

# Northwest Review

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## CURRENT COMMENT

One of our most attentive readers has an extraordinary way of directing our attention to important passages in the papers he occasionally sends us. He draws a blue pencil diagonally through the passage, uniting the four corners of it by a cross of blue, which most people use to strike out or delete a passage, and in fact our friend's strange method of "marking copy" does strike out or, at least partially obliterate, a number of the very words he wants to emphasize. If this should meet his eye we wish he would kindly adopt the usual method of making blue pencil marks outside or near or around the marked passage, but not through it.

Father M. P. Dowling, S.J., President of Creighton University, Omaha, speaking on the occasion of the St. Louis University's diamond jubilee, said: "I am the representative of the only free Catholic college that I know of in the United States. With a modest endowment, less than the mere annual revenue of many colleges in this country, we have educated almost an entire generation of Catholic youth and given them reason to bless the honored name of Creighton. Where are the other Creightons?"

There are probably a good many other wealthy Catholics who would like to found a college or other school of learning but who are deterred by the immense sums required by the great universities. The Creighton family were most fortunate in securing as administrators of their charitable investment the members of a religious order which has always scrupulously adhered to the intentions of its benefactors, and which, by the mere fact of being a religious order, cannot expend any of its revenue on salaries for professors. Creighton College, the nucleus of what has since become Creighton University, has some twenty able Jesuit professors who, receiving nothing but their food and raiment, probably do not represent an average expense, for each, of three hundred dollars a year. Professors of the same ability would receive in the "Catholic University of America" or in any Protestant university at least three thousand dollars a year. Thus Creighton College gets excellent results at one-tenth the average annual outlay. Moreover, the direction of a religious order that has a steady stream of new blood flowing in the time-honored channel ensures a unity and stability of training that can hardly be realized with the same perfection elsewhere.

Mr. James R. Randall, in his last weekly letter to the "Catholic Columbian," gives, on the Caldwell episode, new details, one of which confirms our own already recorded impression of the poor lady's "spectacular" portrait. "The Catholic University," writes Mr. Randall, "having been, more or less mortified, if not injured temporarily, by the Waggaman affair, has now to confront the apostasy of a woman once held up by Bishop Spalding as a model and who claims to have founded the institution. She was one of those ladies who I am told, dress in a way, at a public function or dinner, that makes the judicious and prelate grieve. Her portrait, at the University, reclining on a couch, struck me as spectacular. Her engagement with Prince Murat and alliance with a foreign nobleman in Republican France, displayed a kind of worldly vanity that rather contrasted with the seriousness of founding a Divinity department. And now the so-called foundress has become an apostate, listening, she says, to the calling of her Protestant blood, just as her sister is said to have done. Well, there is a kind of chagrin perhaps among her clerical and lay friends, the more so as she appears to intimate that a portion of her fortune was coaxed from her, and I wish, with The Columbian, that the University

were rich enough to hand back her \$300,000 with interest. The Church, of course, will not suffer from her defection. She is one of the weeds mentioned by Dean Swift. We can only pray that she has not finally hurt herself. The founder of the Caldwell fortune was her grandfather. He was an actor and a theatrical manager; also a shrewd dealer in real estate and a gas promoter. He had two sets of children. Shakespeare Caldwell, the father of the girls, lived in the West. Two sons resided at Mobile and to them he gave a large fortune—\$600,000—in gas properties. The elder brother, James, was a converted Catholic and lived and died a bachelor, honored and beloved in the Faith. The younger brother, Edward, was a Protestant and married a Protestant lady, who is now wedded to another gentleman. I never knew James, but I had some intimacy with Edward. Both passed away prematurely with consumption, inherited from their mother. "Scandals will come, but woe to him—or her—from whom the scandal cometh." I have little doubt that the poor, diseased Marquise is partially demented, and, as you say, let us pray for her return to reason and the Fold.

"The Viatorian" is to be congratulated on its denunciation of Jean Jacques Rousseau in its November issue. The article of our college contemporary on "Rousseau and our Normal Schools" ought to open the eyes of a certain Catholic writer of the Liberal school who, whenever he lectures on education before Protestant audiences, thinks it good policy to praise Rousseau and to ignore all Catholic educators. It appears that Rousseau's "Emile" is used as a classic in the normal schools of Illinois. Against this unwholesome doctrine a writer in the Chicago Tribune has entered a much needed protest, which the college journal of Bourbonnais, Ill., supports in this vigorous style:—"The animadversions of the Tribune are timely, because it is needful that we seek by all means to avert socialistic propagandism: and of a certainty, those normal schools of the nation, those fecund centres which bring forth the educators of the childhood and youth of America, should not be nests of socialism and schools of revolution and anarchy. Rousseau and Voltaire and a score of other brilliant Frenchmen were, as the Tribune calls them, the 'Makers of the French Revolution,' the parents of the 'sans-culottes' and Jacobins of their day, and the grandparents of the modern dynamiters and of all obstreperous rebels against all lawfully constituted authority, human or divine, parental, ecclesiastical or civil. What inspiration for the rearing up of God-fearing and law-abiding generation of young Americans can our teachers derive from the works of men whose brilliant genius was ever employed in attacking, in decrying, in ridiculing all institutions human and divine? And in particular what profit can be gained from reading 'Emile,' the work of a man who lacked the first requisite of a good teacher, viz: the love of children, 'a work,' says the Tribune, 'telling parents how to rear their children, by a father who had sent his own five children to the hospital for foundlings, a man who was immoral, ungrateful to his friends, and who exhibited a detestable deficiency of parental affection. . . . That book teaches teachers to teach children that all authority is tyranny, and that consequently insubordination, insurrection, rebellion are marks of healthy independence. It teaches teachers to teach children a supreme disregard of religion, to ignore it absolutely.' Then, applying Rousseau's doctrines to the present condition of France, 'Has our college contemporary says: "Has she progressed so wonderfully along the pathways of higher civilization since her multitudes have carried in their pockets the gospel of Rousseau? What political instability is evidenced in her many changes of government! With two-penny pettifogging and loud-mouthed infidels ubiquitous socialistic demagogues to hoodwink the gullible

crowd from the hustlings and especially in the press, France is rapidly sinking to the rank of a third-class power. France is becoming a babel of confusion. Atheism is rampant; religion, the inspirer of those valiant Franks who did the deeds of God, is persecuted; schools are conducted much on the Rousseau plan, with the consequent lowering of national ideals, the dampening of patriotism, the increase of juvenile crime and the threatened extinction of the nation through race suicide. The absurd social teachings and the demoralizing pedagogical doctrines of Rousseau, even though presented with all the attractive finish of a literary artist, will ultimately land those who feed upon them in a state not far removed from the original sylvan bestiality of the race supposed by Rousseau himself. Is it not about time that our normal schools select another book than the "Emile" as a vade mecum of American school teachers?" This question applies, in a measure, to some of our Canadian Protestant normal school teachers who have been known, innocently, let us hope, to praise 'Emile,' which they had never read, and its author, Jean Jacques Rousseau, of whose wretched life they were profoundly ignorant.

## Clerical News.

The local vicariate of the Oblates has been raised to the dignity of a province, so that the Very Rev. P. Magnan, O. M. I., is now Provincial of the Province of Manitoba.

Rev. Father de Corby, O. M. I., came in from Fort Pelly last Tuesday and remained at St. Mary's Presbytery till Thursday.

Rev. Z. Lacasse, O. M. I., preached a triduum of preparation for the feast of the Immaculate Conception in the Grey Nun Mother House.

Rev. Dr. Trudel preached a triduum to the young ladies of St. Mary's Academy in preparation for the 8th inst.

Rev. John McDonald, S. J., left on Wednesday for Pembina to sing High Mass and preach there on the feast of the Immaculate Conception.

The cathedral triduum was apportioned in this way: first sermon, Monday, His Grace the Archbishop; second sermon, Tuesday, Rev. Dr. Beliveau; third sermon, Wednesday, Very Rev. F. A. Dugas; fourth sermon, Thursday, Mgr. Langevin.

The Right Rev. Dr. Miller, O. M. I., was consecrated Bishop of Euenia and Vicar Apostolic of the Transvaal on November 13 at Tower Hill, London by the Archbishop of Westminster, assisted by Right Rev. Dr. Dostenville, O. M. I., Bishop of New Westminster.

The Bishop of Middlesbrough addressed a large meeting of Catholics in the Middlesbrough Town Hall on the occasion of St. Mary's annual concert, the Mayor and Mayoress being present. He contrasted the irritability of the "Passive Resisters" conscience when Catholics received fair play with the ease of their same conscience when our enlightened rulers provided universal education for the Hindoo. His Lordship spoke of the surprise felt by the Catholic community at the curt refusal of the Local Authority to recognize the Newlands Convent as a pupil teachers' centre, and said there was no course open to the friends of the Convent but to appeal to a higher authority. The Bishop appealed to the Education Committee to put an end to the senseless hostility to Catholic education that existed. He advised the Catholics to vote for no man who would deprive their children of a Catholic education.—Catholic Times (England), Nov. 18.

Rev. Father Messier preached a tri-

duum to the Sisters of St. Mary's Academy, ending on Thursday, the 8th.

Rev. Father Dorais, O. M. I., who was here this week, a guest of his brethren of St. Mary's, reports that the new boarding house for Indian children at Sandy Bay is nearing completion, in fact he already lives in it.

Rev. Father Poitras, O. M. I., returned on Wednesday from St. Charles, where he made his annual retreat.

## Persons and Facts.

The Paris Municipal Council favors a project for introducing a law compelling the observance of the Sunday as a day of rest.

Reports from the West of Ireland state that there is much distress owing to the failure of the potato crop.

His Holiness the Pope has granted the Cross "pro Ecclesia et Pontifice" to the Lord Mayor of Cork in attestation of approval of devotion and fidelity shown to the Church and its Supreme Head.

Mgr. Carebotani, the inventor of a new wireless telegraphy system and geodesic apparatus, will shortly leave Munich for London, to submit his inventions to the Admiralty.

Miss Maria Charpentier, of Grafton, N. D., has been accepted as a pupil in the Nurses' Training School of St. Boniface Hospital.

The results of the second ballots in Italy show that the Socialists have lost seats, but that their revolutionary leaders have been unsuccessful. As a result of the elections, moreover, the hands of Conservative representatives in Parliament have been greatly strengthened.

The Rev. John Lloyd Keating, M.A., formerly rector of Maperton, Somerset, has been received into the Catholic Church at St. Leonard-on-Sea.

Sir Stephen Edward de Vere, fourth baronet, who died on Thursday, Nov. 17 at his residence, Foynes, County Limerick, in his 93rd year, was the second son of the elder Sir Aubrey de Vere, (author of "Mary Tudor"), an brother of the younger Aubrey de Vere, the tender Catholic poet, whose life has lately been written by Mr. Wilfrid Ward. Between Sir Stephen and his brother there existed to the end the very closest affection. Both were brought up as Protestants. While Aubrey reached Catholicism through the philosophy of Coleridge, the writings of Newman and the other Teactarians, and the influences of the city of Rome itself, Stephen joined the Church from simple admiration of the religion of the Irish peasantry, and from a desire to be in harmony with them. His intense feeling for the people among whom his lot was cast was the most notable element of his character. For a few years, 1854-59, he sat in Parliament for the County of Limerick as a Liberal. Sir Stephen de Vere, like his brother Aubrey, was unmarried, and by his death the baronetcy becomes extinct.

In a late number of the "Catholic Watchman" we find an account of the reception of a choir novice at the Presentation Convent in Black Town, the Commercial quarter of the city of Madras. The mere fact of such a ceremony is, of course, too common to be notable, but one circumstance in connection therewith is distinctly worth mentioning. Miss Anna Murphy—or, as she is now called, Sister M. Dominic—is the eighth daughter of Mrs. Murphy to consecrate herself to the religious life. As the "Watchman" comments: "A record surely, even in so Catholic a land as Ireland, which is so prolific in vocations to the cloister!" Of what abundant suffrages is not that good mother assured when she will have passed from earth to purgatory!—Ave Maria.

The sermons in St. Boniface College chapel in honor of the Immaculate Conception jubilee were as follows: Monday, Father John McDonald, S.J., in English; Tuesday, Father Chossegros, S.J., in French; Wednesday, Father Lawrence Drummond, S.J., in English; Thursday, Father Chossegros, S.J., in French.

## St. Pie Letellier Notes.

On Sunday the 20th, a pleasant evening was spent in the Municipal Hall, the proceeds of which were in aid of the church. Mr. Benard now from the Archbishop's palace, but formerly a journalist of Montreal, read a very interesting paper on "Catholic journalism." He explained very clearly what a good newspaper should be, and what it should not be. Good or Catholic journalism was compared to a stream, which, flowing gently down the hill-side, spread itself abroad in the plain fertilizing the land which would then bring forth good fruit; whereas on the contrary bad or sensational press matter, was like a turbulent stream flowing also down into the plain but upsetting and shaking to their foundations all that came in its way.

The simple fact of newspapers multiplying did not prove that civilization was at its highest, for many thousands of suicides and other crimes could be traced directly to the bad influence of newspapers; particularly was it remarkable that in the States where papers had multiplied exceedingly in the last few years, suicides even among minors had correspondingly increased. Parents were urged to exercise care in selecting reading matter for their homes and were advised to contribute to some good Catholic papers. The Northwest Review was much praised for those who read English. Les Cloches de St. Boniface for our French Canadian brethren and if able to subscribe to more than one Catholic paper La Croix of Montreal was cited as being quite Catholic, in fact some had objected that it was "too Catholic" but this was perhaps a fault on the right side, for had the papers before mentioned been "too Catholic," no crimes would have originated in their perusal.

After the reading, Father Camirand sang several songs in English and French and M. Dugais accompanied him. Mr. L'Heureux of St. Pierre and some local talent then favored the audience.

Afterwards those present took supper, which had been provided by the ladies of the parish, and all passed an enjoyable evening, the proceeds of which amounted close on \$45.

The following week a box social was held in connection with the raffle for which tickets have been sold for some time.

A pleasant evening was passed. Mr. Potvin of St. Boniface sang several songs most acceptably. Mr. Z. Lemire jr. also sang as did one or two others. Some young ladies must have felt highly pleased to see their boxes sell for about \$5.00. Altogether the box social made a profit of over \$60, and tickets on the lamp and chair raffle had been sold for \$130. Mr. O. Bellavance presented Father Jutras with a carriage robe which will be raffled off in a couple of weeks or so. As the church ornaments for which the raffle was first organized amounted to \$125 there is a nice little balance over towards any further improvement for the church. Before long it will be necessary to enlarge or rebuild the church.

Father Jutras profited by the fine weather last week, to make his pastoral visits, instead of waiting till the New Year, when the weather is often exceedingly severe.

On the 22nd Mr. D. L'Oiselle led to the altar Miss Dumautier. They will reside on a farm about eight miles from Winnipeg.

Two Grey Sisters from St. Boniface are collecting here for the Orphanage, we hope they will be well supported.