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## CURRENT COMMENT

We have multitudes of youths and grown men and women who have no more intelligent sense of what is right and what is wrong than they have of the motions of a gyroscope." Thus spoke Mr. Haldy Penn at a meeting of the Brooklyn Teachers Club recently. The moral density of the average graduate from the public schools of the United States, must, indeed, be a revelation to men like Mr. Penn, who would fain see sound morality inculcated in the schools. A few weeks ago a report from Tokio to the effect that a Japanese mother had committed suicide that her son might be free to join the Mikado's army was lauded by the American press as a noble and truly patriotic act—a startling reminder that the moral ideals of that press are rapidly becoming Pagan. And this is the direct outcome of education divorced from morality, which can have but one result—the education of moral lepers and of atheists.

To come nearer home—it was only the other day that we noticed in a Winnipeg daily an account of the suicide of an American naval officer. The heading was in bold type and read: "Prefers Death to Dishonor!" What is the press of the country coming to, we ask, that such abhorrent, un-Christian sentiments should be openly flaunted. Suicide is a cowardly crime in the sight of God and of man. It is a crime against nature and against society. Above all it is a crime against Him who gave all life. Our lives have been given us as a sacred trust only—a trust for which we will be held accountable after death. Even among the most learned of the Pagans suicide was considered as a base crime, the commission of which should justly doom the malefactor to everlasting infamy.

Christian ethics teach that there is but one rule of morality—the will of God. This is always everywhere and with everyone the same. All men pray: "Thy will be done on earth as it is in heaven." The conduct of men is moral in proportion as it conforms to God's will and is immoral when it is at variance with that supreme and unchangeable law of action. To lay violent hands on one's own person and thus snap the thread of life is contrary to God's will, and therefore contrary to all true morality. That a newspaper calling itself Christian should applaud a crime, and make a hero of a criminal, evidences a trend of thought truly deplorable, and is a sad commentary on the vaunted public school system.

Some Catholic papers in the United States seem greatly perturbed over what they term "British Butcheries of Innocent Tibetans." They have developed all at once, a fine regard for international ethics. They seem to think that the British expedition to Tibet was timed so as to take advantage of Russia's present difficulties in the Far East. Whether this last supposition be correct or not, we, at this distance from the scene are not sufficiently presumptuous to say. What we do say, however, is that even granting the supposition to be correct Britain has had a precedent in the action of the United States, in 1812, which with out just cause sent three armies of invasion against Canada, and thus waged war against a friendly people; at a time too, when England's hands were tied; when she was engaged in a life and death struggle with the autocrat Napoleon.

'Tis true these criticisms lose much of their force when one reflects that they are inspired by race hatred, rather than by a de-

sire to be just. In all things British these newspapers are extremely hypercritical, so much so, indeed, that in the opinion of many who are one with them on the question of Irish Home Rule, they injure the great cause they would fain help by these splenetic outbursts.

In any case it is not for the press of the United States to moralize on British butcheries, for in their own country lynching bees are as common as logging bees in ye olden time; and they are enjoyed ever so much more. The British soldier, cruel and bloodthirsty though he be, as painted by some, has not as yet descended to the barbarous inhuman tortures practiced by the American soldier in the Philippines. For cold blooded cruelty and diabolical ingenuity, the patented, exclusively American, up-to-date "water cure" "takes the bun"—to use Mark Twain's American English.

In connection with the foregoing paragraph we commend to our esteemed contemporaries in the United States the following sweet morsel with the hope that it will agree with their digestive apparatus. "The resolutions against the practice of burning a human being for any crime whatsoever," adopted by the Mississippi Confederate Veterans, are creditable to the humanity of these old soldiers. But is it not astonishing that in this twentieth century after Christ and in this the country of the newest development of Christian civilization it should be necessary for anybody to proclaim and emphasize that statement."

The above is from the New York Sun. The "Ave Marie" thus tersely comments on it, "astonishing indeed, and quite as humiliating."

Most of us are quite familiar with Maucaulay's famous panegyric on the Church, wherein he pictures the traveller from New Zealand taking his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's. It may not be so well known that Gladstone in his "Studies of Homer" pays an equally fine tribute to the Church when he says: "She has marched for fifteen hundred years at the head of human civilization, and has harnessed to its chariot, as the horses of a triumphal car, the chief intellectual and material forces of the world; its art, the art of the world; its genius, the genius of the world; its greatness, glory, grandeur and majesty have been almost though not absolutely, all that in these respects the world has had to boast of."

After more than half a century of ever-widening popular education the United States is at present the home of more extravagant and irrational errors in religion, morals and sociology than any other country in the world. Is there, any country other than it, in which multitudes of apparently educated people would run after "divine healers," like Schlatter and his rivals? The wildest dervish among the Arabs, or the most fanatical medicine-man among the Indians, is not more successful in imposing upon his deluded followers than are the leaders in Spiritualism, Christian Science, Doweism and theosophy, in securing disciples among people who have had all the advantages of a public school education. If there is any difference in the measure of success it seems to be in favor of the American fakirs and founders of new cults. These adepts know how to unite the newest and most absurd, religious pretensions with the knack of extracting the shekels from the pockets of their enthusiastic converts. The spread of education, which was to have been a panacea for all the ills of humanity, has left the American

people singularly open to every form of religious error. Is there any folly of the human mind too gross for them to accept? They fall a ready prey to any sharper who knows how to appeal to their vanity, their conceit and their in-born superstition.

It is not the ignorant masses who follow Dowie and men of that class. The victims of these charlatans are to be found among those who have all the culture that can be acquired in the public schools. They are not wanting in natural shrewdness nor in the ability to make money. Nevertheless, they are as easily ensnared by religious impostors as the most foolish birds in the toils of the poacher.

How can this singular phenomenon be explained? In this way—having no religious truth to guide them, these graduates of Godless schools are, like ships without rudders, carried along by the latest wind that blows in the same direction as the current of their ruling passions. It is the natural outgrowth of a system of education which "refuses to have God in its knowledge."

The editor of the Catholic Columbian puts it like this: "the difference between Japanese and American pagans is this—the Japanese have many gods, but the American pagans have only one, and his name is Money." This is neat, albeit somewhat rough on his countrymen.

Catholics seem to be well represented in the army and navy of both Japan and Russia. Last week we noted that two of the largest battleships of Japan are under Catholic captains. The Western Watchman is authority for the statement that the Russian admiral Skrydloff, soon to take command of the Port Arthur fleet, is also a Catholic.

Says Dr. Phelan in the "Watchman": The female co-eds in Chicago have struck for shorter prayers and longer sausages; more cabbage in the pot and later hours for "spooning," more brain food and less brain pabulum." How exceedingly modest in their demands these gentle young Amazons are, to be sure. Compared with this mannish specimen of a woman student the circumspect convent-bred girl seems like a creature from another planet.

Might it not be well for our reformers, instead of seeking impossible legislation prohibiting the importation, sale and manufacture of cigarettes, to use their influence in the cause of morality by demanding the suppression of an insidious device for undermining the morals of the young in the form of the cigarette picture or card usually found in the cigarette package. These pictures are generally found to be nothing more or less than half-nude figures of ballet girls, performing some semi-barbaric evolutions called a "skirt dance." If there are laws against evils of this nature in our country—and we believe there are—then here is the golden opportunity for the zealous reformer to see that these laws are enforced, and thus do away with this hidden evil which is quietly undermining the morals of the young.

On Tuesday evening last the Literary Society of the Catholic Club held an animated and interesting debate on the resolution: "that it is not in the best interests of Canada to possess treaty-making powers." The principal speaker in the affirmative was Mr. Lane, whilst Mr. Moran championed the negative side. Both gentlemen made excellent speeches. The de-

cision of the judges was in favor of the resolution. In a future issue we hope to be able to set before our readers the arguments advanced by the respective speakers, with some comments thereon. A popular vote taken at the close of the debate revealed only three members in favor of the affirmative side. Rev. Father Dugas, S.J., Rev. J. MacDonald, S.J., Dr. McKenty and T. Deegan were the judges.

## Clerical News.

Rev. Father Gladu, O.M.I., was the preacher at St. Mary's on Sunday last—the feast of the patronage of St. Joseph. He preached a powerful and impressive sermon.

The Rev. Father Dugas, S.J., president of St. Joseph's College, and Father MacDonald, S.J., of the College staff, were among those who attended the debate on "Treaty-making powers" held by the Literary Society of the Catholic Club on Tuesday evening last.

Thus far Rev. A. S. Siebenfoercher, national organizer of the Priest's Total Abstinence League, which also includes among its members students preparing for the priesthood, succeeded in enrolling 1,600 students under the banner of life total abstinence. Father Siebenfoercher is now in Canada, where he will begin the work of organizing branches of the Priest's Total Abstinence League.

His Grace Archbishop Langevin, and Father Lacombe left Montreal for St. John on Wednesday 27th inst. After a few days sojourn in that city they will take the boat for Marseilles, where they will join a body of pilgrims on their way to the Holy Land. Their first stopping point will be Alexandria. Here they will remain for some days visiting the historic spots hallowed by religious memories. From Alexandria they will go by boat to Jaffa, thence by rail to Jerusalem.

The death on April 2, of the Rev. Brother Leontine, who, for a quarter of a century, was the director of the Catholic Protectorate at West Chester, New York, leaves more than an ordinary void in the ranks of the Christian Brothers. Though ailing for some weeks past his death came as a shock, not only to his confreres in the Order, and his host of friends among the clergy and laity of the city, but even to the 1,800 inmates of the institution over which he presided so worthily and efficiently. He was confined to his bed only a few days.

An associated press dispatch of date April 25, says: "The Rev. Thomas Francis Cusack, auxiliary bishop-elect of the archdiocese of New York was today consecrated in St. Patrick's cathedral. Contrary to the custom a low Mass was celebrated. For seven years Bishop Cusack has been the Superior of the Apostolate Mission band, a band travelling about from place to place without a parish. He is now the pastor of St. Stephen's Church, succeeding the Right Rev. Bishop Colton, of Buffalo. Among prelates attending the service was Bishop Gautier, of Kingston, Ont. Bishop Cusack was invested with the crozier and ring, symbols of authority, and with the mitre and purple glove and anointed, Archbishop Farley consecrating him. The Mass was celebrated afterwards.

## The Cause of Piles

Is invariably constipation which is quickly remedied by Dr. Hamilton's Pills of Mandrake and Butternut. Sure relief, and no gripping pains. For a remedy that never fails use Dr. Hamilton's Pills. Price 25c.

## Persons and Facts

Among recent visitors to Winnipeg was his Grace the Duke of Sutherland. At the request of the Canadian Club he made a brief address in the board room of the Board of Trade, dealing principally with Britain's food supply. He predicts that in five or ten years Britain need look no further for her food supply than the great Canadian west.

A very pleasing entertainment was given by the Convent pupils of St. Boniface on Saturday evening last. Among the guests present were Father Dugas, S.J., and Father Cote, S.J., of St. Joseph's College, and Dr. Beliveau of the Cathedral. The music was high class and reflected much credit on the young ladies who performed. Perhaps the most pleasing feature of the entertainment was the comedy "Le feminisme exclut le feminin"—what might be termed in English a parody on the "New Woman"—a comedy containing much humor and much sense.

It was only the other day that all literary France arose to acclaim and honor the morning-star of French-Canadian letters,—Mr. William Chapman. His success, which culminated in honors from the French academy and decorations from the French Government as his magnificent volume "Les Aspirations" appeared in Paris, is the most astounding in this century. With his English name, his Catholic principles, and his Canadian genius, he landed amongst the infidel literateurs of France, and forced them to bow down in acknowledgment of his superiority. Nor did he lose aught on account of his glorious songs in honor of Christ.

Judge Wurtele, one of the ablest of our Canadian judges, died in Montreal on April 24. His death was not expected for he had been presiding judge in the famous Cooke-Glaeley libel suit up to within a day or two of his death. Universal sympathy is expressed for the family, owing to the tragic circumstances surrounding the judge's death. He literally fell a victim to his sense of duty, as there is no doubt the protracted proceedings of the trial and the strain on him were the direct causes of the illness terminating in his death. The deceased judge was for many years one of the most striking figures on the bench of the province. Many famous criminal trials had been heard before him. He was the last of the Canadian seigneurs; and was an officer of the Legion of Honor. Judge Wurtele died as he lived a fervent Catholic. The last rites of the Church were administered to him by Archbishop Bruchesi a short time previous to his death. May he reap the reward of his well-spent life in that life beyond the grave.

The Sacred Heart Review pays this tribute of respect to the memory of the late Brother Boisrame, O.M.I., whose death was chronicled in these columns a few weeks ago. "A notable example of the good work done by our noble lay-brothers in different religious communities of the Catholic Church is furnished by the late Brother Boisrame, O.M.I., who died in St. Boniface, March 23. For forty-eight years he had been attached to the Oblates of Mary Immaculate, for forty-four years he had been in mission work. He had served twenty-six years at the northwestern extremity of Great Slave Lake, and, for a time, at L'Île à la Crose, 900 miles northwest of St. Boniface, both missions appearing to us as if on the outskirts of