

Obituary

DEATH OF MRS. JOHN DOWDALL

Mother of Rev. Father Dowdall, P.P. and her Burial at Perth

At the presbytery, Eganville, at 8.30 o'clock on Wednesday evening, May 31, Catherine Dowdall, for fifty years the loving helpmeet of Mr. John Dowdall, of Drummond, Lanark Co., entered life eternal after an earthly sojourn of seventy years and two months. For weeks the struggle for life was courageously maintained and at intervals bright hopes were entertained she would emerge victorious and regain health and strength and be restored to her devoted ones. It was otherwise decreed and she answered the summons on the day and at the hour mentioned. Her husband and all the members of the family—including Mr. E. R. Dowdall, who hurried from Winnipeg—were at her bed-side during the last days of her illness. In the preparation for death it was her great consolation to have the spiritual ministrations of her son, Rev. Father Dowdall, P.P.

On March 21st, the deceased lady submitted to an operation in Water street hospital, Ottawa, Dr. Minnes being the operating surgeon. She came through the ordeal with strength very little impaired, and a month later, she came to the presbytery, Eganville, to be near medical attendance during convalescence. On April 27th, in the midst of good progress she received a stroke of paralysis which grew until terminating in death.

On Friday morning at 5.30 o'clock solemn Requiem Mass was chanted for her soul in St. James' church. The celebrant was Rev. Father Dowdall, P.P., assisted by Rev. Fathers Duquette, of Renfrew, and Michaud, of Eganville, as deacon and sub-deacon, respectively. Rev. F. L. French, P.P., of Brudenell, and Rev. J. J. Quilty of Whitney, were in the sanctuary. After Mass the body was borne to the C.P.R. station. Preceding the carriage conveying the remains were the Separate School children and the members of the C.M.B.A., and C.O.F. Following were the mourners and a large number of the parishioners who evinced every desire to honor in death the mother of their pastor. The pallbearers were Messrs. J. Foley, H. Gallagher, T. D. Galligan, M.D.; M. J. McCann, P. McHugh, Sr., D. McIntomny, John O'Brien and E. J. Glancey. Mr. James Carmody, undertaker, had charge of the arrangements. The body was conveyed to Perth via the C.P.R., and accompanying the remains, besides members of the family, were Rev. F. L. French, P.P. Brudenell; Rev. J. J. Quilty, P.P., Whitney, Rev. Sisters Ernestine and Anthony of the Eganville convent; Miss Donovan, Mr. and Mrs. W. Lawson, Messrs. P. Bulger, R. T. Conlon, Chas. Foy, T. D. Galligan, M.D., H. Goulette, Thomas Maher, T. J. Queally and P. McHugh, Jr. Rev. F. M. Devine, P.P. of Osceola, and Rev. P. T. Ryan, of Renfrew, also journeyed to Perth for the obsequies.

The remains were received by friends at Perth and conveyed to the bereaved husband's home in Drummond. On Saturday morning the funeral took place to St. John's church, Perth, and the assemblage of friends and sympathizers made a cortege extending a mile. The pall-bearers were deceased's three sons, Messrs. Peter, John and James Dowdall, two sons-in-law, Messrs. B. Rodden, and B. Byrnes, and Mr. Richard Dowdall. At 9.30 o'clock a.m. solemn Requiem Mass was chanted by Rev. Father Hogan, P.P., as assisted by Rev. Father Devine, P.P., of Osceola, as deacon, and Rev. Father McDonough, P.P., of Stanleyville, as sub-deacon. An impressive sermon was delivered by Rev. Father French of Brudenell. The Libera being chanted over the body, the funeral proceeded on its way towards the cemetery, where the last offices were recited and the body reverently laid at rest. In the widespread sympathy for the pastor of St. James' church and other sorrowing ones, The Review sincerely joins.

The following spiritual offerings were made:

- Masses and Prayers—Sisters and Pupils of Sacred Heart Convent, Eganville.
- Masses—Mr. and Mrs. John Brady, Eganville.
- Masses and Rosary—Mr. J. Casey and Family, Eganville.
- Masses—Mrs. Margaret Foy, Eganville.
- Masses—Mrs. W. George, Eganville.
- Masses—Mrs. W. Gorman, Eganville.
- Masses—Mrs. J. A. Kincaid, Eganville.
- Masses—Mrs. W. Lawson, Eganville.
- Masses—Mrs. J. A. Lambertus, Eganville.

Masses—Mrs. James Dowdall and Miss B. Dowdall, Ottawa.
Masses—Mr. and Mrs. J. P. Dunne, Ottawa.

[The subject of this obituary, Catherine McComisky, was born in Utica, N.Y. in April 1835, the daughter of Peter McComisky and Margaret O'Connor. As a child she came with her parents to Drummond, Lanark Co., Ont. On January 8th, 1855, she married John Dowdall who survives. Eight children five sons and three daughters—blessed the union, namely: Rev. P. S. Dowdall, P.P., and Miss B. Dowdall of Eganville; Mr. E. R. Dowdall, Manager of the Great West Saddlery Co., of Winnipeg; Mrs. B. Rodden, of Mattawa; Mrs. B. Byrne, and Messrs. Peter, John and James Dowdall, of Drummond Lanark Co. Last January the parents surrounded by all their children, had the happiness to celebrate their golden wedding.]

KNOWLEDGE THAT IS A CURSE

(Catholic News)

At a recent meeting of the Brooklyn Sunday Union in the Hanson Place Methodist Church, the Rev. Dr. John Wesley Hill, pastor of James M.E. church, made a strong appeal for the spiritual training of the child mind. Here is part of his address as we find it reported in the Brooklyn Times of May 9:

"Knowledge without religion is a curse! It is a wild horse without a rider—an escaped engine flying to destruction, because there is no hand at the lever.

"Public schools, colleges and universities deal with the mind, not with the spirit. The unconverted student knows nothing of spiritual life. This accounts for scepticism in the high places of learning. Hence the necessity of spiritual training. This is the unshakable foundation upon which the superstructure of intellectual culture must be erected. Secular education is valueless without the knowledge of God. The school and college are centres of power in the intellectual progress of the race, but behind them are the two white thrones of the home and Sunday school—the seats of the mighty—whose sceptres must sway the heart of the race, or the world, Christless and hopeless, will roll on to certain ruin."

"Knowledge without religion is a curse!" It is not a priest, but a Methodist minister, who says this. There was a time when Catholics were severely scored for making such an assertion. But serious-minded non-Catholics do not criticize Catholics who say that to-day. They know growth of irreligion is to be found in the fact that so many children receive mental and not religious training. The Rev. Dr. Hill would make up for this deficiency by strengthening religious teaching in the home and the Sunday school. But experience has already shown that there is only one practical way to impart secular and religious education, and that is the Catholic way of teaching them both in school. Half an hour's weekly attendance at Sunday school under indifferent teachers and a home religious training that is likely to be neglected by parents will not furnish to the average children the true education that is calculated to make them exemplary Christian men and women.

CALVINISM OUTGROWN

The action taken by the First Presbyterian church of Jamaica, L. I., is significant of the radical change going on in the Presbyterian Church. The Rev. Dr. Samuel Carter recently renounced certain fundamental dogmas of the Westminster Confession. For a Presbyterian minister who would have done that a quarter of a century ago there would have been only one course left. He would have had to resign from the ministry. What has happened in Dr. Carter's case? By a unanimous vote in his congregation, the Presbytery of Nassau has invited him to remain in the church. He will, therefore, continue to officiate. Although he has virtually renounced Presbyterianism by rejecting its fundamental dogmas, he will not be tried for heresy unless the Synod, taking cognizance of his utterances, orders a trial. In that case the Presbytery of Nassau which has refused either to remove Dr. Carter, or try him, will probably be included in the charges.

Dr. Carter, in his own defense, before the Presbytery, said: "There is no such God as the God of the Confession. There is no such world as the world of the Confession. There is no such eternity as the eternity of the Confession. It is all rash, exaggerated and bitterly

PRINTING



DONE AT

The "Northwest Review" Office

Is always done
WITH WEATNESS, CARE AND DISPATCH

We Have on hand just now
A Large & Varied Assortment of
In Memoriam Cards

Call or write—

THE NORTHWEST REVIEW 223 McDERMOT AVE.

(Old Free Press Building)

REMOVAL NOTICE

About August 1st the Office of the "Northwest Review" will remove to
cor. of Princess and Cumberland

untrue. The hard, cold and severe God of the Confession, with the love left out, is not our God; there is no such God as the God of the Confession." We Catholics can thoroughly understand Dr. Carter's indignation. The God he describes as the God of the Westminster Confession is certainly not our God. The Catholic Church has always laid stress on the fatherhood of God and all that it implies. Her teaching in that respect moulded the civilization of Europe centuries before Calvin was born. Its effects in its highest manifestation can be seen in the lives of the saints, whose ardent love for their fellow men had its source in the profound conviction that all are brothers, because they are all children of a Father of infinite love. We cannot conceive of dear St. Francis of Assisi entertaining for a moment the Calvinistic view of God. It would have been impossible for him to have been the ardent apostle of love that he was if he had been influenced by teachings such as are set forth in the Confession of Westminster. It was inevitable that a revolt against these teachings should come. The Rev. Dr. Carter in denouncing them does not use the language of exaggeration when he says "the hard, cold, severe God of the Confession, with the love left out, is not our God; there is no such God as the God of the Westminster Confession."

The Rev. Dr. Carter, while holding the opinion embodied in the words we have just quoted, desires to remain a member of the Presbyterian Church. He is in the position a Catholic would occupy if, after openly repudiating the principal articles of the Catholic faith, he would still wish to be considered in communion with the Church. If our supposititious Catholic happened to be a priest, he certainly would not have long to wait before he would have his clerical functions suspended. The Rev. Dr. Carter, however, not only is not deprived of his ministerial functions, but is indorsed by the Presbytery. In his plea before the Presbytery he used this language:

"Do not condemn me; do not cast me out of your ministry; welcome me again to my place in the Presbytery with the beautiful understanding that there shall be greater theological freedom in the Presbyterian Church than has been allowed heretofore, and permit me to make a motion in the Presbytery that the Brief Statement of the Reformed Faith be adopted as the living, working creed of our Church, and that the Westminster Confession be declared to be the creed and the testimony of our honored Fathers."

In this way Dr. Carter would draw a line of cleavage between Calvinism and what may be designated latter-day Presbyterianism. The former, we are given to understand, was based on false doctrines, while the latter is the true Church of God. If the Westminster Confession, which is to be rejected as wholly erroneous and untenable, was, to quote Dr. Carter's words, "the creed and testimony of our honored fathers," then, it follows, that the said "honored fathers" lived and died believing in and worshipping a God who, according to Dr. Carter does not exist and never did exist. It must be acknowledged that this is hard on the "honored fathers."

We make this criticism in all charity. We can understand and appreciate the situation in which Dr. Carter and other Presbyterians who cannot accept the Westminster Confession, and who still wish to remain Presbyterians find themselves. They see the foundations of Calvinism crumbling around them, as the foundation of every church that is founded on mere human authority must eventually crumble. What are they to do? They are not prepared to enter the church founded by Christ, and so they set themselves to the work of patching up the old religious edifice in which the "honored fathers" had unquestioning faith, but which they have come to mistrust. The work of patching, as it goes on, may cause many of them seriously to investigate whether Christ founded a church which has come down through the ages unaffected by the changes that leave their mark upon all human institutions, Presbyterianism included.—N. Y. Freeman's Journal.

RECONSTRUCTION IN THE TRANSVAAL

Make a good fight against an Englishman, but finally acknowledge yourself beaten, and he is your friend for the rest of your life. Make no fight at all, and he despises you. Never acknowledge defeat, and he remains your enemy. The last is the case of Ireland, the first, the case of the Transvaal. It is not quite three years since the Boers laid down their arms and already they have been accorded a representative government. The new Constitution provides for a Legislative Assembly consisting of the Lieutenant-Governor, from thirty to thirty-five elected Members, and from six to nine appointed members. The debates and proceedings are to be conducted in English, but any Member may speak in Dutch by leave of the President. The salaries of the Lieutenant-Governor, of the Judges of the Supreme Court, and of the Members of the Executive Council, together with the sums payable by the Transvaal to the Inter-Colonial Council, will be provided out of the Civil List, which has been reserved, and is exempt from the control of the new Assembly. Measures for the appropriation of revenue and the imposition of taxes can only be initiated by the Lieutenant-Governor, but all ordinary legislation will be controlled by the majority of elected representatives. The franchise is conferred on every burgher of the late Republic entitled to vote for the First Volkraad, and on every white subject occupying premises of the annual value of £10 or capital value of £100, or earning £100 a year. The electoral districts will be framed upon the basis of the number of voters, and not of the white inhabitants, as was the case under the Republic. The constituencies will be redistributed every four years in accordance with the fluctuations in the number of voters as established by the biennial registration lists. This Constitution will of course as time goes on, give place to entire self-government.—The Casket.

GET YOUR RUBBER STAMPS at The Northwest Review, 219 McDermot Ave.



A JURY OF GENTLEMEN

famous for their taste and style in dress passed upon the merits of our

MADE-TO-ORDER CLOTHING

long ago. They decided, as all must, that it is perfect in every particular. They continue to favor us with their orders because we have reduced tailoring to an art and can give not only correct fit and the best workmanship, but also the best value.

C. L. Meyers & Co.

Men's Tailoring - Ladies' Tailoring. 276 Portage Ave., Opp. Y.M.C.A.

WILLIAM E. CRAMER

There died, early Sunday morning, at Milwaukee, a man remarkable in more than one respect, William E. Cramer, for fifty-eight years editor of The Evening Wisconsin, and for thirty years of that service, blind and deaf, yet doing his appointed task on his paper every day up to within a month of his decease. There has been no longer service in the history of journalism. Horace Greeley, Joseph Medill and the elder Bennett, all were less than forty years at the editorial desk, and Henry Watterson, the most famous living American editor, was but eight years of age when William E. Cramer had entered upon his newspaper career in the then territory of Wisconsin.

Ten years ago on the occasion of the presentation of a marble bust of Mr. Cramer to the Historical Society of Wisconsin, the Chief Justice of the state said in accepting the same:

"He is entitled to the highest honor in that his newspaper has always been clean and pure, without the least taint of immorality, and its influence has always been salutary and for the best interests of society."

In these days of sensational and yellow journalism this characterization is praise indeed. In this respect The Evening Wisconsin only mirrored the upright and pure life of the man at the helm.

The veteran editor, about a month before his death, was received into the Catholic Church, towards which he was always kindly disposed, and of whose charities he and his estimable wife were liberal patrons. Our last interview with him was when at his request, we came to his office to hear a felicitously written dispatch which he was about to send to Archbishop Messmer on the latter's appointment to the Milwaukee archdiocese. It was the archbishop who gave him the last sacraments.—Milwaukee Catholic Citizen, May 27.