

Northwest Review

Senate R. Room.



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

VOL. XVIII, No. 28.

WINNIPEG, SATURDAY, APRIL 11, 1903.

(\$1.00 per year.
Single Copies 5 cents)

CURRENT COMMENT

ed, "is that the victims of it have no love for each other. One of these six sisters told me that she had completely lost sight of her sisters and that she never heard from them by letter or otherwise. Parental weakness destroys family and home life. Parents bring up their children as they were brought up themselves, and if these grown up sisters do not care for one another it must be because their own parents let them grow." The indictment may be a trifle too sweeping, but who shall say it is not true in most cases? The outlook for the future of the country can hardly be said to be a cheerful one. No doubt there are some strong minded men and women who have the sense and the energy to make up for their early lack of training; but, with the growing tendency to follow the majority in all things, the number of these chosen spirits is daily becoming less and less.

That was a rather startling vote the other day at Ottawa, when the House of Commons, by a majority of 55 votes out of 151, expressed its strong opposition to the manufacture, importation and sale of cigarettes. After the vote, which was a surprise to the Speaker, who had at first declared the motion lost, and to Sir Wilfrid Laurier, who had spoken against it as too drastic, although he deplored the cigarette habit among boys, Dr. Sproule rose and asked the Premier when he proposed to carry out the instructions of the House in the matter. Amid much laughter, Sir Wilfrid Laurier made the reply which is usually made by a Prime Minister after the defeat of his Government in House.—That he desired the opportunity of consulting with his colleagues.

A bill will be necessary to give effect to this decision; but it will have to be considerably softened before it can be made practically effective. Similar enactments in Nova Scotia and Ontario have become a dead letter.

A curious testimony on this question was given by the celebrated physician, Dr. Roddick, of Montreal. He "thought the mover and second were a little too ambitious in seeking the entire prohibition of cigarette smoking. He would favor prohibiting smoking by boys under 17. Till that age the bodily frame was growing, and smoking did incalculable harm. He cited tests made in educational institutions, showing that young cigarette fiends were inferior mentally and physically to non-smokers. It ought to be known, however, that in the case of grown people a well made cigarette was not productive of harm. On the contrary, it was the purest and best form in which tobacco could be smoked. He would be glad to support the motion if it were modified in the direction he had indicated." And yet Dr. Roddick voted for the motion as it was, without any modification. "It is just possible, writes the Montreal Star correspondent, "that not every Conservative who voted for the motion was so animated with zeal against the death-dealing cigarette as desirous of putting the Prime Minister in an awkward position."

"The Shamelessness of St. Louis," by Lincoln Steffens, in McClure's Magazine, is a terrible arraignment of that great city on the eve of its coming exhibition. The writer, who is the author of "The Shame of Minneapolis," says: "Minneapolis may fail, as New York has failed" (to reform themselves); "but at least these two cities could be moved by shame. Not so St. Louis. Joseph W. Folk, the circuit attorney, who began alone, is going

right on alone, indicting, trying, convicting boodlers, high and low, following the workings of the combine through all of its startling ramifications, and spreading before the people, in the form of testimony given under oath, the confessions by the boodlers themselves of the whole wretched story. St. Louis is unmoved and unashamed. St. Louis seems to me to be something new in the history of the government of the people, by the rascals, for the rich," an epigrammatic way of parodying Lincoln's famous phrase.

Mr. Steffens echoes the N. Y. Sun's assertion, some years ago, that the criminal law of the United States is more favorable to the criminal than to the law-abiding citizen. "One of the permanent services Mr. Folk has rendered," he writes, "is to impress upon the minds, not only of juries, but of the people generally, and in particular upon the Courts of Appeal (which often forget it), that while the criminal law has been developed into a great machine to preserve the rights, and much more, of the criminal, the rights of the State also should be guarded." And he instances the only case which Mr. Folk lost. "The Supreme Court, technical and slow, is the last stand for such criminals, and they won their first fight there."

Is there no hope for reform? "Mr. Folk says, 'Ninety-nine per cent. of the people are honest; only one per cent. is perniciously active.' In other words, the people are sound, but without leaders. Another official, of irreproachable character himself, said that the trouble was there was no one fit to throw the first stone." What a commentary on a municipal government in which several convicted criminals are still sitting!

The following special cablegram to the Montreal Star broaches an important plan for the agricultural and industrial improvement of Ireland by a great network of railways—

London, April 2.—That gigantic plan for the regeneration of Ireland, the Land Bill, is not to stand alone. The chief secretary for Ireland announced in the House of Commons yesterday that two captains of industry, Lord Iveagh, the brewer of Dublin, and Pirrie, the shipbuilder of Belfast, are to undertake a great scheme of transport development throughout the whole country, with a view to aiding the revival of agrarian industrial undertakings. They have been led to propose this generous plan by the new spirit of good will which prevails throughout the whole of Ireland, and no hope of profit enters the calculations.

In announcing this to the House of Commons yesterday, Mr. Wyndham, insisted particularly on the fact that the object of the two capitalists was not to make money, but to patriotically facilitate organized transportation to agricultural communities, and to consider the possibilities of aiding industrial and agrarian enterprises. They were prepared to contribute the capital themselves, and did not ask public aid. Beginning in certain districts they would watch the results and base thereon the future development of their scheme, which includes the use of the most scientific inventions.

Mr. Wyndham continued: "Nothing so hopeful and businesslike has been done in Ireland since the days of its industrial prosperity at the end of the 18th century. The captains of industry from Dublin and Belfast, recognizing Ireland as their country, will devote their

wealth and business ability to assist Ireland without regard to political divisions. This is a matter of deep significance, and goes a long way to justify what the Government is attempting to do with public money."

Mr. Wyndham also announced a new bill, the effect of which will be to bestow upon Ireland £195,000 annually, as the equivalent of what England receives under the Education Bill. Part of the money will be used to guarantee against loss on the floating of the Land Bill loan, part for Irish education, and part for economic development.

The approach of Easter reminds all our Catholic readers of the Church's law with regard to Holy Communion at least once a year in Paschal Time. This ought to be no mere matter of form, but a thorough conversion of heart, with a firm resolve to eat the Bread of Life as often as is necessary to keep each individual soul in the state of grace. There will be no resurrection of the spirit, unless that spirit be determined to remain alive.

And here it may not be out of place to insist on thanksgiving after Holy Communion. A pharisaical Catholic from North Dakota once expressed his disapproval of an advertisement of somebody's beer in this journal. Having observed that this censorious person had left the church immediately after the Mass at which he had communicated, we pointed out to him that a moderate use of beer was not even a venial sin, whereas the omission of one's thanksgiving for at least a quarter of an hour after Holy Communion was a very serious fault, likely to nullify the fruits of the Blessed Sacrament he had received with so little devotion. When one receives towards the end of the Mass, there can be no excuse for not remaining in prayer at least ten or twelve minutes after the Mass. Too many Catholics in this city have been known to enter the church at the moment of Communion, walk up to the altar rails (sometimes ladies keeping their gloves on), receive, and then go out of church almost immediately, laughing and talking on the way home. What sort of faith can such people have? What wonder that their religion has no influence on their lives!

One of our exchanges, which seems to cultivate a speciality for historical blunders, lets one of its contributors write: "For years has the world admired that one line of Thomas Campbell, on the changing of water into wine at the marriage feast of Cana:—'The conscious waters knew their Lord, and blushed.'" Campbell was utterly incapable of writing anything like that, for he was an alien to the faith. The line is, of course, from Richard Crashaw, a pious Catholic, and was written two hundred years before Campbell's time; moreover, the slipshod contributor has got nothing but the sense, he has changed four out of the eight original words which are—

"The conscious water saw its God and blushed."
This line of Crashaw's is no doubt admirable; but it is, after all, a poor translation of the untranslatable Latin original in the "Epigrammata Sacra": "Nympha pudica Deum vidit, et crubuit." The double meaning of "Nympha" (a nymph and water) and the force of "pudica" (modest, chaste) are somewhat lost in the one word "conscious." Perhaps the line would read better in this way: "The virgin water saw its God and blushed."

Clerical News

Rev. Fathers Campeau and LaLonde were the Archbishop's guests last Tuesday.

There are now in this Northwestern country three schismatic Greek bishops. One of them who resides in this city and calls himself an Independent, says he was consecrated by the Bishop of Constantinople. Another, Bishop Popof, makes his headquarters at Yorkton. A third operates from somewhere in the Dakotas. They are trying to win over to themselves the Ruthenians. Very Rev. Father Filas, Superior of the Greek Uniate Basilian Monks, who has already visited most of the Ruthenian settlements in Manitoba and the Territories, says that six-sevenths of the Ruthenians are Roman Catholics.

Rev. H. Hudon, S.J., Rector of St. Boniface College, is in charge of the Catholic Church at East Grand Forks, Minn., during the absence of the pastor, Rev. Father Green, whose health has lately broken down. Father Hudon will return to St. Boniface after Easter.

The late Bishop of Salford, who was buried on March 9th, was born at Singleton Lodge, near Kirkham, Lancashire, on March 30, 1836; so that the Right Rev. John Bilsborrow was completing his 67th year at the date of his death, March 6th. He succeeded Bishop (now Cardinal) Vaughan nearly eleven years ago. No bishop exerted more influence over the rest of the English hierarchy in educational matters than Bishop Bilsborrow. He was always a Catholic, and was an Ushaw college man.

Rev. Adelard Bellavance, who has had several pulmonary hemorrhages of late, is invalided at the Archbishop's House.

Rev. Father Proulx, S. J., is preaching a mission in St. Andrew's Church, Port Arthur.

Mr. Perisset, a theological student from Fribourg, Switzerland, is now staying at the Archbishop's House.

Rev. Father Perrault, of Fanny-stelle, was here at the beginning of the week.

Rev. Father Poirier is back at the Archbishop's House, greatly improved in health.

Rev. Father Therriault is at Lorette, assisting Rev. Father Dufresne, who is suffering from his eyes.

Rev. Father Drummond, who returned from the west at the end of last week, preaches at St. Mary's in the evenings of Good Friday and Easter Sunday.

The Very Rev. Vicar General Dugas is preaching the cathedral parish retreat every day of Holy Week.

The Right Rev. Mgr. Gadd has been elected Vicar Capitular and administrator of the Diocese of Salford, during the vacancy of the See.