

# Northwest Review.



"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

VOL. XIV, No. 34.

ST. BONIFACE, MANITOBA, TUESDAY, MARCH 14, 1899.

\$2.00 per year.  
Single Copies, 5 cents.

## A LIFE AMONG LEPERS.

FATHER CONRARDY, WHO WILL FOLLOW IN THE FOOTSTEPS OF DAMIEN, HAS CHOSEN CHINA FOR HIS FIELD OF WORK—NOW STUDYING MEDICINE IN OREGON PREPARATORY TO HIS GREAT SACRIFICE.

From an Exchange.

For years Father Conrardy has been looking for the very worst place on earth, and now at last he has found it. Many may think that no more loathsome place can be found than the leper colony in the Hawaiian Islands, in which Father Conrardy has been working for the last eight years, but they are mistaken. An infinitely worse place is the leper colony in the province of Canton, China, and precisely because it is so unspeakably vile this good priest has resolved to spend his remaining days there, doing what good he can to the host of unfortunates who are slowly perishing.

There are sixty thousand lepers in the province of Canton, and they never saw a white man until Father Conrardy visited them, two years ago.

Only a man bent on self-sacrifice, through noble motives, would dream of spending his days amid such ghastly surroundings, and it is fortunate for humanity that such a man has been found.

Father Conrardy, who is now in Portland, Ore., where he is eagerly studying medicine and surgery, is well equipped for this work. He has been all over the world, and for eighteen years he labored among the American Indians. He also worked in Japan, China and India, and his last eight years have been spent among the lepers at Molokai. He well knows, therefore, the fearful life before him, and yet he does not flinch. Nay, on the contrary, he goes forth on this new mission with as much eagerness and zeal as the most loyal young soldier displays when he goes forth to the field of battle.

TALKS OF HIS WORK.

Father Conrardy was recently interviewed about his work, and he said: "I must study medicine for some time before I go to the leper colony in Canton. It is hard work, but I like it. If I had not become a priest I would have become a physician. After I have finished studying medicine I intend to visit several large cities throughout America with the object of interesting charitable persons in the unfortunate lepers. Seeing what is before me I sometimes shiver, but that feeling does not last long. I hope, with God's help, and with that of the friends of humanity, to prove of some service to the poor Canton lepers. When Christ cured lepers He never asked them to become members of His church, and I purpose following His example. What I mean is that I will try to do good to all, no matter what their creed may be. Sufficient will be my happiness if I can bring a smile of contentment upon the faces of the wretched Chinese lepers.

"When I was in Molokai I received very many proofs of grati-

tude from the lepers; and how they cried and kissed my hands, and how they would even have kissed my feet, if I had permitted them! When they were sick I would sit on their beds and comfort them as best I could, and then the wonderful look of gratitude that came over their poor diseased faces proved clearly that this divine sentiment of gratitude has been implanted in the hearts of all races of men. Since I left Molokai I have received many letters from the lepers there, and they all contain expressions of the deepest gratitude."

When the priest told the American Minister to China that he desired to visit the leper colony that gentleman was naturally surprised.

"It is impossible for you to go there," he said, "as no white man has ever lived among them. You would be committing suicide if you carried out such a plan."

Father Conrardy, however, would not be thwarted, and finally the minister gave way. First, however, he brought the matter to the attention of the German, French and English consuls, and he did everything else that was possible to protect the fearless priest's life.

THIS COLONY WELL MANAGED.

Since the United States has now a special interest in Hawaii Father Conrardy's views on this Hawaiian leper colony are of unusual importance.

"The colony," he says, "will not be affected in any way by the fact that the islands have passed under the control of the United States. The colony is being well managed, and it will remain under the supervision of the local government which has had charge of the colony since it was established. As took place in the case of the North American Indians, so, too, the natives of this island will gradually disappear before the more sturdy Anglo-Saxon race. That this will surely be their fate is evidenced by the fact that they have died in great numbers since the advent of the white population. Their ways are not ours, and our energy and industry seem to act on them like a blight."

That Father Conrardy will be able to render immense services to the Canton lepers can readily be seen. In a few months he will be a trained physician, and only the trained physician knows to what extent the terrible curse of leprosy can be alleviated by a use of science and of medicine. True, leprosy once contracted seems to be incurable, but then much can be done to lessen the pangs of those thus affected and to ward it off from those who are in danger of contracting the disease.

All honor, then, to the fearless priest who is doing in our day what Father Damien did so well a few years ago, until he, too, became afflicted with leprosy and died of the disease, on April 15, 1889. A similar fate may be in store for Father Conrardy, but he cares not. He is doing what he believes to be his duty, and not all the powers on earth can restrain him from this splendid act of self-sacrifice. There are sixty thousand living souls who need his services as a spiritual guide and as a physical healer, and for their sake he will shut himself out from the society of civilized men and will bury himself for his remaining years in a place worse than a living tomb, since in a tomb there are rest-

and peace, whereas surely nothing like peace is to be looked for in the abode of sixty thousand Chinese lepers.

To us, quietly pursuing our daily vocations at home, this awful Chinese colony may seem a pandemonium, but in Father Conrardy's eye it is, if not an earthly paradise, at any rate the one place desirable on earth. And during the next few months no young medical student will study more eagerly than he, whose object is not gain or worldly reputation, but simply such knowledge and skill as will enable him to alleviate the pangs of his unfortunate patients. A noble ambition truly, and one which entitles Father Conrardy to the respect and admiration of all friends of humanity.

## THE JESUITS AND THE PAULISTS.

Catholic Standard and Times.

In last Sunday's issue of the New York Sun appeared a very imtemperate and foolish charge against the Jesuits, as instigators of the attack on the character and principles of the late Father Hecker and his congregation, because of jealousy caused by the success of this congregation in the work of conversion. Nothing could be more untrue. A Jesuit Provincial, Very Rev. Father Campbell, preached the funeral sermon on occasion of Father Hecker's obsequies in the Paulist church, New York, and nothing could have been more laudatory of the brave, generous founder of the Paulists. There is no order in the Church of which the sons of Ignatius can be jealous. They have kept aloof from this controversy. There is abundance of room and work in the great vineyard of the American Church for these and all other similar organizations. He is not a friend of Catholicity who attempts to sow the cockle of jealousy in so promising a soil.

## THE POPE'S LETTER.

The Casket.

The Letter of the Holy Father to Cardinal Gibbons on the subject of "Americanism," so-called, was published, in an approved translation, in the Baltimore Sun a week ago, and has since appeared in a few of the leading Catholic and secular papers. We shall give it to our readers in full text next week.

Meanwhile, though we have ventured elsewhere to chaff a contemporary whose destructive mines were recently rather ostentatiously exploded on a false alarm in connection with this Letter, we should be sorry to say anything that should make the task of accepting it any more difficult to those against whom it is directed than it now is. The acknowledgment of errors is always a trying thing to human nature, and it behooves us not to add unnecessarily to its difficulties. To do this would be to interfere to that extent to prevent the accomplishment of the good that this most blessed and much-needed pronouncement of the Holy See is intended to effect—the promotion of that unity and unanimity which are most desirable among Catholics at all times and in all places, but especially in the face of bitterly hostile forces.

Candor compels us to say that the signs so far manifested are not reassuring to those (and surely they should include all good Catholics) who ardently desire

to see the Holy Father's pronouncement accepted in the proper spirit. One happy exception is the very complete and frank submission (judging from the cabled account) made by the Archbishop of St. Paul, now in Rome, the author of the Preface to the book whose teachings have been condemned. That frank and full acceptance of the Holy Father's teaching might well be copied by others on this side of the Atlantic.

Unfortunately, we see instead an effort to deny that there was anything in the writings of the man to whom the Letter refers by name, which called for condemnation; and to make people believe that the document is directed entirely against a French translation and abridgment of the book which it mentions. Why the Pope should in that case have addressed a letter to Cardinal Gibbons, those persons do not attempt to explain. Evidently they must hold that the document got into the wrong envelope, and was all along intended for the Cardinal-Archbishop of Paris instead of for His Eminence of Baltimore. The most superficial perusal of its contents will suffice to dispel that illusion; and we have not the least doubt that those who have recourse to this attempted explanation will yet see the necessity for more frank acceptance of the Holy Father's utterance.

Another line of action is that adopted, as we regret very much to observe, by *The Catholic Standard and Times*—namely, to characterize the whole matter as "intrinsically puerile and trumpery"—"a tempest in a teacup." We can account for this only by the fact that, as we observe from the same number of our contemporary, its editor-in-chief is ill, and that these remarks are the work of someone lacking sufficient insight to recognize the doubtful character of the compliment he pays the Holy See in which it has considered grave enough, and fraught with sufficient danger to Catholic truth to call for a lengthy, serious and most carefully considered Papal Letter. This writer could not well attack the Holy Father for having written the Letter, but he could vent his chagrin over its appearance by a fling at the "super-sensitive alarmists and busybodies" who had been the means of having Rome examine the question. While very grateful to the Holy Father for his Letter, he has a rod in pickle for those who caused it to be written, and but for whom the insidious errors it condemns might have continued indefinitely to delude souls. Such an acceptance as this, with a string to it, is surely not what an utterance of the Holy See calls for at the hands of a leading Catholic journal.

## INDIANS MIGRATE TO MEXICO.

Philadelphia Cath. Stand. and Times.

We are about to witness a vast exodus of the Indian population. For some time negotiations had been going on between the heads of the Delaware, Cherokee and Creek tribes with a view to a settlement of the people in Mexico. These negotiations have terminated in the cession of tracts of land by the Mexican Government. When they have passed into their new home, representatives of each tribe will

proceed to the City of Mexico, where they will be formally welcomed by President Diaz. These tribes are the best of the Indian races now surviving. They have reached the highest stage of civilization attained by any, and their formal renunciation of United States' authority is the most eloquent comment that could be made upon the boast that we are able to deal successfully with any problems of government or social order that aboriginal races and unknown peoples can present. As a companion picture, corroborating its force, we may point to the movement begun in North Carolina to disfranchise the Negro population. Such a movement may be right and proper as a measure of self-protection, under existing conditions, but what a dismal confession of inaptitude it is! The man who demands an addition to the stock of social problems to that we have already on hand ready-made must be a glutton for trouble surely!

## THE CONDITION OF CUBA.

From Cuba an American friend of the *Bystander*, who is engaged in the work of reorganization there, sends him a mournful picture of the present state of the island, which he describes as having been fearfully harried by civil war. Many of the plantations have been destroyed by fire. For miles around Matanzas there is scarcely so much as a garden patch under cultivation. Between Matanzas and Havana the destruction, desolation and abandonment are almost as complete as they are about Matanzas. Inspectors describe the state of things everywhere as heartrending, and report ninety thousand people in want of food, which the government will have to supply. It is very sad, but who is to blame? The civil war would have died out long before, and there would have been no need of Weyler's rigours, if the American government had done its international duty. Instead of that, it allowed a Cuban junta to post itself at New York, and carry on civil war in the island with American aid, and through the instrumentality of a set of vagabond blacks and mongrels, who were described as patriots fighting for freedom, and are now known to have been marauders of the vilest and most savage kind. What would the Americans have said if, during the civil war, the British government had allowed a Confederate junta to post itself in London, issue its manifestoes, circulate its bonds and equip expeditions against the United States?—*Goldwin Smith in Toronto Sun.*

## WHAT THEY DRINK.

Britain's drink bill, just published, shows yearly the expenditure on intoxicants of \$19 for every man, woman and child in the United Kingdom. Irishmen and Scotchmen, it seems, have been much maligned in this connection for, while the Englishman drinks 2.41 gallons of alcohol yearly, the Scotchman manages with 1.66 and the Irishman with 1.45. The Englishman spends \$20.50, Scotchman, \$15.25 and Irishman, \$13.25.