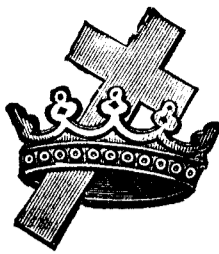


## Northwest



## Review.

"AD MAJOREM DEI GLORIAM."

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## The Confessional.

Its Beneficent Influence on South Sea Islanders.

Walter Lecky in the N.Y. Catholic News.

It will be remembered that that Methodist Bishop, according to the primitive rite (whatever that may be), John Vincent, has been kindly telling the Catholic Church what she ought to suppress in her doctrines in order that she may lay claim to some of the up-to-dateness that he recognizes as essential for a church in these troublous days. He lays great stress on that bugaboo of all would-be reformers of Catholicism, confession. That, to this much-travelled man, who can in a moment's notice treat de omni scibili, is a dark spot that should be wiped out. Confession! he cannot think of it without a long sullen wail.

"De gustibus non est disputandum." (There is no disputing of tastes.) Here is Louis Becke, a writer of more importance than the primitive Vincent; the author of works of fiction founded on fact dealing with the sweet islands of the Pacific, according to the London Chronicle, "a charming man whose only fault is his extreme modesty and who, beginning writing only three years ago, has his name familiar everywhere," differing from the Bishop. Mr. Becke is the chief present authority on Pacific islands. Here is a bit from an interview he gave to the Chronicle reporter:

"The islands are practically missionaries' colonies, are they not?" asked the interviewer.

"Yes," sighed Mr. Becke, "they are unfortunately. I use the word unfortunately advisedly, for Christianity, especially in Tonga, has changed a fine warlike race into a set of oily, grovelling hypocrites. Of course there are missionaries and missionaries, and the individual in these elements is everything. The Roman Catholic priests do magnificent work, and their system of confession more than anything keeps the native converts in the right path."

On this interview the bright Catholic News of England remarks:

"At this rate it will soon scarcely be worth the most mendacious Protestant lecturers' while to repeat the stock accusations against the tribunal of penance—charges so stale that they are disappearing in sheet decomposition and decay."

Would its editor have written this comment had he known the rare assortment of wind-bags we possess in these United States? It is good, however, to puncture them, even if they plug up for future use. Each plug maker them more inefficient.

## Nicknames.

We have something to say on the subject of nicknames in religious matters. Many of the sects are named from their founders, as Irvingites, Brownites, &c., but this sort of name has seldom, if ever, been originally adopted by the members of the sect themselves. To do so would be to accentuate their novelty and pronounce their own condemnation. The names have mostly been given by enemies as nicknames of contempt, but have in course of time often been accepted by those against whom they were cast. A comparatively recent instance is that of the Methodists. There are at present seven sects which are comprised under the general term of Methodists, the existence of which is due to the zeal and the preaching of one man, John Wesley. When a young man at Oxford, Wesley and a few like-minded companions, led a

life of great holiness and severity, according to their light. The strict observance of method or rule in all their duties of life, led their companions at the University to nickname them "Methodists." This was in 1729. In 1883 we find Lecky the historian stating on the authority of Tyerman, Wesley's biographer, that there were twelve million Methodists in the world. And all these people have adopted, as a title of honour, a word coined in derision by a handful of students at Oxford.

George Fox, born in 1624, was the founder of the sect known as the Society of Friends. When in the course of his troubles, he was brought to trial before Judge Bennet at Derby, Fox bade him and those present to quake or tremble at the word of the Lord. The Judge caught the word and called Fox "the Quaker," and the nickname has survived to the present day. Even the Friends themselves do not repudiate the word. This account of the word Quaker is due to Fox himself who has recorded it in his Journal.

But there is one name, grandest and most-loved of names, originally a nickname, but now a title honoured by us all—the name Christian.

In the Eleventh Chapter of the Acts of the Apostles we read that the converted Jews hearing that Gentiles had been admitted into the one fold, questioned St. Peter on the subject, saying, "Why didst thou go in to men uncircumcised, and didst eat with them?" In reply St. Peter revealed to them the vision of the "great sheet," which had been granted to him by Heaven.

The Jewish converts were satisfied and glorified God who "hath also to the gentiles given repentance unto life." Now those of the newfaith who had been scattered by the persecution that arose on occasion of Stephen had penetrated to various parts, among them to Antioch. Of course they preached, but as the Scripture says "to the Jews only." But some of them were men of Cyprus and Cyrene, who spoke also to the Greeks at Antioch, "and a great number believing was converted to the Lord." When the news of this reached Jerusalem, Barnabas was sent down to Antioch, he confirmed the good work begun and a further great multitude was added to the faithful. Then Barnabas went to Tarsus to seek Saul; having found him, both returned to Antioch and worked there for a year; and they taught a great multitude, so that at Antioch the disciples were first named Christians." (Acts xi: 26.)

So long as the faithful consisted of Jews only, the pagans at Antioch viewed them as an ordinary synagogue—but the inflowing of a large number of those who were not Jews disturbed that view and roused their contempt which found expression in the nickname "Christian."

This is confirmed by the pagan writer Tacitus, who speaks of "those whom the rabble call Christians." As in the more modern instances the name was not used by the faithful themselves for some time after, for we find in the Acts of the Apostles and in the Epistles of St. Paul the usual titles constantly used. These titles were the "brethren, elect of God, saints, disciples, and believers." But still they were bound to see how fitting the name was, and so St. Peter in his First Epistle prays that if any of his flock suffer "as a Christian, let him not be ashamed, but let him glorify God in this name." And his prayer was heard. In the times that followed we see one of the Martyrs, Sanctus, answering to the questions of his judge only in these words, "I am a Christian."

## A Church That Cannot Err.

Catholic Columbian.

A convert in California, the Rev. C.A. Ramm, lately gave a lecture in San Francisco, under the auspices of the Young Men's Institute, on "Why am I a Catholic?" He said that he sought for a Church that could teach consistently unerringly, and infallibly.

"Look in the Scripture," he said, "and you see my line of reasoning verified. In the Old Dispensation, God the Father spoke by the prophets, who, speaking in His name, were therefore infallible. Then God the Son spoke in His own Person to the Apostles again infallibly. Are we who are in a fuller, more perfect dispensation than were the Jews of old, be-

left of God's living voice and unerring teaching? No; when our Blessed Lord ascended on high to His Father He sent down to His Church the Holy Ghost the third person of the Most Blessed Trinity, to preserve the Revelation which He had made to men, and to perpetuate the mission which He had inaugurated. 'I will ask the Father and He will give you another Paraclete, that he may abide with you forever, the Spirit of truth which the world cannot receive because it seeth Him not nor knoweth Him; but you shall know Him because He shall abide with you and shall be in you.' (John 14, 16 17). 'The Paraclete, the Holy Ghost whom the Father will send in My Name, He will teach you all things and bring all things to your mind whatsoever I shall have said to you.' (v. 26.)"

Relying, therefore, on the word of Christ that He would abide with His Church always to the end of time and that the Holy Ghost should teach it all truth, Mr. Ramm found that the only Church that taught with authority and that came down from Christ and the Apostles, was the Catholic Church. To it he submitted himself. What it teaches he accepts. It was established by God to teach him. Christ said: "Hear the Church." Having found that Church, no further search was needed. Christ abides with it and the Holy Ghost teaches it all truth.

## The Klondyke Craze.

It would be saying too much perhaps to assert that nothing like the present craze over the Klondyke gold fields has ever been seen in this country. Something much akin to it exhibited itself in 1849, when the first gold discoveries were made in California; and a somewhat similar exhibition was seen later on when the rush was made for the Black Hills.

Probably were times better throughout the States these reported Klondyke gold discoveries would not cause so much excitement as they are doing, still it is noticeable that in not a few places men talk of giving up good employment in the hope of making a speedy fortune; and to reach the Yukon requires more money than the average unemployed person can command. Doubtless there is some truth in the richness of these Klondyke gold fields, and it cannot well be denied that a few persons have made fortunate strikes there. But we hear little or nothing of the far larger number who have failed to make their fortunes, or who have met lonely and painful deaths, in those faraway regions.

The labor, the self-sacrifices and hardships which any man must endure who goes to Alaska in quest of gold, if endured at home, will, in nine cases out of ten, secure him, if not affluence, at least competence and a comfortable maintenance. Nay, more; it can safely be said that more comfortable fortunes are constantly being made, at far less cost, in the civilized parts of the country than will ever be won in the Klondyke gold fields. These are things that should be borne in mind by those who are in danger of being affected by the present Klondyke craze. Happily, the Yukon is so far away that comparatively few persons will be tempted to start for these Alaskan gold fields; but if any one contemplates doing so he had better weigh the question well and then—decide to stay at home.—CATHOLIC COLUMBIAN.

## Burglaring a statue of Buddha

KUKULUWA Wihara is a rock temple mentioned in the Book of Names, in the first of the old series of Sinhalese educational books called NAMPOTA. It stands in the midst of a vast solitude in the wilds of Kukul Korle. Within the temple an ancient

king named Walagambahu of remote antiquity had a large image of Buddha constructed 18 cubits long with proportionate size of the other members. Time made the mortar so hard that no instrument can break it and no man ventured to visit it, it having become the rendezvous of wild animals such as bears and cheetahs, whilst the elephants visited its outskirts. However, its existence was known to the hunters, who sometimes traverse the wilderness for game.

In the beginning of April, 1897, a certain Buddhist Upasakaya, who was famous for his piety and almsgiving on poya days, took it into his mind to pay a visit to this hidden sanctuary and in closely observing its structure he came to the belief that it must be the work of a pious king in the days of yore, and, according to Buddhist practice the huge image must be the shrine of hidden treasure and old relics. Associated with several others they dynamited the head and belly of the image, and actually found numerous small images or idols of silver, gold, and other metal; also other articles of great value, and relics venerable and valuable. After the division of the spoil, one who was dissatisfied let the cat out of the bag and the matter was noised abroad. One Wijesundara Appoohami, of Kurawita, taking the lead, the accused were arrested and lodged in gaol. Some small images were found in the possession of the accomplices, who confessed the deed, which they said they committed at the instance of the Upasakaya Wastuhami, who got the lion's share. The whole Buddhist public in the district have been shocked, and their indignation and fury are beyond expression.

The judicial officers have refused to admit the prisoners to bail, and the leader of the robbery being a rich man is filling the purses of our lawyers to defend him in the case. I dare say bad times are coming over the Buddhist creed. The stupendous work of an ancient king has been disgracefully demolished by them for the love of gain, and a new king whom they hailed with jayamangalas, "huzzahs," instead of bringing them joy shewed his resentment and left the island with displeasure.

The foregoing account, which we take from the CEYLON CATHOLIC MESSENGER, is evidently written by a native of Ceylon. The king who showed his displeasure was the Buddhist King of Siam, who visited Ceylon on his way to Europe. He was not treated with all the respect he looked for by the custodians of Buddha's tooth.—MISSIONARY RECORD.

## NOTES BY THE WAY.

Major Mulvey has returned from a trip to the old country and informs the public through the medium of interviews published in the three daily papers that everything is lovely in the Emerald Isle. Above all he was pleased to find "that the old religious bigotry which cursed Ireland when he was a lad is no longer to be noticed." It is to be hoped he will learn the lesson which this should teach him and that we shall not in the future find him exhibiting that old-time intolerance which he brought with him from Ireland when he left there over forty years ago and for which he has been so noted in the past. If what he says is correct he has seen for himself that he is behind the times and that he has been cherishing animosities and indulging propensities which are out of date in the land of his birth, and we

may now surely hope that what has pleased him so much amongst his kindred and friends in the "black" north of Ireland he will himself try to imitate and make popular with the "loyal brethren" who look to him as one of their shining lights.

We suppose that the loud-voiced and leather-lunged tribe of street preachers who make night hideous from one end of Main Street to the other every Sunday and often during the week imagine that they are serving the interests of religion, but assuredly if they were to mingle with the crowds which pass by they would be forced to form a very different opinion for they would learn that instead of doing good they are, with their unearthly bawling, their ridiculous inconsistencies, and, in many cases, their horrible blasphemies, actually creating a widespread disrespect for the teachings of the gospel which they profess to expound, and are thus doing great injury to the sacred cause that they claim to have at heart. The terrible language most of them use when addressing the Deity or invoking the Saviour of Mankind, the absurdities they utter when giving their so-called testimonies, and the way in which they attack and contradict each other, is all scandalous in the extreme, and whilst they are the sport of the unthinking rabble they are a positive torture to any reverent believer who comes within the sound of their voices. At one corner is found the Salvation army with their noisy music, their coarse songs and sayings, and their general sensationalism; at the next, one encounters the shakers (or if they don't call themselves by that name they should do so) who interpret literally the injunction to work out one's salvation in fear and trembling and who give a very striking but by no means artistic or agreeable illustration of what they conceive to be meant by the word "trembling." Further down the street we come across the Mormons with their revelations vouchsafed to Mr. Joseph Smith by St. John the Baptist, and not far off we find our old acquaintance Mr. Winkler, who claims that Mr. Joseph Smith must have been a fraud inasmuch as John the Baptist is dead and if he appeared at all he appeared without his head and therefore incapable of conveying a revelation. At various other points there are two or three gathered together, each announcing "the blessed tidings of Salvation" as he or she understands them and each giving his or her infallible interpretation of the Scriptures with that degree of assurance which argues private and personal inspiration and infallibility. Is it any wonder that, in face of such confusion and so much that is ridiculous, contempt for religion is making rapid strides amongst the masses of the people? Surely not; but after all these people are first-class Protestants who by their actions and their extreme methods are hastening the final break-up of the absurd heresy of which they are such ideal children.

Many worthy men are undoubtedly kept out of the public life of a city like Winnipeg by their natural disinclination to subject themselves to the criticism of any Tom, Dick or Harry who can wield a pen and who finds in the correspondence columns of the daily press a convenient medium through which to air his peculiar views. No matter what a public man may do in the discharge of his duty there is sure to be some noodle to object and we have lately had a fine illustration of this in the letters which have appeared in the papers regarding the city parks and the gentlemen who manage them. We venture to say that if there is one body of men in the city who deserve the thanks of the citizens it is those who have given so freely of their time and energy to the creation of the really beautiful system of parks which have sprung up in our midst as if by magic. For the amount of money placed at their disposal they have performed wonders and they have done their work well and it seems really too bad they should now be accused by nameless busybodies of unworthy motives. However it is easily seen these critics are not entitled to pose as the spokesmen of any large section of the people, for the numbers who make use of the park show that the work of the Board is fully appreciated by the great bulk of the citizens.