



LEADING THOUGHTS OF AMERICAN CATHOLIC JOURNALISTS.

It has often appeared to us that our readers, who cannot possibly see the various organs that come to us, might like to have an idea of the leading thoughts—as editorially expressed—of prominent Catholic journalists. With this subject in view we will run over a few of our Catholic exchanges, and here and there extract passages that are calculated to furnish a fair estimate of the trend of Catholic journalistic thoughts. Taking up last week's papers, we find the Providence Visitor dealing with the subject of Protestant proselytizing of Catholics. After pointing out that this work goes on silently, quietly, but unremittently, despite the fact that Catholics are under the impression that the days of proselytizing are forever gone, the article says:—

"The very virtues of these devoted workers are a blind to us, who say to ourselves: 'Indeed, they are not far off.'"

"Could we but hear them bargaining with some half-reluctant woman for her children, we might not only think them but wish them also 'very far off.' 'Your Church will do nothing for you'—and this from one with a subsidy in her hand: 'Give us charge of these little ones; you cannot afford to rear them'—and this to a drunkard father with a smouldering conscience; 'Your priest is a tyrant and a money-grabber'—and this to a man whose negligence towards himself and his family put him in terror of all that he believes to be good: 'Let the children come to our Sunday school and we will see to it that they are well clothed.' Are these notes from a priest's diary of thirty or forty years ago? Are they taken from the lips of some fiery Saul 'breathing threats and violence?' Believe it not. They are the condition of some of the charity and charitable work done to-day, and here, by our 'brethren' who belong to the same church as ours—albeit 'a purer,' they are the sentiments of those who are very 'near us'—as the wolf is near when most dangerous to the sheepfold."

The Catholic Standard and Times of Philadelphia, has an admirable editorial, entitled "Building for the Future." Dealing with the question of Catholic education, its importance, its necessity, its perfection, its adaptability in every sphere of life, the writer uses these strong words:—

"Really conscientious people, be they Catholics or non-Catholics, desire a Catholic training for their children. Even an infidel prefers it. We have known of such cases; we have read of a great many more. Can any one picture a more agonizing outlook for a man who, having lost faith in God and reared a family in the ignoring of these restraints which the law of God imposes, sees his daughters compelled to go out upon the world for a living? It is because of this haunting fear that so many non-Catholics send their children to the convent schools for their training. This is the grandest tacit tribute to the beauty and worth of the Catholic system that homage could render."

Then follows an illustration worthy of reproduction over and over again. Speaking of the moral ground work of Catholic education the article says: "This is the chief consideration. Does anyone imagine that the laying of such a foundation is incompatible with the due preparation of the mental soil for the more earthly things of this work-a-day world. Let him take the case of the great fresco-painter as an example to the contrary. The skilful artist not only mixes and applies his own pigments, but he prepares the cement and lays it on the wall, inch

by inch and foot by foot, as he lays the colors on, that they may sink into and be absorbed by the ground-work. So it is with Catholic teaching. Our ground-work is God, and every earthly truth that is superimposed is tinted and permeated so by His spirit as to influence us all through our lives. This life, in fact, is shown to be only a preparation for something nobler and purer in the succeeding stage. Secular education teaches only knowledge sufficient for the day—the practical, evanescent day—but Catholic education is of the soul, the heart, the affections, concurrently with the mind."

The Catholic Universe, of Cleveland, has an admirable editorial on "Modern Scholarships and Protestantism," which most ably established that nearly all the modern schools, or leaders of thought, who are not Catholics, are either Infidels or Agnostics—but never Protestants. Especially is it so in Biblical erudition and the physical sciences. It is impossible not to be struck with this paragraph:—

"Run down the list of all those in English literature who are most prominent and you will find that almost without exception they are absolutely opposed to all revealed truth. The names of Darwin, Huxley, Tyndall, and Spencer occur at once to us when we speak of the physical sciences, and it is certain that not one of these can be reckoned as a Protestant. Nor is this all. Go where you will to Protestant institutions of learning and you will find that the professors of these physical sciences, are followers of the persons named. A distinctively Protestant eminence in these branches cannot be named. We recall a manual of physiology that has found very generous acceptance in elementary schools of this country, and against which, so far as we know, no voice has been raised, and yet it is stated most plainly in this book as the more probable opinion that there is no essential difference between man and the beasts, and there is certainly less difference between some men and the beast creation than there is between individuals of the human race."

"What has been said of the physical sciences may be said of Biblical scholarships. In Germany where non-Catholic scholarship is certainly more prominent than in other Catholic countries, the leaders of thought are Rationalists, not Protestants. Among non-Catholics elsewhere those who have produced books with any pretence to learning have simply followed these German Rationalistic lines."

The Catholic Union and Times, of Buffalo, in the course of a scathing editorial, under the heading, "Shall Law be Joggled, and Muderous Tugs Triumph," has some remarks that may find general application, even beyond the special outrageous case under consideration in the article. Of these passages, it seems to us, that we could illustrate one very neatly even in our own city. We quote the remarks—disassociated from the context—and we are confident our readers can see its general applicability. It reads thus:—

"These are questions that are today stirring the public sentiment of this community to its foundations. Poor devils that steal a loaf of bread for a pair of shoes, are 'railroaded' to long terms in the penitentiary or state prison; but cold-blooded villains stimulating murderous ruffians to wholesale slaughter of innocent laborers are treated as privileged characters, as prisoners of state, are released on comparatively nominal bail, and are permitted to make a travesty of the law and a farce of justice."

Notes of Ecclesiastical Interest.

ARCHBISHOP O'BRIEN.—It was with a degree of pleasure that we learned of the recovery of His Grace Archbishop O'Brien of Halifax, equalled only by the deep anxiety we felt, in common with all Canadians, on learning that the talented and beloved prelate had been suffering from a severe illness. It seemed only the other day that we read of his visit to Ottawa, on the occasion of the last meeting of the Royal Canadian Society, of which he is the worthy President. Any news

concerning Archbishop O'Brien is always interesting, because he is certainly one of the most gifted and universally admired, as well as generally beloved, men, either lay or clerical—in this Dominion. While he is a prince of the Church and a pillar of Catholicity in Canada, he is one of the first litterateurs this country has produced. Still comparatively in the prime of life, he has done great and good work in more spheres than one—and it is to be hoped that Providence may grant him many years to come,

to exercise his exalted ministry and to bless our Dominion with his wholesome and elevated literature.

REV. ABBE COLIN.—It has been officially announced that the Rev. Abbe Colin, Superior of the Order of St. Sulpice in Canada, will leave on the 20th July for Paris. He is to be accompanied by Rev. Abbe Gaudin, of the Seminary. He will be absent until September. The object of this short and hurried trip is to attend the general council of the Order to be held this summer in Paris. It has long been an acknowledged fact that the Rev. Abbe Colin is one of the most able and gifted ecclesiastics—not only in his own Order, but in all the Dominion. He is a man of remarkable parts; pious, unassuming, persevering, full of a spirit of Catholic enterprise, an orator of high order, and a man of untiring energy. We certainly wish him a happy voyage, a successful sojourn, and a safe return to Canada.

ARCHBISHOP DUHAMEL.—On the 28th October next, His Grace, Archbishop Duhamel, of Ottawa, will celebrate the twenty-fifth anniversary of his episcopal consecration. Grand preparations are being made for the celebration, and it is a foregone conclusion that the devotion, zeal and affection of the faithful of that Archdiocese will leave nothing undone to make His Grace feel the joy that will thrill many thousand breasts. Although comparatively young, the Archbishop has been for nearly a quarter of a century upon the episcopal throne. In all this Dominion there is possibly no more able and distinguished prelate than Mgr. Duhamel. While his see is at the seat of Government, and his Basilica and residence are within the capital, still few, if any, of our general citizens know much concerning His Grace. His career is a striking illustration of how the hand of Providence is ever visible in the management of the Church's affairs. When the late lamented Bishop Guiges—the pioneer prelate of Bytown—died, there was much discussion as to his probable successor. Nearly all the names of the priests most immediately connected with the centre of ecclesiastical administration were mentioned. In fact every individual was considered eligible except a few obscure country priests. But Rome alone has the final and decisive voice in all such matters. No one ever dreamt of the young and humble parish priest of St. Eugene. It is true, Father Duhamel had paid a visit to Rome, as a companion of the late Bishop; it is true that he wrote some works, letters and pamphlets that caused the higher authorities in Rome to feel a deep astonishment; but he had ever since remained in the obscurity of his little country parish—consequently no person in the great world knew much of him. But Mgr. Guiges did know and appreciate him, while his name and talents were already familiar in Rome. Volumes could not tell the splendid progress of the diocese of Ottawa since the day Mgr. Duhamel first left his little parish to ascend the steps of the episcopal throne. Apart from his great piety, his befitting dignity, and his

marvellous administrative ability, he is easily one of the finest orators (in both languages) that ever ascended a Canadian Catholic pulpit. Never will the writer forget his funeral oration of Rev. Dr. Tabaret, founder of the University of Ottawa. It was one of those pieces of composition and oratory that were it delivered two hundred years ago, would have passed into French classics, and would have sufficed to rank its author and deliverer with the Flechiers, Bourdaloues, and Bossuets of the seventeenth century. In a word it was a masterpiece. When the occasion of Mgr. Duhamel's jubilee arises we hope to give our readers a fuller—but not a more sincere—account of his labors and grand characteristics.

REV. FATHER McALLEN.—One of the assistant pastors of St. Patrick's Church, who has labored faithfully among the people for many years past, the Rev. Father McAllen, is about to take his departure, having obtained leave of absence for a year. This sad loss to the congregation will be keenly felt. Some years ago the Rev. Father McAllen was transferred to St. Patrick's at the special request of the lamented Father Dowd. Prior to his arrival he had already earned a reputation in the United States, as a pulpit orator of distinction, and a priest of more than ordinary zeal. He had not been many months at St. Patrick's when the beneficial influence of his ministrations were felt. Of a genial disposition, he won his way easily to the hearts of the people. His bright talents, his generous and self-sacrificing labors, his indefatigable exertions for the promotion of every good cause endeared him to all. Amongst the many good works accomplished by Father McAllen, none deserve greater praise, nor have been crowned with more success than his advocacy of the total abstinence cause. No more fearless enemy of intemperance ever pleaded the cause of the family of the drunkard. In his crusade against this soul-destroying vice there was no shirking of duty, no mincing of matters, no half-hearted proceedings, no timid compromises. His large experience in the sacred ministry, amongst all classes of persons, forced upon him the conviction, that the abuse of intoxicating liquors is at the bottom of the largest proportion of the ills that afflict the masses. This gigantic evil he determined so far as it lay in his power, to uproot. How he has labored in the grand cause thousands can testify. The flourishing condition of St. Patrick's T. A. and B. Society and the peace and happiness of many homes, are the rewards of his untiring exertions. His departure even for a brief period will cause a void not easily filled. All hope to have his genial presence once more amongst us, at the expiration of his well-earned term of repose, and the prayer of all will be that he may return with renewed health and strength, to continue his grand work amongst the people who have learned to love, cherish and revere him.

NOTES FROM OTTAWA.

The Archbishop is presently engaged on his pastoral visits. On Friday His Grace was at Eardley, and on Saturday and Sunday at Aylmer.

Rev. E. T. O'Gara, S.J., who was in this city attending his father's funeral has returned to Loyola College, Montreal. Rev. John O'Gara, eldest son of deceased, will return to his pastoral charge at Springfield, Mass., during the current week.

A magnificent new stone church has been erected at Chrysler, of which the Rev. Father McDonald is pastor. The dedication will take place on 11th July.

St. Patrick's Church Calendar for July, gives the result of the labors of the parish sewing society during the year: Seventy persons were supplied with 424 garments. The expenditure for the materials was \$89.87, and there was none other. The society has a saving bank balance of \$214.33.

A small mission church is being erected at Quinnville, Gatineau Point. It will be attended to by Rev. Father Motard of Coutley. There are about twenty-five families who will be included in the new district.

Preparations have already been commenced for the celebration of the episcopal silver jubilee of His Grace

the Archbishop, which will occur on the 28th October.

Rev. Father Patton of the University has gone to Morrisburg for the summer.

The death was announced last week of the Rev. Father Lecompte of Mutawa, connected with the church of Notre Dame de Grace, Hull.

Rev. Father Blais, was in the city on Friday last week, en route for Manitoba, where he will locate a number of repatriated French Canadian families.

Rev. Father Blondin, of Lowe, was in the city during the week.

Plans are being prepared for an addition to St. Joseph's Hall, which it is intended shall be the headquarters of the various French societies in the city.

The convent at Casselman, which was destroyed by the great fire, two years ago, will be rebuilt and the Sisters again placed in charge of the parish schools.

Rev. Father Charlebois of Rigaud College, was in the city last week.

Rev. Father Roussenu, recently ordained, has gone to the diocese of St. Boniface, Manitoba.

Forty-six children received first Communion in St. Francis de Sales church, Gatineau Point, last week.

RECENT HAPPENINGS IN EUROPE.

At the annual ordinations and ecclesiastical examinations held in Maynooth College, Cardinal Logue said that that institution had been authorized by the Pope to confer not only degrees in Canon Law, but in Philosophy. The examinations are very difficult, so that they can never be called sham degrees. He also announced the foundation of the League of St. Columba, an organization of Irish priests. The league has been formed for the purpose of reviving the national spirit, reviving a taste for the study of Gaelic, and reviving a taste for the study of Irish history and archaeology, sacred and secular, and of other branches of knowledge which, as His Eminence put it, "go to keep up that spirit of nationhood which is the real secular life of every country." It is a proof of the zeal of the Irish priesthood that they should of their own accord found this important league; it is also a proof of their deep attachment to their native land.

The following resolutions passed by the Irish Bishops at their recent annual meeting at Maynooth, will certainly be interesting reading to Irish Catholics in Canada and elsewhere on this continent. They deal with the question of university education for Catholics:—

"Resolved, That we feel it our duty to protest once more on our own part and on behalf of our flocks against the continued refusal of the Government to do justice to the Catholics of Ireland in the matter of University Education. The fairness and moderation of our claims have been admitted both within and without the house of Commons by the most eminent statesmen of all political parties, and we feel it our duty to recognize with gratitude that the ablest vindication of the justice of the Catholic claim, supported by unanswerable arguments, has been put forward by distinguished members of Her Majesty's Government, and, pre-eminently among them, the present first Lord of Her Majesty's Treasury. "Still it would seem that the cries of bigotry have once more been allowed to stifle the voice of justice, and that the Unionist party is prevented by the bigotry of a number of its own members from remedying this long-standing grievance of the Catholics in Ireland. It is in fact a virtual confession, that, where religious prejudices intervene, Unionism has failed to do justice to the Catholics of Ireland, simply and solely because they are Catholics. "But we cannot give up the struggle: We have had to fight for our rights, civil and religious, in the past and we mean to continue to fight for this. Turning to our own countrymen we appeal to fair-minded Irishmen of every creed and party to aid us in compelling the predominant partner to remedy this admitted grievance. If the Catholics of Ireland would hope to overcome the stolid prejudices of religious bigotry, whether English or Irish, they have to show that they are in earnest, and should exclude from every representative position in their gift every man who will not put this question of educational equality for Catholics in the forefront of his political programme, and labor honestly to secure it. No one will then venture to repeat the calumny that this is more of a clerical question than of a national grievance. It will convince the British Parliament that justice must be done. "There are only two possible courses—to level up or to level down. Not a shred of ascendancy must be allowed to remain in Ireland. It is high time that the whole country should ask with one voice by what moral right 100,000 acres of the soil of Ireland are reserved for the education of a small section of the community in Trinity College. Whatever it may be in theory, in its practical working that establishment is now, what it has always been, anti-Catholic and anti-Irish. It is time that if justice cannot otherwise be done, ample re-

venues should be used for the good of the Nation."

Lord Aberdeen is keeping the promise he made, on the eve of his departure from the Dominion, that he would always take a deep interest in Canadian affairs. He has several times made public utterances in England for the purpose of dispelling wrong impressions in regard to Canadian matters. At the Dominion Day Banquet in London, he did the same thing. He declared that recent statements in both the English and the American press did not reflect just views on Canada's position in reference to the Alaska boundary dispute. All Canada desired, he said, was fair play, which meant in this special connection an access to the Yukon territory on her own soil, without in any way interfering with the rights of the United States. He also expressed the hope that an amicable solution will be reached when the international commission again sit.

Much confidence is expressed in Ireland and England as to the ability of the Shamrock to capture the American's cup.

Many years ago our Holy Father Pope Leo XIII., entrusted the late Cardinal Lavignerie, the founder of the White Fathers, and Order of missionaries in France's possessions in Africa, with a letter addressed to the French episcopate asking them to cease opposing the republican form of government; and recently His Holiness has issued the following important letter to his Eminence Cardinal Richard, Archbishop of Paris:—

"My Lord Cardinal: After the numerous evidences of good will which we have given to France during our Pontificate, it was particularly agreeable to know that the French Catholics were closely united to the National Catholic Congress of Paris in 1897, and were working together for the good of Catholicity and of their country."

"But the result has not fully answered the general expectation and hope. Accordingly, in answer to wishes of a great number of French Catholics, and without going into the manifold causes of the present state of affairs, we wish to draw your attention to the beneficial influence exercised by the various Catholic enterprises and associations."

"All these, while preserving their freedom of action in their respective spheres, ought also to lend a hand to work in common accord for that in which good citizens are deeply concerned—the superior welfare of the French fatherland. As we have said time after time, it is the duty of all good Catholics to strive to obtain this national welfare for their country, and none is better able to do it than they."

"Let them, therefore, place themselves resolutely upon the constitutional ground of the existing institutions which France has set up, and on that platform work for the common good of religion and of the country with that spirit of unanimity and accord with which every good Catholic ought to be animated."

"Such has ever been the role of the true sons of this most Christian nation, and such, we are well assured, will be their mission in the future. It is in this hope that, calling down upon you the blessings of heaven, we lovingly impart to you, and to the clergy and faithful of your diocese, the apostolic benediction. "LEO XIII., Pope."

Efforts are being made in France to allow women to practise as lawyers. A bill with this object in view has passed its first reading in the Chamber of Deputies. If it passes it will have to go to the Senate, and even then it is left to the discretion of every district bar to admit women as members or not. It is expected that the Senate will throw out the bill.

GRAND ORGANIZER KILLACKEY DEAD.

The particulars of the sudden death of the Grand Organizer of the C. M. B. A., Mr. W. P. Killackey, whose recent visit to Montreal awakened so much enthusiasm amongst the local leaders of the Association, are given

as follows in a Western contemporary:— Mr. Killackey, was seated at the supper table on Friday last, at his home in Windsor, Ont., when he was taken with severe pains in the region of the abdomen, followed by excessive

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