

Northwest Review.

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THE CHURCH THAT DIETH NOT.

OUR NEW POPE.

Cardinal Sarto Elected to Succeed
Leo XIII.

(Free Press, Aug. 4.)

Rome, Aug. 4.—Cardinal Macchi, secretary of apostolic briefs, announced to the crowd assembled before St. Peter's that Cardinal Sarto had been elected pope, and that he had taken the name of Pius X. The troops on duty immediately lined up on the piazza and presented arms.

At ten minutes after twelve this afternoon, Pope Pius X appeared inside the balcony of the basilica and blessed the populace, amid the acclamations of the enormous crowd assembled upon the piazza.

Pronounced his Benediction.

12.45.—Pope Pius X has expressed his desire not to dissolve the conclave until this evening. It is supposed that the Cardinals will remain in their present quarters until about 7 p.m. An announcement of Cardinal Sarto's election was received with wild enthusiasm on the part of thousands of people who had gathered outside St. Peter's. The scene within the basilica when the pope pronounced his benediction was one of unparalleled excitement and enthusiasm. Thousands of persons within the cathedral cheered and waved their hats. All is now quiet.

New Pope's Career.

Cardinal Giuseppe Sarto was born at Riese, province of Venice, June 2, 1835. He was created Cardinal and patriarch of Venice, June 12, 1893. He was very learned in the ecclesiastical doctrines, is modest, energetic, a good administrator and organizer, a patron of the arts, and his seriousness always has been proverbial.

Leo XIII.'s Prophetic Words.

Early in April, Pope Leo, in a conversation with Father Perosi, the Italian composer said, in speaking of Cardinal Sarto: "Hold him very dear, Perosi, as in the future he will be able to do much for you. We firmly believe he will be our successor." He has been known for many years as one of the greatest preachers in the church.

Herrero's Life in Danger.

There was great anxiety throughout the night, both in and out of the conclave, owing to the fact that Cardinal Herrero Y Espinosa might die at any moment. Feeling the end approaching, the Cardinal confided his last wishes to Mgr. Boniface, vicar-general of his diocese, Valencia, Spain. At day-break Cardinal Herrero's condition took a turn for the better. Nevertheless the doctors still consider his life to be in danger.

PIUS X ENTHRONED.

He Receives the White Hat and
Homage of the Sacred College.

Rome, Aug. 4.—While Prince Chigi the master of the conclave, was drawing up the official act of election and acceptance of the newly elected pope, the latter, surrounded by his friends, disappeared into a small room near the altar where he donned the white robes of his office. Pius X. was assisted by his conclavist, who first knelt and kissed his master's hand and thus received the first apostolic blessing given by Pius X.

When he was robed, the secretary of the conclave, Monsignor Merry Del Val, kneeling, offered him the papal white cap, amidst breathless silence. He did not follow the precedent created by Pope Leo, who declined to give his red cap to the master of ceremonies, but with a slight smile, Sarto took the white cap, placed it calmly on his head and dropped the red one lightly on

the head of Mgr. Merry Del Val amidst a murmur of approval. This is taken as a certain indication that the happy recipient is soon to be raised to a cardinalate. As soon as the new pontiff stepped from behind the altar, the only touch of color about him being his red and gold shoes, he really seemed the embodiment of his holy office. His face was pale and clearly softened by emotion. He paused a moment as he came before the expectant cardinals, then seated himself on the throne, with a hurried movement, as though he had suddenly grown weak. His back was to the altar and he was enthroned to receive the so-called "first obedience" of the cardinals. They came forward one by one, some calm and smiling, others sober and non-committal, while still others found considerable difficulty in concealing

will be bishop of Rome and vicar of Jesus Christ, successor to St. Peter, prince of the apostles, supreme pontiff of the universal church, patriarch of the west, primate of Italy, archbishop and metropolitan of the Roman province, sovereign of the temporal dominions of the Holy Roman Church. The News in London.

London, Aug. 4.—News of the election of Cardinal Sarto as pope, reached England first through an associated press dispatch from New York. The information was communicated to the Catholic church authorities, and Monsignor Johnson, who is in charge of church affairs here pending the appointment of a successor to Cardinal Vaughan, said: "I am glad the election is over and the suspense ended. Cardinal Sarto was midway between the older and younger

King Humbert. There was much interest expressed as to what title he would assume. This later was announced to be Pius X.

His Early History.

New Pope was born at Riese—A
Great Preacher.

Joseph Sarto, patriarch of Venice, the new pope, was born at Riese, diocese of Treviso, in the north of Italy, June 2, 1835, and was educated at the seminary of his diocese and at the Sacra Theologia, Rome. His career has been that of a parish priest, spent almost wholly in the north of Italy.

It is singular that Venice alone of all important cities in Italy has only patriarchal rank, while many smaller cities are seats of bishops and arch-bishops. Sarto was made patriarch of Venice in 1891 and created and proclaimed cardinal

POPE LEO XIII'S PICTURE.

Many were the so-called artists who, during his life, craved the favor of taking the picture of the now lamented Pontiff Leo XIII. We are told of one in particular who had made nothing less than a caricature of the Pope. Howsoever, he had come to His Holiness with the request to write something in order to give more value to the pictures. The Pope, seeing how difficult it would be to recognize him in such a caricature, thought that he could not do any better than recall the words of the Divine Master to His disciples:

"Ego sum, nolite timere."
"It is I, fear not."—Luke xxiv. 36.
And to this the Pope added his signature.

ST. PIE-LETELLIER.

The Rev. Father Jutras returned to us from his holiday trip in the Province of Quebec on the 17th of this month.

Father Branchand, E.D.M., who replaced our parish priest during his absence, preached a retreat to the Sisters last week.

Two more Sisters are now in residence at Letellier. They will take charge of the school at St. Joseph after the holidays, spending Saturday and Sunday in the community at the convent at Letellier. By the way, the new convent is progressing very slowly. There is no wood on the premises yet, so the structure will hardly be ready for the opening.

To-morrow, the 27th, there will be a high Mass in honor of St. Ann, at 7 o'clock, recommended by the ladies of the society. At eight o'clock a requiem Mass for the late Holy Father, Pope Leo XIII.

Election day passed off without disorder, although much interest was felt and many waited at Letellier to learn the result of the polls, and afterwards to rejoice thereat.

Father Jutras is in retreat at the Palace at St. Boniface this week.

Haymaking is the order of the day, but it will not last long, as hay is scarce.

The grain is ripening fast, the crops are not promising to be very heavy, except on summer fallow, where the wheat is fine.

We hear that Miss Blais, sister to Mrs. J. Jutras, will teach the school at St. Pie after the vacation.

Mrs. H. Dansereau rejoices at the birth of another son. Mrs. Desautels, of Letellier, also.

IMPOSING CEREMONY AT ST. NORBERT.

As announced last week the blessing of the corner stone of the new church to be erected by the Trappist Fathers at St. Norbert took place on Wednesday, the 5th inst. His Grace the Archbishop of St. Boniface officiated at the imposing ceremony, and the Rev. Dom Benoit, Superior of the Chanones Reguliers de l'Immaculate Conception, gave the sermon. Many were the members of the clergy, both secular and regular, who attended. It is to be regretted, however, that the threatening rain retained at home so many of the other friends, who had fully intended to be present. The dinner served by the ladies of St. Norbert was a great credit and spoke most highly of their devotedness to the good and pious work pursued by the Trappist Fathers. Many and full of a sacred enthusiasm were the addresses delivered on the occasion. We can only make a special mention of the Rev. Father Superior of the Trappists, whose address was a gem of the most polished expression of the refined and delicate sentiments hidden under the rude garment worn by these mortified servants of the Divine Master.

HIS HOLINESS



PIUS X

their disappointment. All kissed his hand and foot while he saluted each on the cheek with the kiss of peace. Then all broke into the Te Deum with such effect that scarcely an eye was dry.

Pius X then rose, and in a voice at first tremulous, but gradually becoming full and firm, administered the papal blessing to all of the members of the sacred college. It was received with bowed and uncovered heads. The Fisherman's ring, not yet having been found, a new one designed by Camerlengo Oreglia, was placed on the pontiff's finger as a symbol of renewed power and evidence that the Catholic church has once more a sovereign head. The pope bore himself with becoming dignity, and gave no outward sign of exultation in this the supreme moment of his life.

The Pontiff's Titles.

The successor of Pope Leo is the 258th Roman Pontiff. His title

element of the sacred college, so that he probably has many useful years to live. He is active and energetic.

To the Catholics of London the election was a great surprise. The first question asked, not only by laymen, but by high church dignitaries, was, "Who is Sarto?" Books of reference were quickly hunted up in order to obtain knowledge of the career of the new pontiff. This afternoon a cable dispatch was received at the archbishop's house from the English college at Rome, formally announcing the fact of Sarto's election. The churchmen at Westminster expressed the opinion that the new pope is a quiet ecclesiastic, who has not mixed much in politics, and probably will pursue a policy designed to harmonize conflicting interests. The few who are acquainted with him say he is highly esteemed by the Italian government, and was a close friend of

June 12, 1893, and has for his titular church in Rome, St. Barnardo. He was a great preacher, fairly well known as a writer, and under him church interests in Venice have prospered. He is a member of the Congregations of Bishops and Regulars, Sacred Rites, Indulgence and Sacred Relics and Studies.

The annual retreat of the secular clergy was brought to a close last Saturday morning, when most of those that had participated returned to their respective parishes.

The Very Rev. Father P. Magnan, Vicar of the missions under charge of the Oblates of M. I., returned from Fort Francis last week. The Rev. Father Camper replaces the Very Rev. Father Alford, V.G., who is gone East to pay a visit to his sick brother, the parish priest of St. Antoine, P.Q.

Persons and Facts

The Rev. Father Fillion, of St. Jean, was at the Palace on Monday.

The Rev. Father Guillet, O.M.I., now of Duluth, was in Winnipeg last week. He does not seem to have lost all attraction for his former post at St. Mary's.

The Rev. P. Borgonie, C.S.S.R., recently visited Yorkton, where the most cordial reception was given him by the Poles and Ruthenians, who had not seen a priest in a long time.

The blessing of the corner stone of a new church at St. Hubert, Whitewood, took place last week. The Rev. Father Godst, C.S.S.R., of Brandon, preached in both English and French. Half of those present were not Catholics, but they helped to swell the collection to the pretty sum of \$61.00.

The many friends of Miss Johanna Cleary will be pleased to hear that she is in a fair way to a complete recovery. Twice lately has she been able to pay a visit to her mother and sister, Mrs. Cleary and Mrs. J. Maskinski respectively.

The Northern Pacific Railway are selling round trip tickets from Winnipeg to North Pacific Coast points and return at \$45.00, on sale up to the 14th of August, good to return up to October the 15th, with stop-over privileges. Take a trip to the coast and enjoy sea bathing, also mountain camping and salmon fishing at intermediate points.

NOT THE OLD SCHOOL LAW.

Under this heading the Free Press has the following:—

"Toronto, Aug. 5.—T. D. Deegan, ex-president of the Winnipeg Catholic Society, and one of the delegation to Ottawa to wait on the Government regarding the grievances of the Roman Catholic minority in Manitoba against the school laws, is here. He says: "The object of the delegation to the Dominion Government was to ask for action on the part of the Dominion with the local Government of Manitoba to arrive at a distinct comprehension of the legal standing of the Catholic minority in Manitoba, regarding the school laws. We do not propose to reopen the old school question. That is past and gone, and we are not attempting to persuade the Government to bring forward anything in the way of remedial legislation. We have simply asked the Government to use its authority and efforts to bring about a satisfactory recognition of our legal standing in relation to the school law with the Manitoba Government. We were received courteously and kindly by Sir Wilfrid and by Hon. Chas. Fitzpatrick, and we have every reason to suppose we will receive a favorable reply to our requests to-morrow when an answer is assured us."

As we have not yet been able to communicate with either member of the Catholic delegation now at Ottawa, we are not in a position to say how much truth there may be in the above report; but we are in a position to positively state that, what is demanded by the Catholics of Winnipeg, and what our delegation is instructed to demand, is nothing less than the recognition and carrying out of the judgment of the Privy Council in relation to the grievance inflicted on the Catholics of the Province by the School Acts of 1890.

BE INDUSTRIOUS.

Whatever faults a man may have, however hopeless his case may seem to be, if he works he still has a fair chance. Laziness rusts all the machinery and makes it creak. Many die of having nothing to do. Indolence is a kind of suicide. "An idle brain is the devil's workshop." Neither heaven nor earth can make anything of an idler. He is essentially malformed and ugly, though he may live in a palace.

Turner the great English painter when asked the secret of his success, replied: "I have no secret but hard work. Don't stand

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around waiting for something to turn up. Turn up something." Garfield says: "Things don't turn up this world until somebody turns them up." Don't wait for a chance. Make your chance. While ninety-nine people wait for chances that never come, the one hundredth, relying upon the irresistible strength of his own manhood, makes his chance. "The nerve that blanches, the thought that never never relaxes, the eye that never wanders—these are the masters of victory." Impossible, belongs to the vocabulary not of men but of fools. Bulwer says: "In the lexicon of youth, which fate reserves for a bright manhood, there is no such word as fail." The difference between ignominious defeat and brilliant victory is frequently only in the push and tenacity of the worker. Impress people with the conviction that you are tremendously in earnest, and you gain their confidence; they will encourage and help you.

Work is your great schoolmaster. It hardens the muscles, steadies the nerves, quickens the blood, strengthens the intellect, corrects the judgment, awakens slumbering genius, calls forth latent powers, touches hidden springs of action, and arouses ambition; it teaches patience, perseverance, decision and method; it starts the ready pupil in life and brings him into close connection with men and things.—Dr. J. N. Fradenburg, in *Life's Springtime*.

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CURRENT COMMENT

How pleasing it is to read about all the tributes of admiration that have already been paid to the memory of the illustrious Pope Leo XIII.; how consoling to see the deep interest shown by all our separated brethren in the election of successor to the See of Peter.

Truly is the Catholic Church a great institution. Apart from its divine origin, which to us Catholics is the chief feature that makes it so dear, there is in its grandeur as viewed by those who believe not as we do, a very strong motive to be proud of being members thereof. Thanks to the glorious pontificate of Leo XIII, the Church to-day stands a greater institution before the nations of the earth than it ever was at any time of its existence. Thanks to the just appreciation made by people of all social classes and religious denominations, the Catholic Church has won the admiration and respect of the whole world.

Protestant ministers praying for the Pope, that it devotes editorial attention to the matter, and declares that it is "indicative of a change in the attitude of Protestantism toward the Roman Catholic Church, which is one of the most remarkable religious developments of recent years." It points to the fact that even not more than a quarter of a century ago the Catholic Church, by far the greatest in Christendom, was usually excluded from consideration by Protestants when they were discussing the means and agencies for the propagation of Christianity; and it says that the article on the Pope in the Westminster Confession, in which he was described as "that anti-Christ, that man of sin and son of perdition," represented the prevailing Protestant belief. The Sun notes further the political movements against the Catholic Church which have occurred in this country, and says:

"That Church, then comparatively feeble, has now grown into the strongest in the republic, yet, instead of the bitterness of hostility against it, proclaimed and predicted by the old Know-Nothingism, there have come harmony and re-

means would not permit them to take advantage of this improvement.

We know that in a great many other parts of the city, where the same facility of water connection exists, the pumps are still doing the friendly turn to the poorer class. Why should such discrimination be made? In the name of humanity, we protest against such an action, and we hope that the local press will stand with us in demanding the re-opening of the pump above mentioned. Let a long enough notice be given, let the landlords be forced to make the water connections in their houses, and then may the city carry out its laws, which shall nevertheless still prove very obnoxious to the poorer class of citizens.

THE NEW POPE.

Upon being asked who was likely to be the successor of Leo XIII, we had repeatedly answered that no human prediction in this wise could be credited. We were right, for few there were who would have thought Cardinal Sarto to be the



THE COLLEGE OF CARDINALS BALLOTING FOR POPE LEO'S SUCCESSOR AT THE VATICAN.

But why should there be any discordant note in this universal concert of so well merited praise and honor? We were reading the other day of a certain writer in Montreal, that he attempted to belittle the glory of Pius IX., by exalting that of Leo XIII., but finding out what he no doubt considered his mistake, he immediately took back in a way parts of all that he had said to the praise of Leo XIII. That is certainly not going to affect the glory of either Pius IX. or Leo XIII. for of Pius IX. Leo himself had said that as Pius IX. had surpassed all the Roman Pontiffs by the long duration of his pontificate, so he had obtained of all, the most manifest testimonies of respect and veneration, which were never contradicted; and as to Leo XIII. we only need to add to all that has already reached our readers the following, which ought to be being shame to the ungrateful wretch that revile the noble and great name of their own Mother:

"INCREASED RESPECT FOR THE CHURCH.

"So remarkable does the spectacle appear to the New York Sun of

spect. In Protestant churches prayers were offered up for the suffering and dying Pope. The Roman Pontiff has become a Christian brother, and Protestants join with Catholics in celebrating the spiritual exaltation of his character and the services he has rendered to Christianity."—Catholic Citizen.

We noticed the other day that the pump at the corner of Austin and Lusted streets had been closed, so that the poor people who live in the immediate neighborhood have now to go a long distance in order to obtain the water they need. Why such a step should have been taken almost without a warning, we cannot understand, neither can we explain how the alderman representing the interests of that ward could have been so injudicious as to allow such an act of cruelty to the poor to become an accomplished fact. A great many poor, mainly foreigners, are living in that part of the city, and nobody could be ignorant of the fact that even if the water connection had been made in the houses they occupied, which is not the case, their limited

elect. Now that we have a Pope, comments will no doubt go their way as to his future attitude and doings. All we can say is that Pius X. shall be a good Pope, because the Holy Ghost will be with him as with his predecessors.

OBITUARY.

We deeply regret to have to record the death of the mother of the Very Rev. Father Dugas, Vicar General of St. Boniface, which took place on the 23rd ult. at St. Jacques l'Achigan, P.Q. Deceased had reached the advanced age of 87 years.

Although the loving son had left St. Boniface immediately upon receiving the telegram which conveyed the sad news of his mother's dangerous attack of illness, he could not reach home in time to receive his revered parent's last breath of life.

The Review extends its sincerest sympathy to the Very Rev. Father Dugas in this his hour of affliction and sorrow. May God receive the soul of his departed mother into the mansions of bliss.

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SATURDAY, AUG. 8, 1903.

AUGUST.

- 9—Tenth Sunday after Pentecost.
Parting of the Apostles. Dup.
2 cl.
10—Monday—St. Lawrence, Martyr.
Dup. 2 cl.
11—Tuesday—Of the Octave. Sem.
12—Wednesday—St. Clare, Virgin.
Dup.
13—Thursday—Blessed Virgin Mary
under the title of, Refuge of
Sinners. Dup. Maj.
14—Friday—Vigil. Of the Octave.
Sem.

THE MANITOBA SCHOOL QUESTION.

If there are those whom we find always disposed to make little of the sufferings of the Catholics of Manitoba in regard to their school rights, there are also those who will not refuse to admit that we have a grievance which has not as yet been removed. We have refrained, during the electoral campaign, from publishing any article with a political color on the Manitoba school question, but now we fear no censure in this respect, and therefore, we take the liberty of reprinting an interesting article published by the Montreal Gazette, shortly after the Catholic delegation of Winnipeg had waited on the Honorable the Premier of Manitoba. The Gazette says:—

When, the other day, a deputation representing the Roman Catholic minority of Manitoba waited upon the Premier, Hon. Mr. Roblin, and requested that the Manitoba Government should amend the school laws to the end that the minority should be placed in more complete possession of those rights to which the highest tribunal in the realm had decided they were entitled, Mr. Roblin met them with the declaration that his hands were tied in the matter. In proof of this he cited the recommendation to council upon which the present law is founded, by the then Attorney-General, Mr. Cameron, under date November 25th, 1896, to which was annexed the memorandum of an agreement signed on behalf of the Dominion by Sir Wilfrid Laurier, and on behalf of the province by the Hon. Clifford Sifton, in which it was specifically provided that the agreement then made should be considered as final.

The Winnipeg Free Press, to which this agreement was most satisfactory at the time it was made, takes exception to this statement of Mr. Roblin that it is beyond his power to do anything for the minority because his hands are tied by this settlement. It argues:—

"As every person in the province with a glimmering of intelligence knows, the province's control of its power of legislation along the educational lines is as absolute as it ever was. No legislature, by its own act or by its agreement with another power could divest itself of its inherent legislative powers. The Manitoba Legislature can wipe the present school law off the statute book and restore the old system, which was abolished in 1890, whenever a majority of its members direct that this be done. The words, 'a final settlement' leave the province absolutely free, but as a matter of policy, rather than of law, they bind the Dominion Parliament."

On the surface this argument is sound. It apparently entirely demolishes that of Mr. Roblin, until one pauses to remember that the school law of Manitoba, as it stands today, is not the free expression of the people of that province. It is the result of an agreement made between two parties, an agreement which it is specifically provided shall be final. There being two parties to that agreement, it naturally follows that it cannot be broken unless by mutual consent. The Premier has simply reminded the minority that having appealed to the Dominion Government for the redress of its wrongs, the provincial Government effected a settlement with the Dominion Government

which it must consider as having fully met the situation, since it was accepted by the Dominion Government as being full and complete. If it was not so how could it be regarded as final, a stipulation to which the Dominion Government consented.

That agreement was not made between the provincial Government and the Roman Catholic minority. It was made between the provincial Government and the Dominion Government. If the terms secured were not satisfactory it must follow that the Dominion Government is the party to that agreement responsible to the Roman Catholic minority whose grievances it fathered. If any one is to be convinced that that agreement was not, as the parties to it consented, final, it is the Dominion Government. In so far as the desires of the minority are recognized in the Manitoba school law, they find their foundation in that agreement with the Dominion Government, and not upon any recognition of the righteousness of the claims of the minority, and the provincial Government may not vary one iota from that agreement without violating it. Once it is violated the Dominion Government is left free to act as it was directed, that it might act in the decision of the Judicial Committee of the Privy Council. It would, therefore, follow, that the first step to be taken if the agreement is to be amended, must come from the Dominion Government which possesses the power to act if the agreement it made is broken.

It is, of course, easy to see why the Free Press is anxious that the Roblin Government should take upon its shoulders the burden of meeting the complaints of the Roman Catholic minority. It would give the Free Press and its political friends an opportunity of once more using the school question for partizan purposes, just as it was used in the days when Clifford Sifton employed it to elevate himself into the Dominion Government. But Mr. Roblin refuses to do as the Free Press desires. The school question is settled as far as he is concerned by the agreement made with the Dominion Government. He is quite right in considering that that agreement represents all that the Roman Catholic minority are entitled to until the Dominion Government confesses that the settlement it made with Mr. Sifton did not secure to the minority the rights to which it is entitled, and asks that it be revised. When Clifford Sifton confesses that Clifford Sifton robbed the minority of its rights it will be time for Mr. Roblin to act. When Sir Wilfrid Laurier confesses that he bartered away a portion of the rights of his fellow religionists in Manitoba for the purpose of securing peace and profit for himself, it will be time for Mr. Roblin to consider amending the school law. The Liberal party robbed the minority of its rights: the Liberal party partly restored the rights it had taken away. In doing so it secured a certificate of restitution in full from the advocate of the minority. The confession that this certificate of restitution is a fraud must be preliminary to a complete restitution. With such an acknowledgment lacking the Roblin Government may only act at the risk of being accused of returning more than it has a right to return. No one recognizes this aspect of the situation more clearly than the Roman Catholic minority in Manitoba. They know where the blame lies for their betrayal, and they will not be led astray by any attempt to make it appear that the Roblin Government is in the slightest degree responsible for the continuance of the wrongs under which they suffer.

THE RESULT OF THE RECENT PROVINCIAL ELECTIONS.

As Viewed by L' Echo de Manitoba.

L' Echo de Manitoba in its issue of the 30th ult. candidly admits that Mr. Roblin has achieved a great victory in the elections recently held in the province of Manitoba, but it cannot refrain from giving us a repetition of its old worn-out theme, undue clerical influence.

L' Echo sanctimoniously regrets that in many constituencies the members of the clergy have taken an active part either secretly or openly in favor of the candidates of Mr. Roblin.

"That," continues the Echo, "is evidently much to be deplored, for besides that such clerical intervention in political contests is contrary to the rules so frequently set forth by the Supreme pontiff whose death is now being lamented by the Church, in this present instance that attitude—we make the affirmation without fear—was in most direct opposition to the direction given by the representative of the pope in Canada."

Then again "L' Echo" pretends to quote a Manitoba prelate as having once said in the effusion of his political feelings: "in the best of Liberals there is always something diabolical." He should have added, according to the same paper: "In the worst of Conservatives there is always something divine."

No body needs to be surprised if after that L' Echo should pose as a victim of the slanders under which is poorly concealed the impotency of its enemies.

Dear Echo, how worthy of sympathy art thou not why, we question, did not his grace the Archbishop of St. Boniface and his clergy all flock to the chair of Mr. d'Hellencourt to be taught and drilled by him how many evils could have been avoided that are now to befall the poor, ignorant and deluded Catholics of Manitoba.

Of course Mr. d'Hellencourt does not give the names of any of the members of the clergy that took such an active part in the last provincial election contest; he is quite content with the following doubtful assertions: "if we believe the news received from different parts of the province." * * * it must be so and so. Less of that pretended love for religious principles and a little more of a real searching of truth would certainly prove more beneficial to the editor and readers of L' Echo.

Mr. d'Hellencourt knows well what the moral influence of the clergy is, and we feel quite confident that he, like the rest of the political party whose interests he represents, is only too eager to crave that influence whenever it is obtainable. Well and good, then, but the moment for one reason or another that there is a suspicion that the same influence may work in another direction, immediately do we find those men wanting to imprison the priest in the vestry or in his own presbytery with his lips sealed.

We think with Sir Wilfrid, and many others that the moral influence of the clergy is too powerful a factor to be neglected. If the French Canadians constitute today such a commanding element in the Dominion, they owe it to their clergy and not to such papers as L' Echo et al.

We remember an incident which shows that all Liberals are not loath to use the influence of the clergy. Some years ago a strong Liberal who was then in Manitoba went to His Grace for nothing less than to have a certain priest to go and carry an electoral campaign in his behalf in the constituency which he intended to represent. That good Liberal was an advocate of the same principles that are now upheld by Mr. d'Hellencourt. Should we say as a conclusion?

"Ab uno disce omnes."
By the one know them all."

CORRESPONDENCE.

THE STUART HEIR.

To the Editor of the Northwest Review.

Sir,—On Saturday, 25th inst., the car "Cornwall" passed through Winnipeg, attached to the east-bound Imperial Limited, and considerable curiosity was evinced as to the identity of its occupants, who positively refused to be interviewed or give any information.

The Tribune, however, appears to have gleaned that they were Count and Countess Hardt of Bavaria.

The so-called Count and Countess were in reality none other than Prince and Princess Rupert or Rupprecht of Bavaria. The Prince is the eldest son of the Princess Mary of Modena (wife of Prince Louis of Bavaria), who but for the Protestant Act of Succession would be Mary IV. of England and Mary III. of Scotland.

It was upon the death of Prince Rupert's great-great-grandfather, Victor, King of Sardinia, in 1824, that Lord Liverpool, then Prime Minister of England, ordered public mourning for him upon the ground that "there were many people who considered him the rightful King of Great Britain to the day of his death."

The itinerary of the Prince and Princess was kept quite secret, and Baron von Bussi, Counselor to the German Embassy at Washington, in a recent communication to myself, after expressing his regrets, added that the Embassy had no official communication about their travels and knew only what appeared in the newspapers. Thinking that an explanation of the mystery of the "Cornwall" may interest some of your readers, I venture to trespass upon your space.

Yours, etc.,

WM. JOHN MANBEY,
Boissevain, Man., July 28, 1903.

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THE CHURCH AND LABOR.

The following long article, which we here reproduce from the "American Herald," is of such great importance that we cannot too strongly recommend the study of it to all who take a lively interest in the capital and labor question:—

The most important question that occupies the attention of the human family, outside the question of religion, is that of labor. Truly, indeed, does our Holy Father Leo XIII. say of it: "Wise men discuss it; practical men propose schemes; popular meetings, legislatures and sovereign princes are all occupied with it, and there is nothing which has a deeper hold on public attention." Churchmen, statesmen, political economists are busy considering the labor question. As a rule the statesman takes his view from the light which political economy gives him, and, as political economy has only to do with the production and distribution of wealth, being a cool mathematical problem and not taking into consideration man in his entirety, he, the statesman, cannot not solve this question.

In this connection it is well to quote the words of Cardinal Manning. "If the great end of life were to simply supply yards of cloth and cotton twist, and if the glory of England consists or consisted in multiplying, without stint or limit, these articles and the like, at the lowest possible price so as to undersell all the nations of the world, well, then, let us go on. But if the domestic life of the people be vital above all; if the peace and purity of homes, the education of children, the duties of wives and mothers, and the duties of husbands and fathers be written in the natural law of mankind, and if these things are sacred far beyond anything that can be sold in the market . . . then I say the accumulation of wealth in the land like mountains in the possession of classes or individuals cannot go on, if these moral conditions of the people are not healed. No commonwealth can rest on such foundations."

Cardinal Manning recognized what all thinking men have agreed on, that is, that the labor question is at heart a great moral question. It is a question of right and wrong, of justice and injustice; and such being the case, it is in order to ask: What, if anything, does the Church say as to the wrong that exists? What remedy has she for it?

The Church has for twenty centuries been the guide, the caretaker and friend of the human family. She has ever been in a marked degree the true friend of the workingman. She it was that civilized him. She it was who taught him the arts and sciences, inducted him into knowledge of trades and handicrafts. Under her fostering care the great Trade Guilds in Europe came into existence, making labor free and giving it power and character such as it never possessed since or before.

It is in order here to note that when in England the monasteries were confiscated under Henry VIII and Edward VI., property of the Guilds was also confiscated, and in such amount as to almost equal the value of church property which was confiscated.

As the Church was ever in the past the friend of the toiler, true to her divine origin she is to-day a steadfast friend of the poor, a guide, a caretaker, a protector. Leo XIII. in his encyclical on The Condition of Labor clearly proves that he, the Common Father of the Faithful, understands present conditions; that he knows the diseases human society suffers from, and better yet prescribes a remedy. And as we are now considering the relation of Church to labor we will see what Leo, the mouthpiece of that Church has to say on this all-important question.

For the present we will consider the following phases: First, the right of labor to organize. Second, the question of wages—incidentally, freedom of contract.

It is to be hoped that the working people of our city will make themselves better acquainted with the writings of Leo on this subject. The question of the right of laborers to organize and the recognition of such organization as a part of our civilization has been disputed of time and time again right here

in our midst. A case in point being the coal operators versus the coal miners' union. Our Holy Father leaves no doubt in the minds of men as to the stand the Church takes on this matter. He clearly proves that the right of workers to organize is based on natural law. In his famous encyclical he writes as follows:—

"For to enter into 'society' of this kind is the natural right of man, and the State must protect natural rights, not destroy them, and if it forbids its citizens to form such association it contradicts the very principle of its own existence, for they both exist in virtue of the same principle, viz.—the natural propensity of man to live in society." To add one word to this statement would be simply gilding gold, painting the lily.

Since it is established that men have a natural right to organize, we must next consider the purpose of their organization, and in doing so we will keep in view the trades union principle, viz., that of obtaining a living wage and limiting the hours of labor. It is not an easy matter to determine what the living wage is unless we approach the subject with cool, dispassionate judicial mental equipment. It is not easy to define the relative rights and duties of the wealthy and the poor, of capital and labor. The danger lies in this: "that too often crafty agitators constantly make use of disputes to pervert men's judgment and stir up people to sedition." The Pope tells us that in considering the subject he approached "one of very great importance, and one of which, if extremes are to be avoided, right ideas are absolutely necessary."

"Wages, we are told, are fixed by free consent, and therefore the employer, when he pays what was agreed upon, has done his part, and is not called upon for anything further. The only way, it is said, in which injustice could happen would be if the master refused to pay the whole of the wages, or the workman would not complete the work undertaken; when this happens the State should intervene to see that each obtains his own; but not under any other circumstances." The Pope continues: "This mode of reasoning is by no means convincing to a fair-minded man, for there are important considerations which it leaves out of view altogether. To labor is to exert one's self for the sake of procuring what is necessary for the purposes of life, and most of all for self-preservation. 'In the sweat of thy brow thou shalt eat bread.' Therefore a man's labor has two notes or characters. First of all, it is personal; for the exertion of individual power belongs to the individual who puts it forth, employing this power for that personal profit for which it was given. Secondly, man's labor is necessary; for without the results of labor a man cannot live; and self-conservatism is a law of nature, which it is wrong to disobey. Now, if we were to consider labor merely so far as it is personal, doubtless it would be within the workman's right to accept any rate of wages whatever; for in the same way as he is free to work or not, so he is free to accept a small remuneration or even none at all. But this is a mere abstract supposition; the labor of the workingman is not only his personal attribute, but it is necessary; and this makes all the difference. The preservation of life is the bounden duty of each and all, and to fail therein is a crime. It follows that each one has a right to procure what is required in order to live; and the poor can procure it in no other way than by work and wages."

"Let it be granted, then, that as a rule, workman and employer should make free agreements, and in particular should freely agree as to wages. Nevertheless, there is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage-earner in reasonable and frugal comfort. If through necessity or fear of a worse evil the workman accepts harder conditions because an employer or contractor will give him no better, he is the victim of coercion and injustice."

His Holiness also takes into consideration the fact that difference of localities has much to do with the question of fair wages, as such difference very often has a good





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If anything more were needed on this subject it is supplied by His Holiness when he says: "If we turn now to things exterior and corporeal the first concern of all is to save the poor workers from the cruelty of grasping speculators who use human beings as mere instruments for making money. It is neither justice nor humanity so to grind men with excessive labor as to stupefy their minds and wear out their bodies. Man's powers, like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by the use of exercise, but only on condition of due intermission and proper rest. Daily labor, therefore, must be regulated that it may not be protracted during longer hours than strength admits."

So solicitous is our Holy Father that the Church should place herself on the side of the workingman that he urgently requests "every man to put his hand to the work which falls to his share and that at once, and immediately lest the evil which is already so great, may by delay, become absolutely beyond remedy."

The people of New York City are to be congratulated; on the fact that we have in our midst as the chief pastor of souls in the Most Reverend Archbishop Farley, one who is in perfect sympathy and accord with the letter and spirit of Leo's great encyclical; one whose heart beats in sympathy with the struggling masses and whose developed intelligence will be always found at the service of the poor and the lowly. He has already taken part in the counsels of the Civic Federation, and through his instrumentality the general public in the near future will know by his practical example that the Church in this immediate vicinity is intensely and aggressively the friend of the honest toiler.

ON HORSE-SHOES AND SOME OTHER THINGS.

Written for the Northwest Review.

I read a while ago in a learned contemporary an interesting little notice on horse-shoes—"The custom of keeping horse-shoes for luck is said to have originated at the time when in every home was the picture of the patron saint. About the head of the saint was the distinguishing halo, which was frequently made of metal, sometimes the shape of a horse-shoe. When anything happened to the picture the halo was still kept and remained fastened to the door in order that the saint's influence might still prevail. As the bit of metal was the most substantial part of the picture, it soon became the custom to make a charm of this part only, and the horse-shoe followed logically as a prevention against evil." Truly, this is all that remains of the saints here below, the halo around their heads, except their good example, which we are not always too anxious to follow. Man has it in his nature to believe and the less faith, the more superstition as a rule. Things holy and pious in their origin become by loss of faith harmful and superstitious, but with faith, the communion of saints, a holy patron to aid in every trouble, all this takes away from the materialism of every day life, and sordid cares become sanctified. How much nearer to Heaven, appear to us, the devout peasants of Catholic lands; they walk hand in hand with their holy patrons and will feel quite at home when at length they arrive, having so many familiar and every day friends there.

To turn our attention from saints to sinners, as being in the majority here below. It would seem a very unwise thing to encourage large colonies of any nationality to invade this country and live apart from the common custom and experience of the well established inhabitants of the land; we are the new comers and have to learn everything. Let us leave behind our insular prejudices, be as large-minded as the boundless prairie and do our best in helping to build up a great nation, God-fearing, under the old flag, symbol of liberty. This land is only ours by adoption, many of us are as yet only strangers and pilgrims. I regret to say

English people, especially English men, are too much inclined to scold and carry on at every little inconvenience. I can never cease admiring the easy, good nature under all circumstances of the Canadians; French and English. Even the expressions are different here and liable to mislead one. An old lady came to visit a friend of mine one day and informed her amongst other things that she could not live with her husband, he was so ugly. When she was gone, I said to the person in the house: "I don't wonder she couldn't live with her husband if he is uglier than she is," but it was not to look at, she meant. When in Rome, do as the Romans, when in Canada, as the Canadians. Have we not always been told, "When you go to France mind you don't put up at an English hotel; you will get the worst of everything." When I was in that country, a long time ago, they used in some places to shave the Cure's for the love of God, (they shave them of everything now but not for the love of God). In a certain place a poor Cure went in one day to be shaved, but the barber was a very cross man and did not like shaving anyone, without seeing the cash, so he took a wretched old razor and hacked away at his victim, who bore it all without a murmur. At last, a horrible cry was heard and all rushed to the door. "What's up? What's up?" they shouted. The Cure only remained in his place and presently remarked, while a smile stole round his patient lips: "I think it is some one they are shaving for the love of God."

To go over to England, as we have only to cross the channel, I believe it was the late Cardinal Manning, the great apostle of temperance, who tells this tale of himself (we had a little joke in England in those days, and used to say well you know temperance is one of the "Cardinal virtues.") Before he became Cardinal he was traveling on one occasion and got in with an Irishman, who saw at once he was a priest, and straightway entered into conversation with him. The Irishman was delighted to have met him and fancied he must be some dignitary, but had a delicacy in asking. At last he said, "Your reverence would be a canon I suppose." Dr. Manning did not wish to admit he was a bishop, so he answered, "I have been." The Irishman looked at him with the greatest sympathy and compassion and with a sigh from the bottom of his heart exclaimed, "Ah! ah! No doubt it was the drink, your reverence," evidently thinking his honors were things of the past.—M.T.

THE HOMES OF THE POOR.

Come away from the crowded centers
Of the city's throbbing life;
The palaces grand on every hand,
The noise and heat and strife;
From the fever of pride and passion
That the grave can only cure,
And walk with me in the twilight hour
By the humble homes of the poor.
Here the father comes home in the evening
From care and from danger free,
As the little ones run to meet him,
With their innocent shouts of glee.
No hireling's hand has nursed them,
Nor will guard them at night secure,
For the mother is all to her children.
In the humble homes of the poor.
I love to walk in the twilight,
Where I see through the open door,
Some busy household duties,
Some at play on the simple floor.
No luxury makes them heartless,
No idleness makes them impure;
The menace to souls where
Mammon rolls
Cannot enter the homes of the poor.
Come away from the hollow pleasures
Of the ballroom and banquet hall;
For the children's hour in the cottage
Has joy that exceeds them all,
Come away from the proud for their riches
Take wing and shall not enure,
Take wing and shall not endure,
judgment day
With the humble homes of the poor.—Ex.

SENSITIVENESS.

Sensitiveness is a grand gift, and he is most fortunate who is most sensitive. Grace makes some men blessedly insensible; other men it makes more tender and susceptible. It is the source of the keenest and most refined enjoyments. It is the best basis for the grace of charity because it has almost infinite power of sympathy. Sensitiveness enables us to discover the faintest workings of the divine will, and it makes us uneasy under the least drifting away from it. So little delusion adheres to it that we may trust ourselves to it without suspicion. It is a peculiarly Christ-like fountain of suffering. Think of the mystery of the agony in the garden. Our finest sensitiveness is coarse and blunt compared with His. He shrank, like a sensitive plant, from the shame with which we covered Him. The suffering of the agony was in no slight degree the keenness of wounded feelings. To us, therefore, the model and the consolation in our excess of wounded feelings is that dear and divine Heart.—Pittsburg Catholic.

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