

# Northwest Review

THE ONLY CATHOLIC WEEKLY PUBLISHED IN ENGLISH BETWEEN LONDON (ONTARIO) AND THE PACIFIC COAST

VOL. XXI, No. 24.

WINNIPEG, SATURDAY, MARCH 25, 1905

\$2.00 per year  
\$1.50 if paid in advance  
Single Copies 5 cents

## CURRENT COMMENT

We are in receipt of the "Catholic Directory—Complete Edition," comprising, besides the United States and Canada, complete reports of Newfoundland, Great Britain and Ireland, the Sandwich and Philippine Islands, Cuba and Porto Rico, and the hierarchies and statistics of the United States of Mexico, Central America, the West Indies, Oceania (including Australia and New Zealand), the Austro-Hungarian Monarchy, the German Empire, Holland, Switzerland, Luxemburg and Japan. There is a large outline map of the fourteen ecclesiastical provinces in the United States. There are fine half-tone portraits of the late Archbishop Elder, the late Bishops, Durier, and Phelan (Pittsburg), the late Abbots, Menges (St. Bernard's, Ala.) and De Grasse (Sacred Heart Mission Okla.), His Excellency Mgr. Sbarretti, Most Rev. Robert Seton, titular Archbishop of Heilopolis, the new Bishops, Hartley (Columbus), Hendrick (Cebu, P.I.), Cussack (Auxiliary of New York), Stang (first Bishop of Fall River), Fox (Green Bay), Delaney (Manchester), Lenihan (First Bishop of Great Falls, Montana), Van de Ven (Natchitoches), and the new Abbots, Wehrle (Richardton, N.D.), Meienhofer (Mount Angel, Ore.), and Menges (St. Bernard Monastery). By a curious fatality the copy sent to us, though perfect in every other respect, is mutilated just in the principal leaf (half of which is torn off) of the Archdiocese of St. Boniface (Canada, pages 43 and 44).

The "General Summary" for the United States gives the total Catholic population as 12,462,793, with 1,031,378 children attending parochial schools. The priests number 13,857, of whom 3,532 are regulars and 10,325 seculars. Besides the one cardinal who is also archbishop, there are 14 other archbishops (the coadjutor of San Francisco being a titular archbishop), and 88 bishops. There are 191 boys' colleges, 83 seminaries and 692 academies for girls. There are 252 orphan asylums and 987 other charitable institutions. The two most populous dioceses are New York and Chicago, each with a Catholic population of twelve hundred thousand, but the former has the greater number of priests, 774, while the latter has 648.

It is a pity that the Catholic Directory does not present for Canada a General Summary as complete as that which it presents for the United States. The Canadian summary does not distinguish between churches with resident priests and outlying missions, nor between high schools and the boarding colleges which are so marked a feature of Canadian Catholic education, nor between orphan asylums and other charitable institutions; nor does it give any total of parochial schools. The statistics are as follows: Archbishops, 8; Bishops, 23; religious priests, 1051; secular priests, 2585; churches and chapels, 2426; seminaries, 17; secular students, 1128; high schools for boys, 112; for girls, 268; charitable institutions, 264; Catholic population, 2,324,032. This last figure, if we judge from this diocese (St. Boniface), where it is some 15,000 short, is probably much below the proper estimate, which may be safely placed at two millions and a half. The most populous diocese is Montreal, with 665 priests and 380,000 Catholics; Quebec comes next with 549 priests and 350,000 Catholics. The new diocese of Joliette, erected last summer under His Lordship the Right Rev. J. A. Archambault, has 116 priests, 42 churches and chapels and 62,500 Catholics. As the editors of the Directory have corrected all the mistakes we pointed out in last year's edition, we venture to call attention to the fact that Joliette should appear, in the General Summary, not under Victoria, but under Montreal; also that some provision should be made in the "recapitulation" and "summary" of the archdiocese of St. Boniface for a score or so of academies of girls not mentioned therein. The other figures for this diocese are: 169 priests, of whom 102 belong to religious orders; 66 churches and chapels (are not many

of the 53 additional mission stations provided with chapels also? this point ought to be made clear), and a Catholic population underestimated at 65,000 instead of 80,000.

Although there is no general table to that effect, we find by adding the populations of each diocese that there are 8,102,828 Catholics in the Philippine and Sandwich Islands and Porto Rico. This total, added to the total quoted above for the United States alone, makes the Catholic population under the Stars and Stripes 20,565,621, say twenty millions and a half out of an estimated total population of ninety millions, that is to say, almost one-fourth.

That one-fourth is the only thing that keeps Uncle Sam's dominions from rushing to eternal smash. Mr. F. T. Russell, in the letter which we gladly print in another column, does not go beyond the data furnished by McClure and Everybody's. He thinks, however, that the very intensity of the moral plague engendered by godless schools will bring about a search for the only effectual cure. "Whether Sir Wilfrid's bill carries or not, one thing is certain, that in the near future religious necessities must and will have public recognition. Sir Wilfrid was well within the truth when he traced the evils that affect this American people nowadays to the moral degradation of the younger people—the growth of many decades—and plainly to be attributed to the absolute disregard of religious training in the schools." We hope Mr. Russell's forecast will come true.

We reprint from recent issues of the Free Press a remarkably thoughtful and convincing letter from "Canadian" who certainly knows what he is writing about.

If read with the understanding that "coercion" means religious liberty for Catholics and "freedom" persecution of Catholics by the Protestant majority, the following avowal, which ends an editorial in Monday's "Tribune," is decidedly encouraging.

The "wavering" among the politicians indeed exists, in fact it already amounts to an absolute flop. Mr. Sifton, after his resignation bluff, has gone over, body and boots, to the coercion side, and he has hauled over with him the string of so-called representatives elected in Western Canada. The only apparent hope for freedom now lies with the opposition. Under determined, skilful leadership, the opposition is in a position to balk the designs of the Laurier-Sifton combination. Will they do it?

In our issue of the 11th inst. we asked if any of our subscribers could send us one copy of the three following numbers needed to complete a set in the Parliamentary Library at Ottawa: July 4, October 31, and December 19, 1903. An Ontario subscriber, who takes a lively interest in the Review, has kindly sent us the missing numbers. Many thanks.

Our esteemed friend, Mr. J. F. Tennant, of Gretna, having publicly expressed his conviction, based upon a thorough knowledge of the surrounding country, that the great majority of the settlers in that district, Mennonites and other Protestants as well as Catholics, were in favor of separate schools, a certain Mr. J. J. Foster of Bathgate, North Dakota, attempted to discount this statement by alleging that several Americans, who had intended immigrating to the Northwest Territories, were deterred therefrom by the education clauses in the Autonomy Bill. In the subjoined letter, Mr. Tennant effectually punctures this bubble by proving that Mr. Foster's testimony is utterly unreliable and that it is his interest and practice to discourage immigration to Canada.

To the Editor of The Telegram.  
Sir.—The Daily Telegram of the 16th inst., gives to the public under a big, display heading, a statement credited to J. J. Foster, of Bathgate, N.D., "That Separate Schools forced them away,"

meaning American settlers. This appeal is playing to the galleries, and false both in spirit and letter. Mr. Foster allows that indications are favorable for heavy immigration to this country this season, then goes on to contradict himself by saying that intending settlers from the United States proposing settlement, had deferred action till a decision had been reached. He further caps this prevaricating statement by another cavil that many American settlers now in the country will sell out and leave rather than submit.

As immigration agent I have met Mr. Foster. He is a real estate agent living in Bathgate N.D., and his work is entirely devoted to his own personal interests in settling North Dakota lands. This occupation is in direct opposition to assisting or bringing a large number of settlers to this country, as Mr. Foster is credited with in your columns. It is a well known personal fact that he has discouraged immigration to this country as much as he possibly could, and his occupation as stated already is evidence of this fact.

In many instances settlers have actually left the States with their families, not only to better their financial conditions, but also that their children might escape from the godless teaching of the United States public schools system.

The sale of one quarter section of North Dakota lands concerns Mr. Foster more than all the school lands in Manitoba and the Northwest, and the Education clauses of the school bill concern him still less. Why, then, foist such men's views on loyal Canadians or endeavour to prejudice the minds of new settlers coming to this country against their neighbors, who may honestly and conscientiously hold views on educational matters different from themselves?

J. F. TENNANT.  
Gretna, March 17, 1905.

In last Saturday's Free Press there appeared, under the heading, "An Inspector's View of the School Question," a letter of some length, mostly verbiage, expressed in that nerveless and hardly grammatical phraseology which seems to be the favorite style with public school officials. In that long and generally pointless screed there shone, however, like a single star seen through a rift in a cloudy sky, this luminous and interesting idea—that the passing of education from the Church to the State was a distinct descent. This is how Mr. J. McCaig, of Edmonton, with that fondness for Latin words which betrays profound ignorance of Latin, expresses this bright idea.

"It is pertinent to remember that the work of education, once almost wholly within the hands of the church, has descended to the state by a natural descent, aided chiefly by a conception of the necessity of relating educational work to material and ordinary concerns and activities."

So, even our adversaries admit that education has "descended by a natural descent." Like Gratiano, we thank them for teaching us that word. Truly, going downhill is the easiest thing on earth. "Facilis descensus Averno."

Owing to a printer's strike we have had to hold over a quantity of important matter already set up, and to limit this issue to four pages.

## Clerical News.

It is announced that a movement has been set on foot for the canonization of Father Dominic, the Passionist priest who received Cardinal Newman into the Church.

THE pallium will be conferred upon the Most Rev. J. J. Glennon, D. D., the new Archbishop of St. Louis, Sunday, May 14. Cardinal Gibbons will officiate and Archbishop Ryan will preach.

In the course of a recent audience which he gave to Cardinal Coullie, the Archbishop of Lyons, the Holy Father was able to conduct the

whole conversation in the language of his visitor. He practises French constantly with the French-speaking members of his *entourage*.

The Holy Father, the "Revue de Paris" states, rises at 4-30 a.m., says his breviary, and celebrates Mass at 6-30. After having attended (on his knees) a second Mass, which his chaplain says, he goes back to his study at 7-30, and his valet brings the cup of milk prescribed by his medical man. Next he has a walk through the adjoining loggia and the gardens, weather permitting. The carrying-chair used by Leo XIII has been stored away, and Pius X has sold the four pairs of horses. Then he works with the two Venetian priests who are his private secretaries, and with the Secretary of State he goes through the newspapers, especially the "Difesa" of Venice, and gives several audiences. At 1-30 the Pope takes a Venetian luncheon—that is to say, rice boiled with crayfish, grilled oysters, scollops with broccoli or lentils, and some fruit. On Fridays, boiled fish.

Rev. Gabriel Cloutier, who on Wednesday was appointed parish priest of St. Norbert, is making arrangements to build a new presbytery to replace the old one burnt down some months ago.

By the late Monsignor Ritchot's will Rev. Father Cherrier becomes his universal legatee and executor. Nothing more than this is mentioned in the document itself, but the late pastor of St. Norbert has left private instructions to Father Cherrier concerning special disbursements for purposes of charity.

The Right Rev. Monsignor Nugent will today enter on his eighty-fourth year, having been born in Liverpool on the 3rd March, 1822, seven years before Catholic Emancipation. His present tour in the United States, begun, in company with the Right Rev. Abbot Gasquet, O.S.B., last autumn, has been prolonged much beyond the time originally intended, owing to an acute rheumatic attack, which necessitated a long course of treatment in the hospital at St. Paul, Minnesota. Having in some degree recovered his strength, the physicians recommended that he should leave for the milder and more genial atmosphere of the Southern States. He has accordingly spent some time at San Antonio, Texas, whence, according to a letter received from him on Monday last, he intended to go to New Orleans, and subsequently to Havana. At Havana, under the influence of warm weather, he hopes to regain his wonted good health. His numerous friends and the general public at home earnestly trust that the hope will be realised. Monsignor Nugent intends to return to England in May.—Liverpool "Catholic Times," March 3.

Rev. Father Drummond, S.J., returned on Monday from North Dakota. On the previous Friday evening, St. Patrick's day, he lectured at Ardoch, a small town on the Great Northern Railway, 125 miles south of Winnipeg, to what the local Presbyterian minister, Rev. John Cameron, said was the largest and most representative audience he had ever seen in the best hall in the place.

An amusing incident occurred. Although the subject of the lecture, "Some Irish Orators," had been announced several weeks ahead, the genial but absent-minded chairman informed the audience that the lecturer would speak of St. Patrick, and then proceeded to deliver a glowing panegyric of the Apostle of Ireland. After he had "orated" for fully ten minutes, Father Drummond rose and said that, as the chairman had spoken so eloquently of St. Patrick, he himself need not enlarge on that theme, but would immediately address

himself to the subject mentioned on the green dodgers distributed all over the town. The lecture, which was warmly applauded, was interspersed with vocal and instrumental music by the school children, who were vigorously encored, and who performed graceful evolutions with flags and concert singing. Mrs. Connor's singing was in the best of taste and style. After the lecture, Father Drummond drove back with the parish priest, Father Considine, to his residence at Minto, seven miles north, in a cold piercing wind. Father Considine, who has charge of Ardoch and Manvel, having to say Mass at this latter place on the following Sunday, Father Drummond remained at Minto, where he sang High Mass and preached in the morning on St. Patrick, and in the evening on St. Joseph, whose feast occurred that day. There was a goodly number of confessions that evening and communions the next morning. Minto is a "city" of 800 inhabitants now, while a few years ago there were 1200; but many of the citizens, who, by the way, are almost all Canadians from Ontario, have gone back to Canada, not because they did not prosper around Minto, but because they thought they could better their prospects on Canadian soil. There being a large Polish contingent, there is, besides St. Patrick's church, which Rev. Father Considine serves, a Polish church in Minto. It is a pretty town with many fine residences adorned with noble trees.

## Persons and Facts.

Mr Charles Santley, the famous baritone and distinguished convert, whose singing of Niedermeyer's "Pater Noster" in the Gesu church, Montreal, in 1891 was so much admired, completed his 71st year on Feb. 28 and attributes his splendid health to the long walks he takes every day.

On Wednesday afternoon, the 22nd inst., at the close of the Normal School session, the students of both schools, Winnipeg and St. Boniface, assembled in the French Normal School building in the cathedral town to hear a lecture from Father Drummond on Jean Jacques Rousseau, whose "Emile" is a text-book in the Normal course. The lecturer sketched the career of him who was the real author of the French revolution, and showed that, though a genius, naturally eloquent, he was a most unsafe guide, because his mind was ever unbalanced and gave way completely to the insanity of gigantic pride in the last years of his life. Whatever may be his reputation among non-Catholics, he has had no influence at all on the larger or Catholic half of Christendom, whose success in teaching is, to say the least, fully equal to that of Rousseau's admirers. Catholics are slow to understand the policy which prompts people to cart a dunghill on to their premises for the sake of a few pearls they may find buried therein.

## HIS GRACE'S ANNIVERSARY.

As the tenth anniversary of the Most Rev. Archbishop's consecration fell this year on Sunday last, the official celebration was postponed till Tuesday. On Sunday, however, after High Mass at the cathedral, the various benefit societies of St. Boniface went to the Archbishop's residence and presented an address, congratulating His Grace and assuring him that they were all a unit in favor of separate schools here and in the new provinces. Mgr. Langevin replied, thanking them for their good wishes and endorsing their Catholic loyalty.

## AT THE COLLEGE.

On Monday evening the hall of St. Boniface college was packed

Continued on page 3.

Calendar for Next Week.

- MARCH. 26.—Third Sunday in Lent. Solemnity of the Annunciation. 27, Monday—St. John Damascene, Doctor. 28, Tuesday—St. John Capistran, Confessor. 29, Wednesday—Votive office of St. Joseph. 30, Thursday—Votive office of the Blessed Sacrament. 31, Friday—The Five Wounds.

APRIL.

- 1, Saturday—Votive office of the Immaculate Conception.

SATURDAY, MARCH 25, 1905.

FRUITS OF GODLESS SCHOOLS

To the Editor of the Northwest Review Dear Sir:—

I have been reading about the action of Sir Wilfrid Laurier in regard to the two new Provinces, and you may have seen that the words he used when introducing the bill in the House of Commons reflecting on the low moral condition of people in the United States consequent upon the absence of religious training in the public schools have deeply stirred the newspapers here, and for a few days the editorial writers used some pretty strong language about him. Whether Sir Wilfrid's bill carries or not, one thing is certain, that in the near future religious necessities must and will have public recognition. Sir Wilfrid was well within the truth when he traced the evils that affect this American people nowadays to the moral degradation of the younger people—the growth of many decades—and plainly to be attributed to the absolute disregard of religious training in the schools. Scepticism is undoubtedly rampant, insidious atheism and infidelity is everywhere, but the people as a whole are so desperately ignorant of what constitutes religion that I believe hundreds of thousands of men and women in this boasting country are atheists and infidels without knowing it. Want of Christian education of the young and the disintegrated condition of Protestantism are the real curses of the United States. It went the round of the papers the other day that in Boston there are 566 different religious bodies. No wonder scepticism abounds and as scepticism is the breeding ground of atheism and infidelity, improvement would appear to be remote. However, God reigns and His Holy Church stands out to-day pure and unbroken at the very height of its grandeur, and will do so in accord with the words of Christ in His ordination of St. Peter as His representative here on earth. Surely, this Protestantism is making headlong to its own destruction—its broken condition, its want of unity, its disintegration admit of no other logical conclusion than that its inglorious end is near. To quote the words of Father Faber in his work on the Blessed Sacrament, "The turbid flood of Protestantism daily subsiding, and leaving tracks of dismal mud behind, never covered the earth so dreadfully as Arrianism in the early centuries; and as one passed, so will the others."

Yours truly,

F. T. RUSSELL.

Minneapolis, Minn. 9 March, 1905.

STRONG PROTEST OF THE LOYAL ORANGE LODGE OF ST. BONIFACE AGAINST SEPARATE SCHOOLS

[A copy of this curious document has come into our hands through the indiscretion of a bibulous Orangeman.]

Whereas the educational clause, in the autonomy bill for the new Provinces, not only gives satisfaction to the minority, but in its coercive scheme, imposes such ironclad conditions, as to preclude for ever the right of doing the minority any wrong;

Whereas, according to the principle of equal rights, Catholics ought to pay equally for the Catholic schools that they use and for the Protestant schools that they do not use;

Whereas sectarianism must be abolished, and the public school system has in it the elements which are best calculated for eradicating any sect that is not Protestant and any language that is not English;

Whereas we, as Orangemen, having no quarrel with our Roman Catholic citizens, accord to them all the rights and privileges that we ourselves enjoy, particularly the privilege of being educated as Orangemen and the right of cursing the Pope;

Whereas the Roman Catholic Church, ever the inveterate foe of liberty, grants to the Protestant minority in Quebec the liberty of having their own separate schools;

Whereas the rights of the minorities

are sufficiently protected by the B.N.A. act, as is evidenced by the majority in Manitoba kindly supplying the minority with a school system contrary to their rights and their conscience, and maintaining it at the expense of the same minority;

Whereas from the Atlantic to the Pacific the vast membership of the Orange Order is advised by its Grand Masters to stand firm against Catholic demands, and it would be absurd that Catholics should listen to their Hierarchy;

We, the loyal and patriotic Orangemen of St. Boniface, humbly protest in the name of equal rights, freedom, liberty of conscience, against the effort to deprive our dear brethren of Alberta and Saskatchewan of the inalienable right to deny to the minority equal rights, civil freedom and liberty of conscience.

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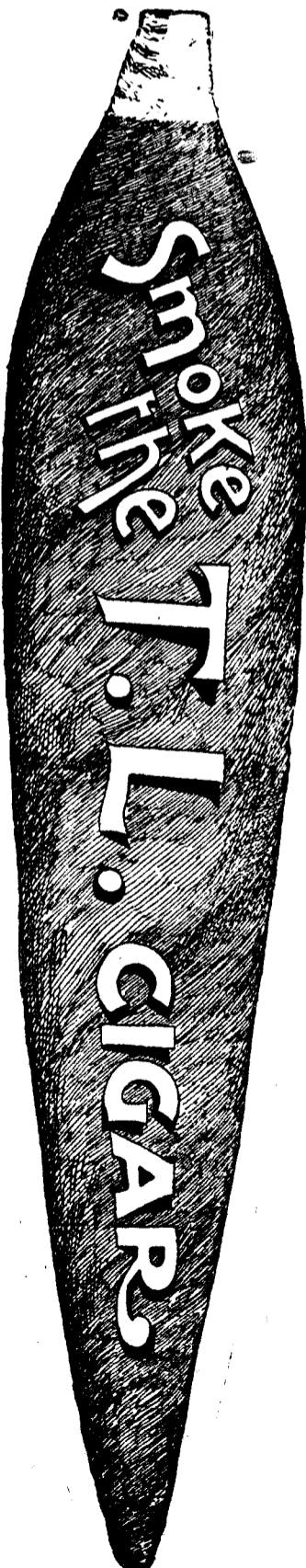
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**HIS GRACE'S ANNIVERSARY**  
Continued from page 1.

and the audience overflowed into the roomy vestibule. Besides His Grace, the guest of the evening, some fifty clergymen were present with some four hundred other invited guests. The overture, Marche de Boccace (Suppe), was admirably rendered by the college orchestra. A French address by J. Mondor and an English address by J. O. Plante, both very well drafted and read, voiced the devotion of the students to their dear Archbishop and the pride they felt in his noble labors. "En pleine paroisse Manitobaine, scene de vie canadienne"—a charmingly natural dialogue between four of the older students, A. Toutant, A. Bernier, C. E. Dufresne and N. Laplume, represented the superior advantages of life in the country, and ended by convincing the city man, Laplume, that he had better settle on a farm in a French Canadian parish. The familiar colloquialisms of this clever dialogue were heartily applauded. Under the leadership of Father George Robichaud, the college choir sang, with startling precision, Gagnon's melody of French Canadian popular airs, entitled, "Soirees de Quebec." Then Harold Conway showed his delicate appreciation of tone, phrasing and general delivery as he recited "His Endless Heritage," a poem written for the occasion and which will be reproduced next week. N. Bellavance, a fourth year university man, followed with a well written and well spoken speech on "L'Action des Jeunes," showing how young men were the hope of the future, especially in matters Catholic. "La Jeunesse Chretienne," a metrical dialogue of rare power and point, also written for the occasion, was feelingly rendered by J. Trudel, J. de Beudrap and A. Auger. "J'y suis, j'y reste" gave J. Prendergast an opportunity of manifesting his intention of not outgrowing his important function of ceremonial assistant to the Archbishop. The orchestra came next with "La Czarine," a finished blending of harmony and melody. A. Beaupre recited, in excellent voice and manner, Count Albert de Mun's plea for popular religion, as against the enemies of all religion, "Le Christianisme et le Peuple." This was followed by a metrical dialogue in English, "A Prairie Pastoral," in which the manly bass of A. Baribeau, garbed as an aged shepherd, countered with the clear trebles of the youthful shepherds, J. McManus and E. Becher, who always brought the subject round to His Grace, the spiritual shepherd. A finely executed four-instrument piece, "La Cinquantaine (Gabriel Marie)" revealed unusual skill in the young musicians. Then came ten-year-old A. Prud'homme, affirming that he was now a man and would stand no bullying nor corporal punishment. The piece which was thoroughly local, was entitled "Un grand homme." Perhaps the most popular item on the beautifully printed programme, was the last, "Depuis l'an dernier," a spirited juvenile dialogue between A. Lambert, J. Bertrand, J. Beliveau, V. Guibault and A. Bertrand. It was full of local hits and delighted especially the clerical part of the audience. Thus, apart from the composing of the music and the selection from Count de Mun, the entire entertainment fully deserved the general title, "Actualities" (Passing events), since it was all original and up-to-date.  
(To be Continued.)

ity of those who are trying to stir up another school agitation are rank demagogues who never had any acquaintance with that priceless virtue, sincerity. If we are to examine their records we should find that nine-tenths of those who now praise Laurier's attitude in 1896, at that time fought him bitterly in favor of a government pledged to coercion, and that they were also among those who worked so earnestly in succeeding campaigns to arouse racial prejudices in these parts against the French premier for his alleged disloyalty. They belong to that class of get-to-power-quick politicians who are led by a warped judgment to state their future on sectarian agitations, just as the flim-flam gamblers believe that they have found the royal road to fortune. They believe that they have now an opportunity to create a stampede in the Liberal party over the Northwest schools and they are again posing as the defenders of the nation. A short course in reading would no doubt enlighten them on the traditional trend of public opinion on this question of separate schools.

If we go back to ante-confederation days, we find that Ontario was then afflicted as to-day with a noisy crowd of agitators who maintained that Protestant supremacy and British civil liberty were endangered by the existence of separate schools; but this crowd never could attain power. In the eighties, Mr. Meredith, a man of superior attainments, was induced to undertake a persistent campaign against alleged abuses of the separate school laws, and he just so long failed to lead the Conservative party to power, while Mr. Whitney has attained success by letting those issues severely alone and letting the constitution take its course.

How was it with Laurier in 1896? If the school question had been the important question short-sighted politicians imagine it to be, the very thing to conjure with, Laurier should have carried a large majority of the seats in all the Protestant provinces and have been defeated in Quebec. The reverse was the case. Manitoba even, for whose protection the battle had been fought, gave a majority to the coercionists and partisans of separate schools by force. The Conservatives were defeated in 1896, not on account of the schools, but of their own powerlessness. At the subsequent elections of 1900 Laurier again lost ground in Ontario. Some might say that it was because his settlement of the school question had been approved by Dalton McCarthy. History will say, with more truth, that the Liberal defeat in Ontario in 1900 was due to the loss of the Patrons, who had been disappointed by the tariff legislation of the government.

History teaches that in Canada appeals for the persecution and coercion of minorities have always been of very secondary importance in politics, rather a burden than an advantage to the party which has been led to make them. The R. P. A. agitation went down in shame and failure, and the men associated with it can never hope to attain the highest positions in the land until they have lived down their record of intolerance.  
(To be continued.)

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"Have you no ignoramus among you?"  
"Never a one."  
"Do you know the meaning of the word ignoramus?"  
"I do."  
"What is it?"  
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### THE OBSEQUIES OF MGR. RITCHOT

Remains Laid to Rest in the Chapel of the Church He Loved So Well.

Amid all the impressiveness of the last rites of the Roman communion the funeral of Monsignor Ritchot, the venerable parish priest of St. Norbert, vicar general of the diocese of St. Boniface, took place yesterday morning at ten o'clock. The body was laid to rest in the chapel of the church; it was the first occasion in Canada that this honor had been paid to a secular priest below the rank of a bishop. The church was crowded, no less than seventy priests being present, and laity from Winnipeg, St. Boniface and all the surrounding parishes.

The requiem mass was celebrated by Archbishop Langevin, assisted by the vicar general, Father Dugas, Father Giroux, of St. Anne and others.

After the conclusion of the imposing ceremony, Mgr. Langevin stepped forward and delivered an eloquent eulogy on the deceased prelate. He praised him because he had been a man without fears. Often when they heard men depreciating the work of the old classical colleges of Quebec, their only answer need be: Do not speak so well because your eloquences you have learned in these same colleges. From these colleges had come this man who was to be a father to the parish of St. Norbert. He fulfilled the first condition of a pastor, he became a man of the country. And being interested in the country, it was his duty to advise his parishioners as to their civil rights. In the troublous times of the 70's he, no doubt, assisted in the formation of the provincial government; but he was a promoter of legal means; and when one reads the slanders now published under the title of history, he would ask what might have become of the Catholic minority if they had not the manliness to resist oppression. But they had remained within the sphere of legality; they had never stoned defenceless people to death, nor sought to drown them. The Rev. Archbishop concluded by saying that he had often received valuable advice from the deceased priest.

The choir was under the direction of Prof. Sale, the Rev. Fr. Camirand, and Mr. Clement the choir-master, Messrs. Bernier and Leveque sang the Libera.

On Tuesday night the monks of St. Norbert watched all night by the coffin and held a special service previous to the public funeral.

#### The Successor.

Before leaving St. Norbert, Mgr. Langevin announced that he had selected the Rev. Abbe Cloutier as the successor of Mgr. Ritchot. Although they would lose his services in connection with the palace he trusted that the parish would profit. Subsequently the will of Mgr. Ritchot was read before the clergy. It contained only one provision, that Rev. Abbe Cherrier, parish priest of the Immaculate Conception, was to be his legate. Rev. Abbe Cherrier, who was present, declared that he would continue to support all the good works patronized by the deceased prelate. There is wide divergence of opinion about the value of the estate, but it is known to be considerable.—Free Press, March 23rd.

#### How's This?

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### CATHOLIC CLUB CONCERT.

Notwithstanding the wet weather the St. Patrick's concert given under the auspices of the Catholic Club last evening attracted a capacity audience to the auditorium of the Y. M. C. A. Long before the hour of opening the seats were all filled, and before the concert started there was not standing room to be had. A banner bearing the portrait of the Irish saint was the centre of the scheme of decorations which consisted of artistically blended white and green hangings and the Union Jack and American flags entwined with the red, and the Canadian ensign. The artistically designed programme was much admired. It was the work of Mr. R. F. Wrigley, and was printed in green ink with a shamrock on the cover. On the back was given a concise history of the Catholic Club.

Mr. Frank Russell, the president, in asking the indulgence of the audience, as he has done for three years in succession, suggested that they should bear in mind the crowded state of the hall when the Catholic Club appealed to them later on its new building scheme. He thought the interest in the Irish celebration was growing and would continue to grow as a larger number of immigrants came here from the green isle yearly; and no better class of immigrants could come, nor to a better country (cheers). He read a telegram from Father Guilette, saying that although far away they were still green in his remembrance, Erin go bragh. (cheers).

The musical programme was a very good one and impartially enjoyed throughout. It commenced with an overture by the orchestra "Rose of Ireland," the refrain of which is Mayor Sharpe's favorite song—"A Wild Irish Rose."

Miss Edna Landers sang "Killarney" in fine style, and for an encore gave "Peggy Brady." Mr. J. Maddigan next gave "Ireland, I Love You Acushla Macree"; and this was followed by one of the best items on the programme, Miss Barrett's "I Will Bring You Home Again, Kathleen." The clearness of enunciation and the artistic finish which Miss Barrett gave to every note and word of this old song brought forth a tempestuous encore, to which she responded with "The Little Irish Girl." Later in the evening she again delighted the audience with the "Last Rose of Summer." In Miss Barrett's case the audience wanted double encores.

Another star item was Mr. J. C. Landry's song "The Exile's Return." A true artist, Mr. Landry sings with taste and feeling and was loudly encored, more especially in his later song, "She is Far From the Land." Miss Rheo White was as usual inimitable in her laughable sketches, "A Pair of Lunatics," and one of the Dooley selections. Mr. Fred H. Wray also won great applause in his humorous sketches, which deservedly called for repeats. Miss McLennen gave "Kathleen Mavourneen" and Miss Maloney "Green Isle of Erin." It was a most successful evening and the equal of any previous St. Patrick's day concert.—Free Press, March 18.

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