

OUR  
CURBSTONE  
OBSERVER.

# On the War Wise.

Some time ago I had the pleasure of telling my experiences regarding the war news from the Far East. It will be remembered that I gave an example of how very little some people knew about the geography of South Africa when the Boer war commenced, and of how much less is now known by a goodly number about the distances and situations in Japan, Corea and Eastern Russia. This week I desire to record some observations concerning the tactics adopted by the belligerent parties in the present struggle. I will simply relate two incidents.

A FRIEND OF RUSSIA:—Last week, while travelling down from the West, I met with a gentleman who was an enthusiastic pro-Russian. In the course of our conversation, we fell upon the subject of the war. Before long we were launched into the question of tactics. Now I am absolutely ignorant on all matters pertaining to military affairs and especially to active service, so I was the audience and he the lecturer. He began by telling me that the Russians had purposely allowed Japan to succeed in the beginning, in order the better to crush them and effectively smash their entire nation in a few months. So well had this been planned that had the Japanese not blown up the Russian men-of-war at Port Arthur, the Russian Government would have been deeply grieved. The same tactics were used by the British in the Boer war; they gave the Boers every opportunity of winning the first engagements, so as to finally play them out and forever destroy their power. This is a theory that I had never dreamed of, and I must admit that it has its novel aspect. They my new friend began to describe the entire line from Moscow to Vladivostok, and the "branch line" to Port Arthur. After he had spoken for an hour on the subject, imparting what I deemed to be the very best of information, I ventured to ask him how long he had been in Russia. To my surprise he informed me that he had never been there, nor had he ever read much about it. But he had a newspaper map of the Trans-Siberian Railway, and had read Fred. Burneys's "Ride to Kiva." I came to the conclusion that he was a second edition of Jules Verne, or more properly of Baron Munchausen.

A PRO-JAPANESE:—A few nights ago I had the pleasure of a conversation with a gentleman, a friend of Japan, who gave me a deal of information. He said, amongst other bright things, that if Japan were only to "take no chances" and to strike at the right moment, and to prevent Russia from gaining any advantage—even the most minute—there could be no doubt as to the result of the war. He was confident, under such circumstances, that Japan would come out victorious. I was perfectly in accord with him; in fact under the conditions as he described them, there could not be the slightest doubt that Japan would

have to win. And the same might well be said of any other of the nations on earth. I finally requested him to tell me what Japan should do to gain all the points that he mentioned in the chess-game of war. He then set to work to show me how he would divide the Japanese forces, the number of men he would keep in the field, the number in reserve, the character of the marches that they would make, the obstacles that they would raise in the path of the Russians, and a lot more of equally instructive information. But he totally neglected, or ignored all or any kind of obstacles that might happen to appear in their own path. I was exceedingly amused at the whole affair, for I was fully convinced that the gentleman was neither joking nor crazy. Imagine my delight that evening, on taking up an American publication, the Chicago Tribune, to find in its columns over the initials "W.D.N." a poem that described to a nicety the very person I had been conversing with—or rather a thousand persons of the same category. The verses were under the very simple heading, "If Bill Was There." I will close my ramblings of this week with those few lines:

If Bill were there—  
There where the Jap and Russ  
Are raisin' such a fuss—  
The cables would be sizzin' hot,  
A'tellin' of the fights they fought  
For Bill—he's got the whole thing planned:  
How each one ought to make a stand  
And just how either would begin  
And, with no trick at all, could win,  
There would be trouble in the air,  
If Bill was there.  
If Bill was there—  
He'd take his submarines  
And rapid-fire machines  
And tow 'em slowly, after dark,  
Right up to where he's put a mark  
Near that there town—it's name,  
b'gee!  
Runs out fifteen miles to sea—  
And then you bet there'd be some-  
thin' drop.  
He'd fight below 'em and on top,  
And some one sure would get a  
scare,  
If Bill was there.  
If Bill was there—  
He stuck a dozen pins  
To mark the outs and ins  
Of how he'd march a million men  
Across the land and back again  
And put the foeman in the ditch,  
Whose men? What side? He don't  
care which!  
He says sometimes he fairly aches  
To see both sides make mistakes  
There would be fightin' everywhere  
If Bill were there.  
If Bill were there—  
But he's at Miller's store—  
Him and a dozen more  
Of our town's keenest strategists.  
With stubby pencils in their fists,  
Concoctin' battles and campaigns  
That take in all the seas and plains.  
If either one the Russ of Jap—  
Is looking for a likely chap  
To run the war with tact and skill,  
They'll send for Bill.

These are not the exact words; but they convey the entire meaning. In the first place there is nothing very startling in the discovery of a necessity for Christian unity. From the very dawn of Christianity it has been an essential of the religion of Christ. Christ being Truth in all its perfection, could impart nothing but Truth to His Church. And Truth cannot be divided; it cannot be other than one. Consequently for a Christian creed to be true, it must be one; for a Christian Church to possess the Truth, it must be the most complete example of unity. Therefore, we have no fault to find with the clergyman who declares the necessity of Christian unity. The object to be attained is good; the only consideration that awakens misgivings is that regarding the means to attain that end,—and the question of the probability, or even possibility of ever attaining it by the means to be used. Ever since the day that the first heretical sect cut itself adrift from the Church it has been the cry of the separatists,—the protestants—the Protestants—that unity was necessary. And the louder this cry was raised the further did they drift, in ever multiplying fragments, away from

the disunion that arose amongst them, the more serious the divisions that they created, the more persistent was their cry and the more keen their craving for unity.

We do not dispute, for a moment, their good faith in seeking to be united, but we pity the blindness which seems to prevent them from seeing the absolute impossibility of any union between themselves. In certain cases, and under certain circumstances, it is quite possible that two or three, or more denominations, in some isolated locality, may succeed in combining their forces to attain some special object, to promote some work of benevolence, or to advance some moral principle—to combat intemperance, to establish closer social intercourse, and such-like. But there is no religious unity in all that. There is co-operation in temporal works; but no unity of doctrine. For a given time the harmony may exist, but the slightest zephyr will disturb the surface, and shatter the reflection of union beneath. The Presbyterian goes on with his predestination, the Baptist with his peculiar theories concerning the first Sacrament, the Unitarian with his denial of the Divinity of Christ, the Anglican with his thirty-nine articles and each of the others with his peculiar tenets; interpretations, means of solution, and repudiations of the means adopted by his neighbors. Where, then, is the unity? Where the hope of unity?

At the Parliament of Religions in Chicago, they all found that upon two things they all could agree, all could heartily unite: one is the Lord's Prayer, the other Cardinal Newman's "Lead Kindly Light"—the former a prayer that all could say, the latter a hymn that all could sing. There was, however, a third point upon which all agreed—their opposition to the Catholic Church. On this there is unanimity; there is unity; there is co-operation.

How strange that it never should dawn upon the minds of those learned men, who rise to ministerial rank in the various folds of Protestantism, that, if they can agree upon no one doctrine between themselves, and yet can all agree in their opposition to the one Institution, it might be possible to find the unity so ardently sought after, in that one particular Church. Possibly the day may come when, having vainly sought for the desired unity, they will learn that all along they have simply been combating the Unity of Christ, in His Church.

## The Late Father Godts.

The following sketch of the career and last moments of the late lamented Rev. Father Godts, C.S.S.R., whose death was announced in the last number of the "True Witness," is taken from the Brandon Daily Sun, of March 7, received this week:

The death occurred here this (Monday) morning at an early hour of Rev. William Marie Godts, Superior of the Redemptorist Order in Brandon, and parish priest of St. Augustine's Church. The news of the death of Rev. Father Godts came with a shock to his very many friends throughout the city, as few, even of the parishioners of St. Augustine's, were aware of his illness. For the last ten days the deceased has been suffering from a severe cold, but no serious result was anticipated.

On Sunday evening, at about 8.30 the reverend father was visited by his medical adviser, Dr. Matheson, and appeared to be making favorable progress. The patient felt that he was not ill enough to be confined to his bed, and insisted upon being up and around as much as possible. He chatted with the doctor and took his usual nourishment. And after the doctor's departure Father Godts was unusually cheerful and not suffering in any way. At his usual hour he fell into a peaceful sleep, after assuring his attendants that he was comfortable for the night.

When the members of the household retired at ten o'clock Sunday night, Father Godts was quietly sleeping, and during the night gave no sign of distress or of needing assistance. At the hour for rising this morning, five o'clock, one of the brothers proceeded at once to the Superior's room, fully expecting to find him improved after a good night's rest. Upon entering the chamber, he found that death had come to the venerable and respected head of the house, and only a short time before, for the body lay upon the bed, and had not yet grown cold. The immediate cause of death is not known, but undoubtedly was the result of general weakness.

For some years Father Godts appeared frail and aged looking to those who were most intimate with him, but he appeared to disregard any weakness or illness. During the recent severe weather he had several

attacks of illness, but they scarcely interfered with his duties, to which he gave the closest attention whatever the condition of his health happened to be. His life had been one of constant activity and he seemed not to realize that the day had come when there was a limit to his strength. The heavy responsibilities of the great work he has accomplished for the Church in Brandon was a great burden in the closing years of such a career of work as his had been, and his sudden collapse when all is considered, is not surprising.

The news of the death of Rev. Fr. Godts was heard throughout the city with feelings of the deepest regret. Few residents were better known or more highly respected than the deceased.

The late Rev. William Marie Godts, C.S.S.R., was born in Belgium on December 18th, 1842. He entered the Redemptorist Order in April, 1864, and was professed on the 15th of April, 1865. He became a priest on Oct. 8, 1869. He began his studies at the Redemptorist Novitiate, Saint Trond, Belgium, and completed them at Wittem, Holland. He came to Canada in 1889, and was for a time at St. Anne's Church, Montreal. He was also at St. Anne de Beaupre, and Hochelaga, Que. He was always recognized as one of the ablest exponents of Church doctrine in the Redemptorist Order, and during his residence in Eastern Canada, much of his time was taken up in missionary work. Before coming to Canada Rev. Father Godts spent a number of years as a missionary in the West Indies. He had also been in England and Ireland, and was actively interested in the work of sending young men and women from the crowded centres in Great Britain to Canada.

The late Superior of the Redemptorist Order here came to Brandon and opened the house here on Aug. 15, 1898. Prior to that he came through Western Canada on an inspection trip and the result of his report to his superiors was the talving over by this Order of this city and the surrounding missions, where the Redemptorists have since accomplished great work. Under the direction of Rev. Father Godts, the fine residence of the Redemptorist Fathers was erected, and the splendid Church of St. Augustine, at the corner of Lorne Avenue and Fourth street was built. At the different missions in the Brandon district, too, much progress has been made since Rev. Father Godts took over the territory for the Redemptorist Order, less than six years ago. There are now nine churches at Rapid City, Austin, Souris, Shoal Lake and other places, and at Yorkton a new house has been opened under the direction of Rev. Father Delaere. St. Michael's Convent, which the Redemptorists found unoccupied when they came here, is now on a splendid footing, with a capable staff of teachers and a large and flourishing separate school. All this progress and much more, which it would take columns to enumerate, is due almost entirely to the great zeal and splendid administrative ability of the Rev. Father Godts. Probably the greatest wish of the dead Superior was to see in Brandon a Church in keeping with the rapidly extending requirements of his people here, and he was spared to see the completion of the splendid edifice, which will stand as a monument to his zeal and devotion.

The deceased was a writer of considerable ability and has issued several books which have been widely read, notably "Confession," "The Virgin," "The Protestant Rule of Faith," etc.

### A SERMON IN IRISH.

The Rev. Murtagh Farragher, P.P., Aran Isles, occupied the pulpit in the spacious Church of the Jesuit Fathers Gardiner street, Dublin, at last Mass on a recent Sunday. His object was to appeal for help to complete the Church of St. Brigid, which he is building in the village of Kilmoran. His sermon, which was delivered in the vernacular, was a novelty to the congregation, which included people from all parts of the city. Having preached on the Gospel of the day, the Rev. gentleman expressed the great satisfaction he felt in being able to address them in that church that day in the native language—in the same tongue that was used years ago by St. Laurence, the same tongue in which St. Kevin prayed in his little cell on the shores of Glendalough, the same tongue in which Brian Boru addressed his soldiers at the Battle of Clontarf, when he pointed to the sacred sign of their redemption.—Catholic Times.

### ST. BRIDGET'S REFUGE.

Report for week ending Sunday, 13th March, 1904: Irish, 126; French 210; English, 88; other nationalities 13. Total, 267.

# DEMOCRACY, SOCIALISM AND LABOR.

A REVIEW BY "CRUX."

(Continued.)

In last issue I reviewed in as brief and complete a manner as possible the splendid address of Rt. Rev. Bishop Spalding, on the grave political and social problems of the day. I had space only to touch upon the first half of the address, in which he disposed of Anarchism and dealt fully with Socialism. When I turned down the page, to take up the subject again this week, I was at that point where the Bishop showed that the "Sovereign good is spiritual," and when he was about to contrast the materialism of the Nineteenth Century with the spirit that will have to dominate the Twentieth Century. Here I will take up the subject and begin with his own words regarding the century that has just elapsed.

THE NINETEENTH CENTURY.—After telling us that the new century clamors for new men, a more thoughtful, more loving, more generous kind of man, he thus refers to the last century:

"The Nineteenth shall be gratefully remembered for its scientific achievements and mechanical inventions, but not for the nobleness and heroism and love of its children. It was an age of greed and grasping, of little faith and feverish desire, of fine phrases and cruel deeds, of weak will and lawless passions. We inherit its spirit of unrest, of doubt, of low-mindedness and rapacity, of boastfulness and sensuality. Against this spirit we must struggle if we hope to make our country rich and fair in the intellectual and moral qualities of its citizens. Philosophy is turning from materialism as an inconceivable and incredible world-view."

THE NEW PHILOSOPHY.—"Science postulates an unseen power with in and beyond all that appears. Religion more and more lays stress on the worship of God in spirit and in truth. The great pessimists have made it forever impossible to feel that life is not a curse, if it be not a groined in the being of an Eternal Father. All the thoughts and love and sacrifice of the wisest and the noblest compel belief in God, in Whom children and virgins and mothers and all true lovers have always believed. In the process of the ages in which the vision of God has become clearer and more inevitable, the soul has risen to fuller consciousness of its divine nature and immortal destiny; and in the world in which the soul lives and is free there is no hate, no envy, no greed, no blind desire, no mad passion."

INDIVIDUAL RIGHTS.—From these general and generally accepted principles the Bishop passes on to the consideration of individual right to property as being fundamental. Inequality is a law of nature. The social organism would not be true to the unending variety of its existence if it failed to include inequality of possession. This brings us to the crucial test of ownership. "Property rights are sacred, but not absolute—they do not imply that a man may do what he likes with his possessions. He may not do what he likes with himself, but only what is becoming and worthy." This again is true, and it establishes the necessity of a superior authority, and of respective rights and obligations. Here follows another striking truth, and one that does not seem to be considered in the hundreds of cases wherein capital and labor clash. "The wage does not constitute the sole relationship between master and workman, for in all human associations rights and duties are involved of which money can never be the equivalent." To explain this we have the following grand passage:

"We may not exclude religion from ethics, nor ethics from economics. Justice itself is not enough. Honesty is indispensable, but sympathy and loving kindness and serviceableness are of a higher worth and potency. The lack of these make possible all the wrongs and peridies which are the cause of misery to millions, and are of a higher worth and potency. Until the spirit of which Christendom is born shall prevail, not only in the home and the church, but in civil affairs, in politics, in industry and commerce, it can never be well with mankind; and our doubts and misgivings concerning the future

arise in this truth and less desire to make it the controlling principle of social as of individual life."

MUTUAL INTERESTS.—Here, now we are in face of the problem, that is the social problem, of the age; the mutual interests of Labor and Capital. A plea is made for the attitude of friendship between the laborer and the employer, because their interests are inter-independent. Sentiments of justice and humanity must prevail if peace and success are to be expected. Laws cannot entirely regulate the differences between them; it needs that which can raise the mind and touch the heart—for that alone can go to the fountain head of the evil that exists.

"Our industrialism and machinery have wrought marvels, but they have not made us wiser or more unselfish. On the contrary they have promoted the formation of vast centres of population, in which life, physical and moral, degenerates; and consequently they are a menace to the highest interests of humanity. Towns of fifty or a hundred thousand inhabitants are indispensable. Without them there can be no class with leisure to devote themselves to science and art, to the more important functions of Government and to the refinements and elegancies of life; but the massing of millions of human beings at a single point makes it the most fitting culture for every kind of infectious germ, a nursery of vice, and a breeding ground for crime."

A FEARFUL PICTURE.—We cannot pass over the following picture of the terrible results of massing human beings into hives by the hundreds of thousands. The scenes drawn with mastery strokes are all only too true. Bishop Spalding says:

"Here is every provocation of passion, every promise of immunity. Hither come from a thousand villages and towns, from innumerable farm houses, those who, grown weary of virtue, crave for opportunity to defile themselves in the mire of debauchery, without risk of discovery and infamy, and so the leperous contagion spreads throughout the land. Here, as in a vast whispering gallery the murmurs of all the horrors, atrocities, murders, suicides, and inhumanities circulate ceaselessly to be caught up from hour to hour and borne on the wings of the press to countless homes where only innocence and love should be known. Here women are offered for the shambles of the slave driver; here children wander homeless through the crowded streets and the haunts of vice, or are taken and confined in asylums and reformatories where it often happens that corruption fosters here anarchists, agitators, and all the contrivers of mischief congregate and find their work waiting."

THE INNER SOURCES.—No need to insist further on this feature. We are shown that it is necessary to foster a public opinion which shall teach men that moral causes govern the standing and the falling of peoples as of individuals, while prosperities and pleasures, if they be separated from justice and purity, dig their graves. A magnificent peroration, filled with true principles, is the following:

"The mob of the worshippers of Mammon, Bacchus and Venus may gather in increasing numbers; but it lacks principle, it lacks steadfastness, it lacks persistence, while they who are controlled and held together by moral and religious convictions obey abiding impulses and become a permanent force. They have the strength of reason and conscience which overcomes the lawless passions of the rabble as it subdues the forces of nature to human uses. This is the soul of the opinion which rules the world, which, if it but assert itself, can reform homes and cities, churches and states. When an organism loses the power to remake itself, its destruction has begun. Too rapid growth is a symptom of disease. Voraciousness is pathological. In vain shall we widen our boundaries, in vain multiply markets for our goods, if the inner source which made our fathers lovers of truth and justice and freedom run dry."

With this our simple review closes.

## A QUESTION OF UNITY.

(By a Regular Contributor.)

The week before last, at Ottawa, considerable importance was given in the press and otherwise to a special resolution moved by Rev. Mr. Kittson, at an Assembly of denominational clergymen. To judge from the headings in the press and the elaborate preface with which the said resolution was introduced, as well as the serious manner in which it was commented on, one would be led to expect something very new. In fact in reading the first column of the report, which led up to the exceptionally grand idea of the reverend gentleman, a person was prepared for a perfect bomb-shell announcement. However, when the whole matter was boiled down and the idea of Rev. Mr. Kittson was expressed, we found that it amounted to this: that it is necessary to establish an inter-denominational unity between the various Protestant Churches of the city.