the Shogun, Hideyoshi, began to fear for his temporal power, and having absolute authority, he expelled the foreigners, closed the ports and established the policy of non-intercourse with other nations, a policy which was followed until 1858.

"When the country was again opened to Christian missionaries it was found that some 10,000 men and women were still worshipping according to the forms of the Catholic Church, although for two and a half centuries there had been no communication between them and the Church outside. Even after the opening of the country to foreign commerce there was some persecution of Christians, and several thousands were imprisoned. But in 1873 the prisoners were set at liberty and the exiles allowed to return. Since that time there has been absolute religious freedom, and many men prominent in official life have been devoted Christians."

That St. John's Catholic church, in the heart of Philadelphia, was saved from destruction by dynamite by a miracle is the belief of the sexton and Father Fisher. The sexton, in making his rounds, says he heard a mysterious voice commanding him to extinguish the candles in front of the altar. He brought out the pastor, and they returned together extinguishing all the lights but one. "Don't let that one burn," they heard the mysterious voice say. They extinguished it and later found enough dynamite in it to destroy the church.

The Catholic press of Germany—and the Catholic press is a great power in that country—just now is severely arraigning Chancellor von Buelow because of his recent pronouncement in favor of duelling. The Koelnische Volkszeitung plainly tells the Chancellor of Germany that his utterance is a disgrace to Christian civilization. Strange to say, Socialist newspapers take a position identical with that taken by the Catholic press.

Bishop John Lancaster Spalding has returned to his home in Peoria after an absence of three months in the South in search of health. The prelate accompanied by his sister, Mrs. John Sliven, left Peoria early in the winter for St. Augustine, Fla., but found the climate too severe for him, and was removed to the mountains near Hot Springs, Ark.

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