



CURRENT COMMENT

An interesting contribution is "The Silent Valley," by a young lady who has already written for the Review. The authentic fact she relates about the Trappist's unexpected but most clever reply is one of those anecdotes that deserve to become classical. It ought to be incorporated into all the Tourist Guides to Trappist Monasteries.

In an interview with a Free Press representative last week Sir Alexander Campbell Mackenzie, speaking of the unqualified success the Cycle of Musical Festivals met with everywhere, said: "Even in the smaller places the choruses were excellent. I was particularly pleased at Brandon." Putting Brandon among "the smaller places" rather takes the gloss off the compliment. The Brandon Board of Trade should memorialize Sir Alexander and remind him that, although their fair city may not have one-tenth of the population of Winnipeg, its brains weigh much more, so much more indeed that Brandon claims paramount power in the Legislature, the University, the grain and cattle trade, everything in fact except immigration, which does not seem to stop very long within the borders of the ambitious western city.

Mr. Charles A. E. Harriss, who organized the Cycle of Musical Festivals, protested loudly, in his preliminary meetings, that the improvement of music was his only purpose, and that money was quite a secondary consideration. In point of fact, the most conspicuous result was the financial success especially in Winnipeg, where, according to Sir Alexander himself, there was the largest turnout in proportion to the population.

In the recent unfriendly discussion of Dr. Lorenz's methods by the congress of American physicians assembled at Washington, Sir William Hingston, of Montreal, bravely stood up for the celebrated Austrian manipulator and declared that Dr. Lorenz had conferred on mankind a great service by his skilful work. There is no better judge of such matters than Sir William.

Mr. Eugene A. Philbin, ex-District Attorney of New York, writes in the April "Messenger" on "The Laws of a Great City," and the many ways in which they are evaded. The following passage from this instructive article has a very wide application:—

Throughout every phase of life men are apt to be governed by the necessities of their avocations in determining their lines of conduct. It does not help the situation, that they are frequently sustained, or, at least, not fearlessly condemned, by their spiritual advisers for the lawless acts thus committed. Many a man in public life has continued on a course of wrong doing, when some tactful suggestion from his pastor would have set him right, the absence of which has been deemed an approval. . . . It has always seemed to me that one's duty to the Church demanded that Catholics who were false to official obligations should be promptly condemned and not shielded. Their conduct impairs the confidence of non-Catholics in the Church, and creates a prejudice detrimental to her mission. . . . Such people misrepresent the Church and the latter should not allow the impression to prevail that they are her representatives. It is

illogical, to say the least, to ask that the care and training of children and future citizens be given to us, and yet treat with honor those of our faith who furnish to the community a spectacle of official depravity.

"Both England and Canada have a considerable progress yet to make before all their inhabitants become walking realizations of the theory of human perfectibility." This is the conclusion of the first editorial in the Free Press of May 15. We have no quarrel with this conclusion, except in so far as it may possibly imply a sneaking fondness for the theory that the human race is destined to become perfect in this world—a theory to which history, philosophy, natural science and religion give not the slightest support; but we beg to enter a mild protest against the main contention of the Free Press writer, that English politics are as corrupt as Canadian. The case adduced in proof is, after all, only one case applying only to a section of the Borough of Shrewsbury, and the very thoroughness and honesty with which the bribery is exposed contrasts favorably with the hemi-demi-revelations of the Gamey-Stratton case. Then, the English law against bribery unseats the member that used it and puts in his place, without any new election his defeated opponent. This law, like most other English laws, is really and truly observed, not, like so many of our laws, disregarded, and it is found to be a most effectual deterrent against bribery. We cannot bring ourselves to believe that "Canadian politics are not at all upon a lower level than English politics." We believe that England is still the only country in the world where representative institutions truly represent all the best interests of the nation. This is due, we hold, not to any inherent sacredness in representative institutions themselves, but to the fact that they are suited to the complex character of the English people. To say, as the Free Press writer does, that "a steady advance towards purer elections is the inevitable effect of the working of the British representative system," is to utter one of those sonorous platitudes that are disagreeably disappointing in a writer whom we had hitherto credited with a saving sense of humor.

The Tablet, of May 2, prints a report, covering nearly five pages, of Miss Bentley's libel action against The Month. The verbatim report of the judge's summing up is particularly interesting. Judge Grant-ham is astonishingly candid. Here is one of his bursts of candor: "Have you any doubt that the object of those who are now bringing this action—and it is admitted that the gentleman who is her solicitor is the solicitor for the Protestant Alliance—are running her for the purpose of bringing this matter (the inspection of convents) forward and agitating upon this subject. As far as that is concerned, everybody who knows me knows that I dislike the Roman Catholic faith as much as anyone—I am strongly opposed to it—but I am here sitting as a judge, and I have to do justice to them just as I have to anyone else, and see that the law is not used improperly against them for the purpose of prejudice." Imagine—this idea is taken from the Et Caetera column of The Tablet—a Catholic judge using such language and saying: "I dislike the Protestant faith as much as anyone—I am strongly opposed to it—but I am here sitting as a judge and I have to see that the law is not used improperly against Protestants." Judge Grant-ham himself would probably deplore so strange a lapse from judicial impersonality especially in the presence of many Protestants. Yet that is precisely how

he lapsed in the presence of many Catholics.

However, we strongly suspect that Judge Grant-ham was playing to the gallery, composed of an overwhelming Protestant majority. For he afterwards let slip a phrase that unconsciously reveals his better self. Miss Bentley pretended that she had been imprisoned in a convent. The judge proved from the testimony of many witnesses that the house she was in was a hospital, not a convent, and that the nuns only did what any good nurses would have done in preventing an insane patient from running wild through the streets. He went on to say to the jury: "One of the charges by Miss Bentley, and it shows how indiscriminate she was in what she alleges against everyone, was that Miss Smith had broken faith with her by letting Father White know where she was. Miss Smith told you how that was; she said she could not look after her night and day. Very well, what better, then, could she have done? I gather that she is a Roman Catholic also. The Roman Catholics always have confidence in their priests. That is one of the charms of their religion." The man who lets himself out so far as to emphasize "one of the charms" of a religion not his own evidently implies the existence of other charms; this is only one of many. And in point of fact Judge Grant-ham laughed the case out of court, so that the jury found for the defendants without leaving the box.

These verbatim reports are a feature of English journalism which our newspaper men on this side of the Atlantic are too apt to neglect. We have too slavishly imitated the American method of giving what the reporter thinks of a speech instead of what the speaker said. In aiming at crispness and ornament, we lose the substance. Utterances, to which the press might have given a thousand times the influence of the spoken word, are thus lost to a wide circle of appreciative readers, who find nothing of them but the stereotyped phrase about a "happy speech" or an "eloquent discourse." The readers, being far more numerous than the hearers, and therefore containing a larger sprinkling of the clever element, may safely be left to distinguish between the commonplace and the really brilliant thinker and speaker.

People have often wondered why the diocese of Vancouver, in a Canadian province, was under the Metropolitan of Oregon City, a U. S. see. The explanation belongs to history. When the diocese of Vancouver was created in 1847, the ordinary route to British Columbia lay through Oregon or some other part of the United States. Moreover, during the many years after that first arrangement, the Archbishop of Oregon and most of his clergy were Canadians, so that the territorial diversity was overshadowed by uniformity of training and traditions. Now, however, these former conditions having been replaced by a new order of things, the Holy Father has erected Vancouver into an archiepiscopal see with exclusively Canadian limits. The project thus carried out has been under consideration for several years.

The "Voice" represents us as "climbing down gracefully" in the note which we appended to the recent letter of Mr. Joseph Fahey, whom the editor, with that clearness of insight which marks the outsider, proclaims "a good son of the Church." Considering how we exposed Mr. Fahey's mistakes on every point at issue between us, the Voice's genius for misrepresentation looms so large and phenomenal that any further discussion with so

unfair an adversary would be a waste of printer's ink. When we have occasion to combat socialism, we shall do so without any reference to the "Vox et praeterea nihil."

Clerical News

Rev. Father Chaput, S.J., returned last Monday from a three weeks illness in St. Boniface hospital.

Rev. Father Couture, S.J., is laid up in St. Boniface hospital with rheumatism.

Mr. Roger Goulet, Inspector of French schools, returned from Europe on Wednesday, May 20, at noon.

Rev. Father Cahill, O.M.I., was ill at St. Boniface hospital this week.

His Grace the Archbishop of St. Boniface administered confirmation at Fort William on Sunday last. On Monday he was at Moosomin, on Tuesday at Qu'Appelle and on Wednesday at the Touchwood Hills, where he administered confirmation on Ascension Thursday. On Sunday next confirmation at Qu'Appelle. On Monday His Grace returns to St. Boniface.

Last Saturday the Abbe Lefloch, accompanied by four Sisters of the Breton community which has two of its members at Regina, arrived from France. During the interval between the arrival and departure of "No. 1," they visited St. Boniface and were welcomed by our sprightly octogenarian, Father Dandurand. They stopped over at Regina Sunday last on their way to Prince Albert, where his Lordship Bishop Pascal was eagerly expecting them.

Rev. Father Thibaud, E.M.I., is gone to Letellier to take the place of Rev. Father Juras, the pastor, during his absence in the east. Father Juras left this week to visit his relatives and especially in order to be present at the centennial celebration of Nicolet College on June 10. Mgr. Langevin will also attend that celebration in memory of the first bishop of St. Boniface, Mgr. Provencher, who was born at Nicolet in 1787. Nicolet is the third oldest college in Canada, St. Boniface being the fourth. Nicolet dates from 1803; St. Boniface from 1818. Quebec College was begun by the Jesuits in 1636, two years before the first students entered Harvard, the earliest college in the United States. The Sulpicians founded their Montreal College in 1765.

Archbishop Kain, of St. Louis has gone to Baltimore, where he will enter a sanitarium, to remain some time for the benefit of his health. Auxiliary Bishop Glennon will have charge of the diocese in his absence.

The Right Rev. Francis Silas Chataud, Bishop of Indianapolis (formerly Vincennes), celebrated, on May 12, the silver jubilee of his episcopate. For 25 years he has conducted the affairs of his growing and prosperous see with wise zeal and loving care. Archbishop Quigley of Chicago preached the jubilee sermon. At the banquet which followed the solemn pontifical Mass Cardinal Gibbons made a brief and happy speech.

Rev. Charles H. Colton, who succeeded the late Father McGlynn in the rectorship of St. Stephen's, New York City, has been appointed Bishop of Buffalo.

Rev. Father James Fallon, O.M.I., of Ottawa University, mentioned as successor to the late Father Mc-

Guckin, of the Church of Our Lady of the Rosary, Vancouver, B.C., is another son of Mr. and Mrs. Dominick Fallon, Brock street, and like his distinguished brother, Rev. Dr. Fallon, Buffalo, N.Y., is a remarkably clever priest. He is only 27 years of age, and it is not so many years ago since he attended the Kingston Collegiate Institute. Three years ago he graduated from Ottawa College. The Vancouver World says: "Many members of the congregation are anxious to have Rev. Father Fallon, a clergyman who held a mission here a couple of years ago, selected for this parish. He is now in Ottawa. A petition, suggesting his name, may be handed to the bishop by members of the congregation. Father Fallon is a very able and eloquent speaker, and is comparatively a young man."—Canadian Freeman (Kingston.)

Rev. Father Cote, of Sandon, B.C., has been appointed pastor of the new parish of Blizzard Valley, near Chelmsford, in the diocese of Peterborough, Ont.

Rev. Father Heynen was here last week.

Rev. Father Bastien, of St. Emile, arrived here last Tuesday.

Persons and Facts

In the departure from this city last Tuesday of Mr. J. T. McSheehy, a gap has been made in Winnipeg's social circle. His genial manner and gentlemanly bearing had made him a welcome visitor at many of the most desirable homes in the city, while his sterling Catholicity and unflinching integrity made him a pleasing example to Catholic young men. Mr. McSheehy has gone back to England, in the hope of regaining his health.

David Austin Kearns, a former student of Ottawa University, recently graduated "M. D." and "C. M." at Queen's, was here last Saturday on his way west. He stopped over at Brandon and may possibly elect to practise his profession in the Northwest.

Miss Allie Doyle, who has been appointed organist for the Children's Mass at 9.30 on Sundays in St. Mary's Church, presided at the organ at High Mass last Sunday.

Rev. Sister Duffin, Superior of St. Joseph's orphanage, begs to thank all who took part in the recent concert and all who patronized it. The proceeds for the orphanage were about \$170.

The Novena before Pentecost, which the Holy Father enjoined on all parishes in his encyclical of May, 1897, "Divinum illud munus," begins on Friday, the 22nd inst.

Rev. Father Doerfler, O.S.B., explained lately to one of our local dailies that the German Catholic colony, of two thousand families, now settling from Saskatoon to Quill Lake, are not directed financially, but only spiritually, by the Benedictine Order. Financially they are under the direction of the German-American Land Co., which has purchased 100,000 acres. The German Catholics have already acquired about twelve hundred homesteads.

On Mr. Albert Evan's return to St. Mary's choir after his recent severe illness the members of the choir expressed their great delight by means of a handsome present. Mr. Evans was visibly affected. In fact it was quite evident that his big heart was too full for utterance.