

# Northwest Review



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## CURRENT COMMENT

Speaking of the choice of numbers for the recent Musical Festival, the Free Press musical critic, C.W.H., who combines successful practice with theory, wrote as follows in the Free Press of May 1:

"Edward Elgar, who is, perhaps, the greatest living composer, and the pride of England, should have been given more liberal representation on these programmes of British music.

"A little more of Elgar and a little less of—oh well, of some of the others—would have pleased us a good deal better."

This is so like something we wrote last week that we were half inclined to think it inspired by our paragraph about Elgar until we remembered that our last issue was not distributed by the city postmen till the morning of May 1, several hours after C.W.H.'s remarks had been printed. We are all the more pleased at the similarity of view. Edward Elgar's "Dream of Gerontius" will be performed next month in the new Cathedral of Westminster. This will be the first performance of this marvellous work in London. It is fitting that the metropolis of the Empire should first hear this masterpiece of a fervent Catholic Englishman in the Catholic cathedral which is at the same time the most spacious of all the churches, old or new, in England.

"The performance," says the Tablet, "will take place on June 6, and it is satisfactory to know that Dr. Elgar has consented to conduct. The chorus will be that of the North Staffordshire choir (numbering 200 voices) whose rendering of the work has won Dr. Elgar unstinted praises. The entire Amsterdam orchestra of 80 performers (who have already played the work at Dusseldorf) has also been secured. This unique combination is to the credit of Mr. Hugo Gorlitz, the well-known agent, in whose hands the entire business part of the venture has been placed by the Right Rev. Mgr. Fenton, Administrator of the Cathedral. The musical arrangements will be under the supervision of Mr. R. R. Terry, Musical Director of the Cathedral, who is preparing an edition of Tallis' unpublished "Lamentations" to be sung by the entire body of voices. The solo parts in this work will be taken by Westminster Cathedral choir, who will also render two motets by Robert Parsons (who died in 1580) and Peter Philips (about 1600). Thus in one performance will be heard the masterpieces of the earliest and latest Catholic composers."

Few sights are more touching or more edifying than the funeral obsequies of an aged parent, full of years and merit, followed to the grave by a numerous family of sons and daughters who owe their success in life to the noble teachings and example of that beloved parent. Such was the sight that touched and edified the citizens of East Grand Forks, Minn., on Tuesday, April 28, when the solemn requiem was chanted for the late Mrs. Timothy Sullivan. Both she and her husband were born in Tipperary and had emigrated in their early life to Packerham, Ont., whence they ultimately moved to Minnesota. The venerable Mr. Timothy Sullivan survives his wife. One of their sons, Timothy, is a judge, another, Edward, is sheriff, a third, James, is a prosperous farmer, a fourth, Michael, is implement agent. Two daughters also were present, Mrs. Cummings, who has ten children, nine of whom are boys, and Mrs. Kennedy, who left her sick bed

and bore the three days' journey from Texas in order to be present at her mother's funeral, and whose only son is a pupil at the Jesuits' University of St. Mary's, Galveston. The funeral, which was one of the largest ever seen in that city, was attended by the upper ranks of all denominations gathered together to bid a last farewell to one who was universally respected and loved. In the course of a long and well written obituary the Grand Forks Herald of April 29 says: "As Father Proulx spoke of the life and works of the deceased briefly at the close of the services yesterday, there was not a dry eye in the church. His remarks seemed to touch every one present. He spoke of the wonderful devotion of the deceased, and the many who would feel most keenly the loss of a dear friend in addition to those who were connected by closer ties. He said she was one of the most noble examples of Christian motherhood that he had ever seen during his pastorate, and those who listened realized that every word that was spoken was the truth."

When "The Tablet" gets our issue of last week it will have an opportunity of revising the fanciful figures it reproduced, April 18, from the "Daily News," which no doubt borrowed its imaginary majority of Catholics in "fourteen States and Territories" from the visionary Mr. Sharf. To show the difference between fancy and fact we place in deadly parallel the "Daily News" (i.e., Sharf) figures and the accurate estimates which Mr. Preuss of "The Review" (St. Louis) made from the Catholic Directory and the U. S. Census:—

	Percentage of Catholics	Daily News.	Preuss.
New Mexico...	96	68	
Montana...	85	20	
Arizona...	74	33	
Nevada for Daily News and Nevada & Utah for Preuss	72	3	3
Massachusetts...	71	30	
Rhode Island...	69	66	
Louisiana...	65	30	
New York...	58	30	
California...	55	25	
Colorado...	54	13	
Connecticut...	53	30	
Minnesota...	53	21	
Michigan...	51	21	

In 1841, at the time of the union between Upper and Lower Canada, the former insisted upon having as many members of parliament as the latter; although the latter had three times the population of the former. Between 1861 and 1867, when the population of Upper Canada began to exceed that of Lower Canada, the great cry of Upper Canadians was "representation by population," which, of course, meant increase in the relative number of the Upper Canada members. It was especially this cry that led to Confederation, for it was evident that there could be no sort of provincial autonomy for Lower Canada if it remained yoked with but one other province, and that a preponderant and domineering one. The British North America Act of 1867, therefore provided that Lower Canada or Quebec should be the regulator of representation. Whether its population increased or diminished it would always have 65 members of parliament at Ottawa. After each decennial census Quebec's population would be divided by 65 and the quotient thus obtained would be the unit of representation, i.e., the divisor required into the total population of each other province in order to find out how many members that province should henceforth send to Ottawa. In the readjustment then ensuing it was enacted that the "number of members for a province shall not be reduced unless the proportion which the number of the population

bore to the number of the aggregate population of Canada at the then last preceding readjustment" "be diminished by one twentieth part or upwards."

The census for the first three decades, 1871, 1881, 1891, showed that Ontario was increasing more rapidly than Quebec, and naturally Ontario was satisfied with the arrangement due to the organizing genius of Sir George Cartier. But the last census, 1901, told quite another story. It revealed the fact that Ontario, which in 1891, furnished 43.786 per cent. of Canada's population, in 1901 furnished only 40.640 per cent. of the total. Thus was the proportionate number of Ontario's population reduced by 3.146 per cent. as compared with 43.786 per cent., which is more than one-fourteenth, almost one-thirteenth part, and therefore much more than the "one-twentieth part" mentioned in the B. N. A. Act, sec. 51 (4). On the other hand, as the population of Quebec increased, in the same decade (1891-1901), by one-ninth, while the increase of Ontario was only one-thirtieth, the unit of representation, based on the Quebec population divided by 65, gives 25,367, which, being used as a divisor for Ontario's population, viz., 2,182,947, gives 86 (with a very small and negligible remainder), instead of the present number, 92. This reduction of Ontario's representation at Ottawa by six members is gall and wormwood to the "premier province"; but it is not easy to see how Ontario can squirm out of the contract it so gladly signed when its population was growing fast in the days of its bygone virtue. Its recent attempt to explain the words of the Act, "the aggregate population of Canada" as if they applied to Canada at the time of Confederation, that is, to the four original provinces only, has been effectually checked by the Supreme Court's decision that the words mean the whole of the present Dominion.

The Post Office Department has made a wise move in changing the system for mails on the eastern branch of the C.N.R. Hitherto, if one wanted to send a letter from St. Boniface to Lorette, 16 miles off, on Saturday, that letter would have to be posted in St. Boniface before 4.30 p.m. on Saturday, so that it might be carried to Winnipeg that afternoon, lie in the Winnipeg postoffice all Sunday and be ready for the Lorette mail, which leaves Winnipeg at 7 on Monday morning. Henceforth the backward trip to Winnipeg is eliminated, and the mail goes direct from St. Boniface to Lorette on Mondays and Fridays, returning from Lorette to St. Boniface on Tuesdays and Saturdays. Mails are also despatched from St. Boniface direct to Ste. Anne des Chenes and La Broquerie on Mondays, Wednesdays and Fridays, returning on Tuesdays, Thursdays and Saturdays.

One overhanging peak of Turtle Mountain in the Crow's Nest region close to the new town of Frank broke away last week from the main mass of limestone rock and fell like an avalanche upon the little town. Almost a hundred people were instantly killed, houses were buried and the C.P.R. line for a mile and a half completely blocked. This landslide occurred shortly before the regular westbound train was about to arrive at Frank; a few minutes later and everybody in the train would have been killed. Although the cause of the disaster has not been fully ascertained, yet it seems to be due to the percolation of streams of water and melted snow between vertical layers of limestone. One wonders that such accidents are not more frequent in

the mountain region where overhanging peaks are so common.

An undesirable kind of settler for this country is the Irish gentleman farmer. Claiming descent, if not from the kings of Erin, then at least from some famous chieftain, he is more tenacious of his privileges and customs than either the English or Scotch gentleman farmer. The Irishman, who has had farm laborers under him in the old country, does not realize that in this western country no man can be a successful farmer unless he is ready to rough it and do all sorts of menial work. If the Irish gentleman farmer has some capital, he soon squanders it in the very high wages he has to pay here. If he has no capital he hires himself out on some large farm, where he has to consort with a dozen foul-mouthed men of unclean minds and bodies who bunk together in one small room. What especially horrifies the dainty "half sir" is the having to sleep between blankets without sheets. This repugnance, very natural in a well bred man, makes him give up the job and curse the day he was inveigled into coming here. But what he ought to do is to hire out as a single hand on a comparatively small farm, laying down his own conditions. Wages are so high that he can easily do so. And in general, if farm hands only cared for more comfort and cleanliness, they could readily obtain better sleeping accommodations. The laboring man is master of the situation; if he insists on keeping clean his employers will see to it that his wishes are respected.

We consider it rather a healthy sign that the number of girl candidates for university honors is diminishing. Few young women have the physical stamina to stand the strain of four or five years of university examinations with all the preceding years of intense application to study. Fewer still have sufficient intellectual ability to compete with the ablest of our young men. When a girl has ruined her health before attaining womanhood the possession of a university degree turns to ashes in the mouth. Let those who have abounding strength and no nerves, and who also possess extraordinary mental capacity, take up, if they choose, this course of study; but parents should have a care that they do not allow their nervous and anemic daughters to imperil their lives for the sake of the paltry local glory attaching to university honors.

His Majesty King Edward is quietly proving the influence of the crown. It was undoubtedly he who brought about the ending of the South African war. It is also due to his personal influence, and especially to his choice of Sir Anthon. McDonnell, that the latest Irish Land Bill has met with so hearty a welcome from extremists on both sides like Mr. William O'Brien and the Marquis of Claricarde. And now his visit to Paris, where, as Prince of Wales, he enjoyed so widespread a popularity, has been acclaimed with such manifest cordiality by all classes of the French people that the bitterness engendered by the Fashoda incident and the Boer war have given place to the most friendly feeling between the two great rival nations. When the head of an ancient monarchy combines a thorough respect for his constitutional limitations with a sincere desire for conciliation and the consummate tact of the First Gentleman in Europe, he can wield a power for good which even the most strenuous of Presidents, with the more than royal independence conferred on him by the Constitution of the United States, cannot hope to equal.

The Dominican Prior of Woodchester, Father McNabb, having written to the Tablet an amusingly violent letter against the Twelfth Promise of the Nine Fridays, as if he had made an astounding discovery, albeit few devotions are better known all over the world, several correspondents have taken the trouble to quiet his theological qualms. Their answers all tend to show that learned theologians have approved, explained and defended this promise. But the only answer that goes to the root of the matter is the one which our able contemporary, the Casket, gives in its issue of April 23:—

Among the promises made by our Lord to Blessed Margaret Mary is that of "final repentance" (so we find it worded) in favor of those who receive Holy Communion on the first Friday of the month for nine successive months. A Dominican Father, writing in the current "Tablet," describes this as an "astounding, not to say scandalous, promise," and declares that "there can be no theological justification of it." The "higher criticism" of sound theologians would, he believes, "attach the note of spuriousness to such a connection of the last mysterious grace of God with a numerical computation." To us it seems that the matter is one which transcends the realm of mere theology. The real question turns on the genuineness of the revelation said to have been made by our Lord to the Visitandine Nun. He who said to the good thief, "This day thou shalt be with Me in paradise," can give the grace of final perseverance to whom He will on what conditions He will. No man can merit this grace, it is true, but who shall forbid the Author of grace to bestow it, or dispute His right to fix the conditions on which the bestowal of it shall depend? If theology can say nothing for the validity of this promise, this being a matter for the Church not the theologian to pronounce upon, neither can theology say anything against it.

There is thus no danger in trusting this promise, provided one clings to the Catholic doctrine that the grace of final perseverance cannot be deserved once for all, so that no backsliding need be feared. In contradistinction to the Salvation Army and many Evangelical Protestants, we hold that no human being is "saved" till he dies in the grace of God. But the practice of the Nine Fridays may safely be held to earn for the devout client of the Sacred Heart that habit of vigilance and prayer which leads to a happy death.

However, one of the Tablet letters in reply to Father McNabb emphasizes a point which we ourselves have already made in these columns. The correspondent quotes from a recent pastoral of the Bishop of Aberdeen the following passage: "Far be it from a Bishop to say anything to curb or check one's devotion. Far be it from us to say that it is not a good thing, for example, to go to Holy Communion on nine consecutive First Fridays in nine consecutive months. It is an excellent practice, but it would be better to go on ten, and better still on eleven or twelve. But this we will say, that it is not a good thing if these first consecutive Fridays will interfere with Communications on Sundays and Holy Days of Obligation. . . . Let your charity more and more abound in knowledge and in all understanding." This warning has had a very recent fulfilment. Last Sunday was a first class feast in the calendar of the Church, the Feast of the Patronage of St. Joseph; and yet how

many of our pious Catholics who received Holy Communion two days before that, on May 1, the First Friday, refrained from the Holy Table on May 3. No doubt those of us who are familiar with the history of festivals might allege as an excuse that the first day of May, being a feast of the Apostles (Saints Philip and James) was once a holy day of obligation and is therefore historically more venerable than the Patronage of St. Joseph; but we fear that precious few of the Sunday abstainers from Communion were aware of that fact. No; we believe the reason why the First Friday communion does interfere with the Sunday communion which ought to be a common practice among all Catholics, is that many people imagine they must go to confession before each communion, and as confession is the most irksome part of all devotions, they prefer to drop one communion rather than make an extra confession. But they need not make that extra confession, unless they have committed a mortal sin since the last confession; and surely most of the pious persons who practise the First Friday devotion can remain in the state of grace two whole days.

Catholics from the British Isles, France, Germany and many other parts of Europe are often shocked at the ignorance of their brethren here as to the liturgy or the order of festivals. These old fashioned Catholics have been rightly taught that the first of all devotions is harmony with the spirit of the Church, and that this harmony is maintained by entering into the thoughts which the liturgy sets before us from day to day. Hence, instead of using unauthorized, though nicely bound, prayer books, they stick to the good old missal for the laity, in which are set forth the various offices for almost all the feasts of the liturgical year. So common is this practice among well educated Catholics in the eastern hemisphere that pastors find it necessary to announce every Sunday the calendar for the coming week. For we need hardly remind our readers that the clashing of fixed with movable feasts frequently necessitates the transference of a feast from one date to another, and this transference is regulated by the yearly calendar of each diocese. For instance the third day of May is the date generally fixed for the feast of the Finding of the Holy Cross; is but year the third Sunday after Easter, on which we celebrate the Patronage of St. Joseph, fell on that date, and as this latter feast is ranked "first class with octave," while the Finding of the Holy Cross; but this "second class," the former takes precedence of the latter, which is put off, in this diocese, till May 13. Hence the importance of the calendar we print from week to week. By consulting it regularly our readers will always be able to conform to the spirit of the Church, to be, in other words, up to date in the most Catholic sense. This we are happy to say some of our subscribers fully appreciate. A few years ago, when, owing to a change in our staff, the calendar had been dropped for a brief period, a protest came to us from a lone worshipper in the Rocky Mountains who felt spiritually at sea without his weekly calendar.

In the calendar for next week there occur as many as three cases of that transference which we have just mentioned. The first one in particular needs explaining. When some new festival of higher rank falls on the date of an older festival of lower rank, the latter is permanently transferred or, in liturgical parlance, "fixed" at the first subsequent date that is vacant: for it should be borne in mind that, although the martyrology briefly mentions many saints for each day of the year, yet the missal and breviary still contain many days in which no saint's name is honored. Thus, the 26th of April used to be reserved to the saintly Popes, Cletus and Marcellinus, but 17 years ago Leo XIII. extended the feast of Our Lady of Good Counsel to the whole Church, and as this feast also falls on the 26th of April and is of higher rank than Saints Cletus and Marcellinus' day, the latter was "fixed" at the next sub-

sequent vacancy, which is May 11. But this year the 26th of April, henceforth the proper date for the feast of Our Lady of Good Counsel, was the second Sunday after Easter, which in this diocese is set apart for the feast of the Holy Sepulchre, and this, being a feast of Our Lord, takes precedence of a feast of the Blessed Virgin, and so Our Lady of Good Counsel had to be transferred to the nearest vacant day. Now there were no vacant days in the week that began with April 26, and the next Sunday, May 3, another transference was in order, since, as we have already pointed out, that date, generally reserved for the Finding of the Holy Cross, was the third Sunday after Easter, the Patronage of St. Joseph, a first class feast, before which the Finding of the Cross, a second class feast, must give way. Thus two feasts are waiting for transference. The first vacant days are May 13 and 14, and, as the Finding of the Holy Cross has a higher liturgical rank than Our Lady of Good Counsel, the former is placed on May 13 and the latter on May 14.

His Lordship Bishop Breynat, O.M.I., Vicar Apostolic of Mackenzie, who stayed over here last Sunday, had just returned from his first episcopal visit to the Holy Father. When, on his way back, he crossed the Atlantic on La Gascogne, of the French line, there were about sixty religious, secular priests and nuns on board. On week days Mass was said in one of the smaller saloons, but on Sunday the passengers obtained the use of the grand dining room between breakfast and luncheon, and there Mgr. Breynat offered up the Holy Sacrifice before a very large and devout congregation. Before the Mass His Lordship announced that he was about to offer it for all who were present and for their absent relatives and friends. During the Mass the singing by so many experts in conventional music was very fine, and all the congregation were deeply impressed. That evening after dinner all the clerical contingent assembled in the gallery which surrounds and overlooks the great dining hall, and sang the well known "Chant du Depart des Missionnaires," a song of farewell to missionaries departing for the foreign missions, which has been for three quarters of a century the battle cry of French missionaries going to possible and often actual martyrdom. The effect of this chant entoned by so numerous a body of real victims of persecution was to cast a spell of religious awe over the whole audience. Ladies who had come there in the garishness of evening dress with some prospects of a dance quietly withdrew to their staterooms, exchanged their gay attire for black dresses and returned to talk in low tones over what they had heard. There was no dancing that evening.

### Brandon Notes.

Mr. Eugene Murphy, who has been ill in the hospital with a severe attack of la grippe, left on Friday for his home in Mount Forest, Ontario.

Mrs. J. C. Kavanagh, of Winnipeg, is in the city the guest of Mrs. E. J. Barley.

Mrs. D. Berry, who has been visiting in Winnipeg for the past six weeks, returned home on Monday.

Mr. Herb. Flanagan, of Prince Albert, spent Friday in the city.

Mr. Jacob Gaetz, who has spent the winter with the Lake of the Woods Co. at Qu'Appelle, was in the city on Monday en route to Portage la Prairie, to which point he has been transferred.

Mr. Stephen O'Rourke and bride passed through the city on Monday en route for Souris, where they have taken up their residence.

On Saturday night Mr. P. Purcell, who for the past five years has been editor and business manager of the Brandon Times, severed his connection with that paper. The high esteem in which he was held by Mr. Christie, proprietor of the paper, and also by his fellow employees was testified in some degree by the addresses and presentations precedent to his departure.

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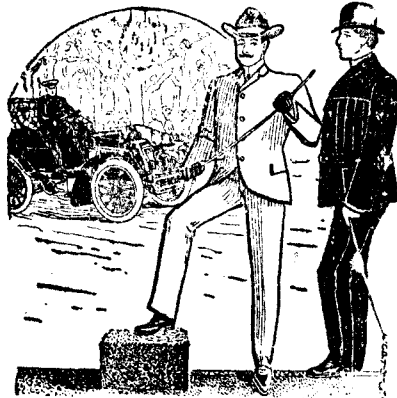
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Mr. Christie presented him with a beautiful gold watch with name and date handsomely engraved thereon, while the staff presented a magnificent silver service. The addresses contained sentiments of regret upon losing so competent a man—the one to whom is due the success which the paper has achieved, but with warmest, kindest wishes for his future success and happiness. Mr. Purcell in replying expressed his gratitude and assured them he would always entertain pleasant memories of the years he spent in the office of the Brandon Times. Mr. Purcell, in company with some other gentlemen of the city have bought the Western Sun, and on Monday will be hard at work in his new office.

The success of the Musical Festival on Friday evening was certainly a credit to our local talent, and particularly to Professor Fenwick, who has devoted so much of his valuable time to the practices.

During the month of May a sermon will be preached at Benediction Tuesday, Thursday and Sunday evenings, in honor of the Blessed Virgin Mary.

### HIS GRACE AT ST. MARY'S.

Last Sunday the Feast of the Patronage of St. Joseph was celebrated with especial solemnity in St. Mary's Church. The new assistant priest, Rev. John Baptist Frigon, O.M.I., late of Montreal, sang the High Mass in excellent voice. The choir's work was particularly good. But of course the great attraction was His Grace's sermon. It was the common verdict that Archbishop Langevin then preached the finest sermon he has ever delivered in Winnipeg. In gesture and voice he was admirable; his word-paintings were most lifelike; and the entire tone of the discourse was most timely.

Speaking of the history of the Devotion to St. Joseph, His Grace mentioned the curious fact that a Dominican Father, Isidore Isolano, writing at the beginning of the 16th century, foretold that a Pope would institute a festival in honor of St. Joseph for the universal church. At that time the custom of invoking St. Joseph was very rare. But more than three centuries later, in 1870, Pius IX. fulfilled this prediction by proclaiming the foster-father of Our Lord Patron of the Universal Church.

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Not only is St. Joseph particularly endorsed as the Church's patron saint: the family should pray for his intercession and his guidance. At this point His Grace criticized the present state of society; true homes are now in the minority; the name is there, a lady and gentleman called mother and father live there, and young ladies and gentlemen also live under the same roof—but there is no home, no family. The mutual love, respect and deference to just authority are the lacking requisites. Let modern philosophers and sociologists look to the holy family of Nazareth for the solution of the grave defect now to be noted in society.

"Humility," he continued, "is the fundamental virtue and requisite to a Christian life; pride is opposed to virtue and a sin against common sense. Pride it is that leads the modern member of society to dress and live in lavishness beyond his means, to despise manual labor. Pride is selfishness, and through it we walk over, as it were, our friends to attain our ambitions." His Grace pointed to the carpenter of Nazareth, St. Joseph, with his calloused, labor-worn hands, as the model of an humble man.

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High Mass, with sermon, 10.30 a.m.  
Vespers, with an occasional sermon, 7.15 p.m.

Catechism in the Church, 3 p.m.  
N.B.—Sermon in French on first Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.

WEEK DAYS—Mass at 7.30 a.m.  
On first Friday in the month, Mass at 8 a.m. Benediction at 7.30 p.m.

N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

## C. M. B. A.

Grand Deputy for Manitoba.  
Rev. A. A. Cherrier, Winnipeg, Man.

Agent of the C.M.B.A. for the Province of Manitoba with power of attorney, Dr. J. K. Barrett, Winnipeg, Man.

The Northwest Review is the official organ for Manitoba and the Northwest, of the Catholic Mutual Benefit Association.

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**Persons and Facts**

Mr. E. J. Coyle, C.P.R. general passenger agent at Vancouver, arrived here last Sunday and returned on Tuesday.

William Stuart, of Gortley, Letcherenny, Ireland, died recently at the age of 120. He remembered having seen Admiral Warren's battleship in Lough Schilly in 1798, after he had defeated and captured the French squadron, with which was Wolfe Tone.

The Telegram last Monday had a good portrait of Edward Elgar, but the explanatory legend "comparatively new composer of orchestral works played in the Cycle" betrayed ignorance of the real standing of the man whom the Free Press critic calls "the pride of England."

Our friend, Mr. Philip Purcell, has taken charge of the Brandon "Sun" (Mr. J. A. Osborne having resigned), and will conduct it as an independent organ.

Under the heading "A Triple Wedding" the Free Press of the 4th inst. described a marriage performed in the immigration hall by the Anglican chaplain, Mr. Leslie, and affirmed that the "participants were Galicians." As Protestant Galicians are rare, we turned to the Telegram of the same date and there found that the married couples belonged to an obscure Russian sect from the vicinity of Kiejaw, which seceded from the Russian Orthodox Church about ten years ago. They have no priests, no ministers, no churches.

The Moose Jaw Times of May 1 published an excellent etching of St. Joseph's Church, blessed by Father Drummond on March 29th last. The cut is made from a photograph and represents a substantial edifice with gothic door, windows, buttresses and steeple, all of red brick made at Moose Jaw. The church is almost square and can seat nearly 175 persons. It is within three minutes' walk of the C. P. R. station.

**Clerical News**

Rev. Father Platonyd Filas, Superior of the Basilian monks in this country, and Ruthenian Uniate missionary at Beaver Lake, will soon have to leave for Galicia, as the Holy Father has appointed him Bishop of Stanislaw in Austria. His departure will be a great loss to the Ruthenian Catholics of the Northwest, for he has already made his mark among them.

Rev. Father Proulx, S.J., returned from East Grand Forks on the 30th ult., earlier than was expected, because Rev. Father Green, the popular and beloved pastor, had come back. The Grand Forks Herald, of April 30, says: "Father Proulx, who has been taking the place of Father Green as pastor of the Sacred Heart church, will leave for his home at Winnipeg this morning. During his stay in the city he has made many friends. He is an able, learned and earnest worker, and leaves this city with the highest respect of all." Father Proulx left on May 1st for Port Arthur, whence he went to Fort William West, beginning there on May 3 a week's mission. Afterwards he will proceed to Savanne and Schreiber for the same purpose, returning home via Duluth.

The Grand Forks Herald, of April 30, has this from its special correspondent at Neche in reference to the celebration which we reported last week: "Bishop Shanley spoke very highly of the decorations, and gave the pastor, Father Lavigne and his assistants very flattering praise. He said he was astonished at the beauty of the said paintings, and that they would not shame the Vatican palace of Rome. It is by far the finest church in the diocese of Fargo."

The following Brothers of the Cross of Jesus, from Menestruel, Ain, France, will take up their resi-

dence at Makinak, Man.: Brother Regis, director, Brothers Rogation, Ange and Guillaume.

Rev. Father Bastien left last week to start the new parish of Ste. Emilie, near Ste. Rose du Lac, in the Dauphin district. He will be the first pastor there.

Last Sunday morning at 6.30 His Grace the Archbishop of St. Boniface conferred the tonsure and minor orders on Rev. Brother Jean Francois Mallet and subdeaconship on Rev. Brother Eucher Bernier, both Canons Regular of the Immaculate Conception.

The Very Rev. Clovis Socquet, official visitor of the Fathers of La Salette, arrived at the Archbishop's House last week in company with a lay brother of his order. They left on Monday for N. D. de la Salette, Alma, Assa., where the Fathers of their order are stationed.

Rev. Fathers Hella, Lalonde and Lavigne were guests of the Archbishop at the end of last week.

The Very Rev. Vicar General Dugas is directing the exercises of the Month of May at the cathedral. They are very well attended. On Saturday evening last His Grace the Archbishop and His Lordship Bishop Breynat were present; the Vicar General read from the Canadian Messenger of the Sacred Heart the General Intention on Devotion to the Blessed Virgin. The singing is under the able direction of the Sisters of the Holy Names.

Rev. Father Zoldak is conducting the Month of Mary exercises in his Ruthenian chapel every evening at eight.

Mgr. Breynat, Vicar Apostolic of Mackenzie and the Yukon, arrived here last Saturday, accompanied by Rev. Father Laperriere, O.M.I., a Savoyard, and Rev. Father Dupont, O.M.I., from the department of Ardeche. These two Fathers are destined to the Indian missions of the north. Father Dupont sang High Mass at the Holy Ghost church last Sunday. Bishop Breynat dined with his brethren of St. Mary's and took tea with Father Kulawy, O.M.I. Then His Lordship and his two companions continued their westward journey. Mgr. Breynat reports continually increasing persecution in France; the Concordat will probably be broken up before the end of this year and then the secular clergy will be reduced, in most cases, to starvation. His Lordship could with difficulty secure a brief interview with the Sovereign Pontiff a few days before the Jubilee festivities, and he found Leo XIII. extremely feeble. This weakness increased on the day of the Golden Jubilee, so much so that at the beginning of the ceremonies it was feared that the Pope was dying; but, as the function proceeded, his strength returned and his spirits revived wonderfully. At the end of the celebration he seemed to have recovered all his former sprightliness and energy.

Brother Rousseau, S. J., arrived at St. Boniface College last Saturday from Fort William, to take the place of Brother Chenard, S. J., who left last week for Chelmsford, Ont., to assist Rev. Father Chartier, late Rector of St. Boniface College.

Rev. J. B. Frigon, O.M.I., who came last week to labor as assistant priest in St. Mary's parish, is a cousin of Mr. A. J. Charles Frigon, manager of the Bank of Hochelaga in this city.

Rev. Fathers Campeau and Joly were here on Wednesday.

His Grace the Archbishop, accompanied by Rev. Mr. Perisset, left on Wednesday for his episcopal visitation at Willow Bunch and other western points.

**THE "QUEEN'S SHAMROCK."**  
From the Freeman's Journal.  
"The Irish Guards," says the London Tablet, "marched (on St. Patrick's Day) to the English Martyrs' (Church), Great Prescott street, wearing the Queen's shamrock." This is the first we have heard of the "Queen's shamrock." What sort of plant is it and where does it grow?



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**Obituary.**

Last Monday morning at 7.30 the Very Rev. A. Dugas, V.G., sang the Requiem Mass and performed the funeral obsequies in the St. Boniface churchyard over the remains of Miss Luce Beaupre, who had died a sudden but far from unprovided death two days before at the age of 56. She was a person of unusual mental gifts and acquirements and of rare piety. In her youth she became a novice in the Ursuline convent in Quebec, where her family then resided, but just before taking her vows she was obliged to give up the conventual life on account of an incurable and terrible malady. She bore the attacks of this malady with exemplary patience all her life. When her family emigrated to this province she took up her residence with the Grey Nuns, though she could not be admitted to their order, and always edified them by her urbanity, meekness and piety. She used to receive Holy Communion every day. On the day of her death she seemed to have a presentiment of the approaching end: for meeting the venerable Father Dandurand, she cast herself at his feet—a thing she had never done before—and begged for a very special blessing. As soon as she had received it she went on her way beaming with smiles and telling her friends that she was at peace. That night she was found cold in death. But she had kept her lamp trimmed, and the Bridegroom said, 'Lo! I come quickly.'

She had two brothers, Mr. Elzear Beaupre, of St. Boniface, and Mr. Victor Beaupre, of Gleichen, Alberta. Three of her nieces are Grey Nuns and one of her nephews, Elzear Beaupre, B.A., is studying civil engineering in Montreal.—R. I. P.

Last Tuesday, May 5th, in the town of St. Boniface, Mrs. Adolphe Hogue (nee Marie Joval) breathed her last at the age of sixty, after vicissitudes of paralytic strokes and recovery ranging over five or six years. She leaves to mourn her loss and to keep in mind the memory of her virtues a bereaved husband and six children, one of whom is an ecclesiastical student in the Grand Seminary of Montreal is expected here on the 7th inst., when the funeral takes place. Mrs. Hogue received with great devotion the last rites of the Church.—R.I.P.

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POPE LEO XIII.



SATURDAY, MAY 9, 1903.

### CALENDAR FOR NEXT WEEK.

#### MAY.

- 10—Fourth Sunday after Easter. Octave of the Patronage of St. Joseph.
- 11—Monday—Saints Cletus and Marcellinus, Popes, Martyrs (transferred permanently from April 26).
- 12—Tuesday—Saints Nereus and Achilleus, Martyrs.
- 13—Wednesday—Finding of the Holy Cross (transferred from the 3rd inst).
- 14—Thursday—Our Lady of Good Counsel (transferred from April 26).
- 15—Friday—St. Isidore, Confessor.
- 16—Saturday—St. John Nepomucen.

### THE BARR COLONY.

Some objection having been made to our remarks last week anent the Barr colony, we beg to state that these remarks were not influenced by any unconscious prejudice against the English middle class as a whole, which, as every one knows, is England's mainstay; we distinctly spoke only of "that English middle class which has just enough snobbishness to ape its betters." Perhaps we might have made our meaning clearer by saying "that portion of the English middle class which, etc." But our phrase was sufficiently perspicuous for the average reader, whom we invariably credit with discernment. Those only who are conscious of any snobbishness need feel their withers wrung. Besides, we expressly protested against critics who condemn all English immigration. We would be delighted if the Barr colonists succeed. Our fears were based on a general impression produced by the reading of all the despatches from the scene of their westward march, and the correspondences published this week tend to increase our diffidence. The staff correspondent of the Free Press writes under date of April 28: "Of the 1,350 Barr colonists it is doubtful if two-thirds will ever reach the district for which they were bound when they left their English home. At Winnipeg nearly 300 left the party, at Saskatoon 150 were distributed north and south to lumber camps and railroad gangs. Another hundred cut adrift from the Barr movement and decided to select lands for themselves in locations apart from the Barr reserve. And of the seven hundred or more re-

maining in the Town of Tents at Saskatoon a good many are not likely to proceed to the reserve." However, the correspondent hopes for the best, as we devoutly do. Speaking of the heroic, patient women pedestrians facing the bitter cold wind, he says: "It is this substratum of hardness and determination that, despite blunders and mistakes, will eventually bring the Barr colonists to prosperity."

### PERCENTAGE OF CATHOLICS IN THE UNITED STATES.

In reference to the question of Catholics being in the majority in several of the United States, Mr. E. L. Scharf, Ph.D., manager of the Catholic News Agency, reallirms, in a letter to us, his statements and supports them by a colored chart, issued in connection with the eleventh (1890) census of the United States. On this official chart each state and territory is represented by a circle, in which the variously colored sectors show the strength of each denomination. Although we can find only eleven circles in which the Catholic sector is larger than all the others combined, Mr. Scharf assures us he found that "in the last 12 years we had gained two more states"—which makes thirteen, not fourteen.

But there is one very important aspect of the question which Mr. Scharf failed to emphasize in his Washington letter of Jan. 12th, in which the impugned statistics are found. Dr. Scharf now, rather late in the day, does emphasize this point by adding, with a pen, three essential words to the original printed letter, which began thus: "It is perhaps not generally known that there are 14 States and Territories in which Catholics outnumber all the Protestant denominations combined." To this he now adds the vital qualification, "not all non-Catholics." Had these words appeared in the original text, they would have immediately reminded us that the denominational membership of the United States does not represent one-half of the entire population, and that consequently those Catholic majorities need not mean the majority of the entire population. But, accustomed as we are in this country to consider "non-Catholic" as practically synonymous with "Protestant," we did not detect this most important limitation. Neither did Mr. Preuss, or he would not have given himself the trouble to construct his counter list. Neither did the Daily News nor the Tablet, which says distinctly: "More than one-half of the population of fourteen States and Territories are members of the Catholic Church."

We find, therefore, that these majorities mean only a majority over the church members of all other denominations. But all the denominations, Catholic and Protestant, do not constitute one-half of the population of the United States. Consequently, these figures do not help us far as to the absolute majority over the rest of the population in any State or Territory. This latter phase of the question has been well handled by Mr. Preuss and this is the only one we had in view. The other phase, to which Dr. Scharf confines himself, may be pretty fairly dealt with by him. In fact, he assures that he has at his disposal the almost unlimited resources of the library of Congress and scrutinizes very carefully all statements and figures, before he admits them into his news letters. But Mr. Preuss, who has also received a polite remonstrance from Dr. Scharf, says in "The Review," April 30: "We cannot admit, from his own materials furnished, the accuracy of the figures given in his statement. It is well known that the government did not ask any questions on religion when the census was taken. Besides, Mr. Scharf's figures differ widely from those of the Catholic Directory."

We should be glad to learn where he found his figures and what authority he can bring forward to show them reliable. One more difficulty occurs to us. Dr. Scharf's remark that "in the last 12 years we had gained two more States" implies that his chart and figures are taken as indeed they are, from the census, not of 1900, but of 1890. Statistics 12 years old are somewhat out of date.

To show by one instance how we

were misled, Dr. Scharf states that the percentage of Catholics as compared with all other Protestant denominations in Montana is 85. The colored chart he sends us represents the Catholics as filling a very little more than three-quarters of the circle, certainly not more than 75 per cent. But when we turn to Mr. Preuss's extract from the census of 1900 as compared with the estimate of the Catholic Directory, we find the entire population set down as 243,329, while the Catholic population is estimated at 50,000, i.e., about 20.5 per cent. Therefore, according to Dr. Scharf's estimate, there are less than 9,000 Protestant church members in Montana. Therefore, again, about 185,000 people in Montana, that is to say, nearly three quarters of the entire population are unattached to any church. This seems incredible, and at any rate a Catholic majority of that kind is not much to be proud of.

### HUGE MISUNDERSTANDINGS.

The editor of the "Socialism" department in the "Voice" has adopted a more rational tone in his reply to our recent article, "A Socialistic Diatribe." But he labors under the weight of the anti-Catholic lies he has absorbed in lieu of real history. The most atrocious of these lies is the basis of the following remarks of his: "The Review says 'the Church is used to martyrdom.' No doubt she has been at it for a long time, and she wasn't the martyred party every time, either. The complaint about martyrdom comes very strangely indeed from the defenders of the Church of Rome. Almost all religions have shown themselves ready and willing to do a little persecution when occasion offered, but I do not think any one will deny the unenviable pre-eminence of the Roman Church in that line. The Church which is responsible for the horrors of the holy inquisition, the massacre of St. Bartholomew, the persecution of the Albigenses, and the burning of Bruno, Vanini, John Huss and Savonarola, not to speak of the continuous and relentless persecution of Protestants, Jews and alleged witches, can scarcely complain of martyrdom. The blood of untold thousands of earth's best and brightest sons cries out against her."

Now the first amusing aspect of this tirade is that we never complained about martyrdom at all. To a veiled threat of assassination we replied that we were ready, for we were accustomed to see our best men die for the faith. Complain about martyrdom! Why, in the last four hundred years the principal incentive to mission work among the English butchers of Elizabeth's time, or the cruel Calvinists of Holland, or the pitiless and hypocritical Huguenots of France, or the tyrants of Japan and China and Tonquin, or the savages of all heathendom, has been the hope of martyrdom. And in the nineteenth century alone we count our martyrs in China, Annam and Oceania by tens of thousands, and those were really—not falsely like the "Voice's heroes—"earth's best and brightest sons."

What we have called the most atrocious of historical lies is contained in the foregoing extract from the Voice. The writer says: "I think no one will deny the unenviable pre-eminence of the Church of Rome in that line." We gladly accept the ridiculous challenge, although it betrays such astounding ignorance. He thinks no one, and we think the majority of real students of history will deny that pre-eminence. In the first place one-half of Christendom, and that the more learned half, the Catholic body, denies it utterly. In the second place learned and impartial Protestants, like the Rev. Charles Starbuck, are every day strengthening their proofs of the falsity of that charge. Let us take up each of the stock proofs alleged by the Voice man.

1. "The horrors of the holy inquisition." We take "holy," not as a sneer (though it may be intended therefore), but as the distinctive appellation of the Roman tribunal, as differentiated from the Spanish Inquisition. Now the Roman Inquisition was the most humane tribunal in Europe. But even if we include the Spanish Inquisition, we can find therein no such horrors as be-



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foul the records of the English Inquisition, called by another name, but infinitely more brutal and unrelenting than any tribunal authorized by any Catholic nation. The "unenviable pre-eminence" undoubtedly belongs to the persecutions of Catholics under Henry VIII., Edward VI., Elizabeth, James I., Cromwell (the butcher of Irish Catholics), Charles II. (the Titus Oates conspiracy), down to the Gordon riots of 1780. These assertions may seem startling to our maligner, but his astonishment is due to the poisoned wells from which he has imbibed his notions of history. All the ignorant non-Catholic world, brought up in anti-Catholic schools, swears by Llorente, the first historian of the Spanish Inquisition; but Llorente's work has been proved to be a tissue of lies. Hefege gives a list of palpable misstatements and exaggerations which he has detected in Llorente's volumes. Mohler, another learned German, writes: "The celebrated Autos-da-Fe were as a rule bloodless. But few inquisitorial processes terminated with the death of the accused."

But, the Voice man may object, "Why should not my view of history be as good as yours?" Because your view is more and more discredited by your own people every day, while our view is gaining ground every day. Macaulay was less anti-Catholic than Hume, Green than Macaulay, and now Gardiner is far less anti-Catholic than Green. Moreover, the temporary doings of a people are a pretty good test of what its past has been. National characteristics are fairly permanent. Now we have only to look around us in order to see that Protestants are much more intolerant than Catholics. The overwhelmingly Catholic province of Quebec allows Protestants full liberty in educational matters, and they make use of that liberty to propagate their traditional lies about the Catholic Church.

Contrariwise, Manitoba deprives Catholics of their share of the school fund, and whenever the persecuted Catholics petition for redress, some persecuting body, like the District of Winnipeg Orange Lodges in their resolution of April 29, hypocritically protests in the sacred name of liberty.

2. "The Massacre of St. Bartholomew." The Catholic Church is not responsible for this awful massacre. It was a political expedient originating in the fears of Catharine de'Medici, the Queen Mother of France. She meant thus to forestall a plan of the Huguenots to surprise the Louvre, make prisoners of the royal family and put to death the Duke of Guise and his chief followers. The Papal Nuncio at Paris wrote to the Cardinal Secretary in Rome, strongly condemning the massacre. This is the view taken by a Baptist minister who wrote the article "Bartholomew, Saint, Massacre of," in the American Cyclopaedia (1872-1885).

There is this difference between all such cruel deeds done by Catholics and similar deeds done by Protestants. The latter were always sanctioned or ordered by the official heads of the Protestant body; the former never were sanctioned or approved by the Popes.

3. "The Persecution of the Albigenses." This was a civil war rather than a persecution. The Albigenses were anarchists whom no modern government would tolerate.

4. "The burning of Bruno." Bruno was a more dangerous anarchist than the man who assassinated President McKinley. Burning was a common punishment in those days of greater judicial severity, when such a death was meted out to all disturbers of the social order.

5. "The burning of Vanini and John Huss." The same remark applies here, save that Vanini was condemned by the French parliament, not by the Church.

6. "The burning of Savonarola." He was not burnt alive. The Universal Cyclopaedia (1900) says that he was publicly hanged and then, after death, his body was burned. We do not defend this extreme severity. But the Church has avenged his memory, a thing that Protestant persecutors have never done for their victims. The "Popes Paul V. and Benedict XIV.," says the Universal Cyclopaedia, "have declared his works irreproachable,

and placed him among the servants of God."

7. "Not to speak of the continuous and relentless persecution of Protestants, Jews and alleged witches." But we will speak of this. Sweeping general accusations of this sort can best be met by sweeping general countercharges. The persecution of Catholics by Protestants has been and is still much more continuous than the contrary. Witness the Public School incident we chronicled last week; witness the dire domestic persecution which Catholics have to undergo in almost every Protestant country; witness the systematic exclusion of Catholics from offices of emolument thanks to the occult persecution of secret societies.

As to Jews, the Popes have always protected them and severely blamed the kings who persecuted them.

As to witches, Protestants are far more to blame than Catholics. No Catholic country ever hounded them down with a perfect reign of terror as did Protestant Germany and England and Protestant New England. The last witch burned in Europe was sentenced in the Canton Glarus by a Protestant tribunal as late as 1785.

This will do for the present. The socialistic objections of the Voice will be handled in another article.

### Correspondence.

#### ANOTHER MISUNDERSTANDING.

To the Editor of the N.W. Review.

In looking over your issue of May 2nd, I found in the column devoted to "Current Comment" an article dealing with a letter of Archbishop Bruchesi's referring to labor organizations and the recent labor troubles in the city of Montreal. The paragraph which you have quoted from His Grace's letter reads as follows: "Those leaders and writers who take advantage of the slightest conflict between labor and capital to foment discord and rebellion and to inspire

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employees with hatred toward their employers." You go on to say that His Grace has a wonderful knack of timely utterance. This may be your opinion, but I do not believe that it is the opinion of even a small number of the members of the Catholic Church, that is, if the above paragraph represents the views of the Archbishop on the labor question. The letter in question from His Grace was largely brought about, no doubt, by the recent strike of the carpenters in the city of Montreal. Men following that calling in that city have for years been paid the lowest wages for men of their class of any men on this continent, and the strike in question was brought about for the purpose of obtaining a minimum wage of 20 cents an hour. Carpenters in the city of Chicago obtain 50 cents per hour and in most cities in the United States the current rate is 40 cents. The difficulty that the Longshores-

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men are having with the Stevedores and ship owners of Montreal had probably also something to do with the fulfilment of His Grace. It is an indisputable fact that the Longshoreshmen in the city of Montreal are paid a lower scale of wages than is paid at any shipping port in the United States. One would certainly think in view of these things that whatever influence Archbishop Bruchesi might have would be on the side of the men who are simply contending for the same rights which are accorded to men of their class in other localities, but, as is too often the case, particularly in the province of Quebec, we find the Prelates of the Catholic Church using their influence on the side of the employer who is oft times a millionaire as against the struggling employee.

As an evidence of this, in the city of Quebec a few years ago the Archbishop of that city went so far as to deny the rights of the Church to men who belonged to the Knights of Labor. So far as the general public is concerned, the only reason that was known for this course was the fact that the members of the Knights of Labor were engaged in a strike in the city of Quebec in an attempt to increase their wages, which in many instances at that time amounted to a contemptible 80 or 90 cents a day. The inconsistency of that course is all the more inscrutable for the reason that at that time the head of the Knights of Labor was a very devout member of the Catholic Church. That Archbishop Bruchesi does not by any means voice the opinion of even a small portion of the hierarchy of the Church is evidenced by the recent address delivered by Bishop Spalding at Peoria, Illinois on May 1st. Bishop Spalding is one of the most widely known Prelates of the Church on this continent, and was recently appointed by the President of the United States to act as one of the arbitrators in the recent contention which existed between the miners and the millionaire mine owners in the State of Pennsylvania. In order that your readers may see how widely diverged are the views of Archbishop Bruchesi and Bishop Spalding, I will ask you to publish the following paragraph taken from Bishop Spalding's address:—

Peoria, Ill., May 1.—Bishop Spalding, who was a member of the coal strike commission, spoke on labor problems at the Coliseum tonight. He said:

"Laws are not made for the great corporations. What a gain for the entire world if all the humanized men should go out.

"We have means enough: we can do without capitalists who come among us and live on the blood of human beings. The cause of labor, if rightly understood, is the cause of humanity.

"What labor desires first of all is not charity, but justice. We Americans are using up too rapidly the resources of nature and we are using up too rapidly human lives.

"One of the greatest fallacies of the age is that money is equivalent to human lives.

"The spirit of commercialism is sinking deeper into us. Whatever a man sets his heart on must increase or it ceases to satisfy him.

"What we need in America is a realization of spiritual ideas and the realization that the best things in life are not procured by money. Wages are never the full equivalent for human work.

"There is a quality in all men which goes far beyond the question of wages.

"One of the great curses of the modern world is the vast conglomeration of people in large cities. The idea of civilization is a country with cities from 20,000 to 50,000 inhabitants. If it were not for great cities we could do away with the evils brought upon us by corrupt politicians.

"There is nothing which can give us relief from these conditions with the exception of trades unionism. The history of trades unionism is largely the history of benevolence.

"The strike is the one weapon of organized labor, but is as dangerous to labor as it is to the capitalist."

I will venture the assertion with all due deference to the Archbishop of Montreal and the opinion of the editor of the Northwest Review, that Bishop Spalding's sentiments

are the sentiments of 99 per cent. of the members of the Catholic Church who have to earn their bread by their toil.

To my mind at least it ill becomes anyone connected with the Catholic Church to belittle labor organizations or labor leaders. It is a well known fact that a few years ago an organization was founded in the United States and obtained great power in many States of the Union, whose sole purpose was to prevent members of the Catholic Church from obtaining employment, or to oust them from all positions which they already held. This organization was known by the cognomen of the "A.P.A." It was unquestionably the means of either throwing out or preventing thousands of members of the Church from obtaining employment. The squelching of the nefarious work was more largely due to labor organizations and the leaders connected with them than to any other cause. The Catholic Church has always been the Church of the Poor, and it seems inscrutable to me that so distinguished a Prelate of that Church as the Archbishop of Montreal should take so decided a stand upon a question which simply means the right of people to live as they ought to live, and the obtaining by men, at best, only a small portion of the results of their toil.

JOSEPH FAHEY.

EDITORIAL NOTE.—Mr. Fahey's courteous remarks are no doubt very interesting, but they have not the remotest relevancy to what we said. We simply and solely praised Archbishop Bruchesi for warning the faithful against "those leaders and writers who take advantage of the slightest conflict between labor and capital to foment discord and rebellion and to inspire employees with hatred toward their employers." That is absolutely all we quoted from Archbishop Bruchesi. Not a word did we say of strikers or of the merits or demerits of the Montreal strike or of any other strike. There is nothing in those words of the Montreal prelate which Bishop Spalding would not heartily approve. In fact, there is nothing in them that a respectable labor agitator—like Mr. Joseph Fahey, for instance—or a respectable and honest labor journal would not approve. Surely Mr. Fahey does not take advantage of the slightest conflict between labor and capital to foment discord and rebellion and to make workmen hate their employers.

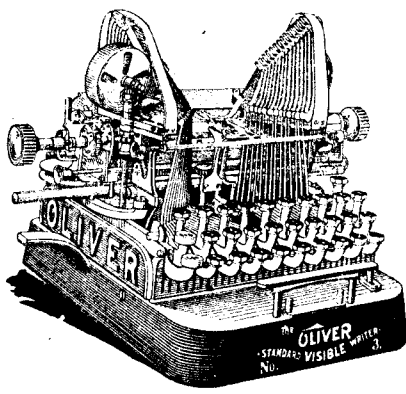
We hold, with Bishop Spalding and Pope Leo XIII., that strikes are justifiable if based on real grievances and properly conducted, but we also agree with Bishop Spalding that the strike is a weapon "as dangerous to labor as it is to the capitalist." We hold also that not all the blame should rest with the capitalists, and that the labor agitators are often unscrupulous and unreasonable. Each case must be tried on its own merits.

Mr. Fahey's general charge that "the Prelates of the Catholic Church in Quebec use their influence on the side of the employer who is oft times a millionaire as against the struggling employees" is not a very formidable one. A millionaire may be honest and just, while struggling employees may be unscrupulous. Canadian employers are, we believe, much less tyrannical than the great American corporations against which Bishop Spalding inveighs.

Mr. Fahey's information as to the Archbishop of Quebec and the Knights of Labor is not at all correct. The Knights were condemned by Archbishop Taschereau as a secret society, because they at first refused to submit their constitutions to examination by ecclesiastical authority. When later on, thanks no doubt to Mr. Powderly's influence, they did consent to that measure, which the Church considers necessary, as a safeguard to its members, and when they prudently altered their constitutions so that they could stand that scrutiny, the ban was raised.

In conclusion we would remind Mr. Joseph Fahey that neither the Catholic Church nor the Northwest Review have ever belittled labor organizations or labor leaders. The most splendid defence of labor organizations and labor leaders is to be found in one of Leo XIII's encyclicals, the one

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which was embodied in a report drawn up by Mr. D. J. O'Donoghue and published at the expense of the Ontario government. But labor organizations and labor leaders must be guided by Christian principles of justice and equity. Labor has no monopoly of virtue, it has its own temptations to injustice and unjustifiable revenge.

### A ONE-SIDED PROTEST.

To the Editor of the Northwest Review.

Sir,—I have before me a copy of the Northwest Review of the 2nd inst., in which I notice that Current Comment leads off with a couple of paragraphs, supplemented by an article written by "Woman about Town," in a recent number of Town Topics.

My reason for subscribing for the Northwest Review was that this paper was a Catholic publication, and therefore worthy of all support by the Diocese, both clerical and laical, and that, as it was a paper for the promotion of Catholic interests and fellowship among all English speaking people in the Northwest, no matter what their nationality, that it would abstain from any utterances therein which, while pandering to certain nationalities, would thereby alienate the good will of the others. In a country like the Northwest, which is composed of all nationalities, everything should be done to foster good will among them, and Catholic brotherhood should submerge all national dissensions—if there need be any.

In view of this I deeply regret the article in the Northwest Review. In the first place such articles sow discord among the readers of the paper and many there are who—I know from personal experience and argument—either through ignorance or prejudice will imbibe these articles with the same avidity with which they would the sight of Heaven. Catholics and Protestants to whom I have shown that article have expressed themselves strongly as to what they and I consider an unnecessary insertion of sentiments which, whether just or unjust, are of no interest to Catholics generally (I use this word advisedly). I hardly believe, sir, that personal bias can have swayed you in this matter, though this was the idea permeating the minds of a great many people both Catholics and non-Catholics, till I revealed your identity. The formation of a nationality within the British Empire is, as I understand, the aim of Canada, and such articles only frustrate the achievement of this purpose, which can only be realized by all nationalities holding out the hand of fellowship to one another. As a supporter and a well wisher of the Northwest Review I deeply regret these articles, because they can do no good and may do a great deal of harm. I know several people who in the past have withdrawn their subscriptions on account of utterances such as I have referred to, and there are many now, who are so annoyed by the harm done in this case, that they have resolved to withhold their support from this paper should such articles continue to appear. It is because I dislike to see dissension sown among the various nationalities which compose this country, and because this country will be held back in its national aspirations thereby, and because this paper, which could be of incalculable advantage to all Catholics—if they would only give it the support it deserves—is being damaged just on the point of its showing great promise, that I exceedingly regret the unfortunate incident referred to, and that I write—on my own behalf and that of the majority of the English speaking Catholics—to

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utter this protest, sincerely hoping that in the future nothing will appear in this paper, either political or national, which can do anything but cement good fellowship among all nationalities and promote Catholic interests.

J. T. McSHEEHY.

Winnipeg, May 6th, 1903.

EDITORIAL NOTE.—Mr. McSheehy labors under the delusion that the Canadian nationality is still in the embryonic state. When he comes to read our history, he will learn that Canada has already enjoyed a most vigorous life during eight or ten generations. The ancestors of the man who writes this note settled in Canada more than 230 years ago. When therefore, raw immigrants from England choose to sneer at everything Canadian we are perfectly justified in showing them that the beam in their eye is just as large, to put it mildly, as the mote in our own. True, this is a Catholic journal, none more so; but our Catholicism does not impair our sense of humor. Neither does it oblige us to turn the other cheek when we are smitten; for we know that Christ never meant this for a command to be obeyed at all times in all circumstances; He gave it as a counsel of perfection in certain special cases; in other cases, such as militant journalism, it does not apply, for then the right of self-defence, in the interests of true patriotism, is in order. This right we have never abused with regard to any other nationality. The Northwest Review has repeatedly bestowed upon the English race more praise, when praise was deserved, than any other journal in this country. But praise, to be valuable, must discriminate. The praise of one who is not blind to faults is worth receiving. Judged by this standard, our comments on the Barr colony contain no little commendation, as when we spoke so highly of English farmers and artisans and quoted Town Topics' conviction that certain types of women would ultimately make "excellent settlers." On the other hand, the praise of one who can admit no fault or blemish is utterly worthless.

In all fairness Mr. McSheehy should write a similar, but much stronger, letter to Town Topics, the Free Press, the Telegram and most other Northwestern papers. We object to be singled out for a certain lecture, when the whole country is quietly determined that it shall assimilate the new settlers, not they it. We do not cater to readers or subscribers of the thin-skinned species. Touchiness is a

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