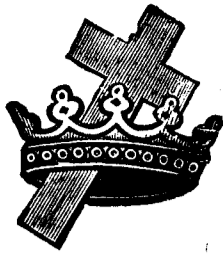


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CURRENT COMMENT

Sir Cyril Stanley Rose, when visiting Rome last month with Lady Rose, was received into the Church by Father Whitmee, P.S.M., Rector of San Sylvestro in Capite. To those who know that Sir Cyril is the grandson of Sir John Rose, formerly of Montreal, this conversion reveals the wondrous ways of Providence. The grandfather, Mr. John Rose, born in Scotland, came out to Canada as a youth and soon acquired wealth and honor as a successful commercial lawyer. He it was who had the privilege of offering his own house to the Prince of Wales when His Royal Highness visited Montreal in 1860. Mr. Rose became a prominent figure in Canadian politics, but the currency and banking scheme which, as Minister of finance, he introduced to the Canadian Parliament in 1868, having proved distasteful to the bankers, he withdrew it, resigned his position and left Canadian public life in order to reside in England, where he became a partner in the banking firm of Morton, Bliss & Co., or as it is now termed, Morton, Rose & Co. Mr. Rose was one of the first Canadians elevated to a baronetcy; this honor he received in 1872, and in 1878 he was made a G.C.M.G. in recognition of his services as Executive Commissioner of Canada at the Paris Exhibition. While he resided in Montreal as he did during the most eventful years of his life, his fine residence was the centre of fashion for the aspirants to celebrity. Fashionable Montrealeers looked upon Mrs. John Rose as their model. In those days, perhaps more than now, it was thought the proper thing to imitate the most exaggerated English accent. One phrase of Mrs. Rose's, on her return from a visit to the Eternal City before it had ceased to be governed by the Pope, was often quoted by those who laughed at the parvenus. She said: "We found Rome enchanting," and she said it in such a way that "found" should have been spelt "fay-ound," "Rome" "Reh-oom," and "enchanting" "enchawnting." And now her grandson has found Rome not merely enchanting as a city of art treasures and historic monuments, but eminently satisfying to his soul. Had the family remained in Montreal it is not likely that any of its members would have found the pearl of great price. Protestant fashionable society in that city is as ignorant of Catholic life as if it were not energizing around them in its most practical and edifying forms. But when such persons get transplanted to England they not seldom realize that many of the very best people in what is to them the very greatest country in the world are staunch Catholics, and this leads them to reflect and examine the claims of Catholicism as they never would have done in a Canadian city where our faith is supposed to be identified with the French and Irish elements. Some twenty years ago there appeared in England a booklet entitled "We athletes," which enumerated the celebrities in art, literature and the professions, who belonged to the Catholic Church. It was an astonishing and irrefutable revelation of the fact that no other religion in the British Isles could point to so many distinguished men and women in proportion to the total number of its adherents: for it must be borne in mind that Catholics still form but a small fraction of the entire population of England and Scotland.

The usually well informed Tablet makes a couple of mistakes in its paragraph on the late Hon. Raymond Prefontaine (issue of Dec. 30, p. 1043) It calls him "the Hon. J." and says he was educated at McGill University. All Montrealeers know that he got most and the best part of his education at St. Mary's College in that city. After graduating there he merely attended the law lectures of McGill. When the Jesuit College of St. Mary's celebrated its golden jubilee in 1898 Mr. Prefontaine, then Mayor of Montreal, presided at the banquet and was one of the

most active promoters of the whole celebration.

In the middle of last month the Hon. Charles Russell, son of the late Chief Justice of England, Lord Russell of Killowen, gave a remarkable address upon the education question in the presence of five hundred Nonconformists at the Leysian Mission in Finsbury. A common objection among ill informed Protestants is that the agitation for Catholic schools is altogether a clerical movement and that the laity take no interest in it. "Nothing could well be more effective," says the Tablet of Dec. 23, "than the way in which Mr. Russell, speaking from his own experience, met this objection. On no less than three occasions he has recently had to take part in official inquiries as to whether a Catholic school was necessary. Into the witness-box went, not canons or parish priests, but fathers and mothers of the working-class, all knowing quite well what they wanted, and testifying to the need for a Catholic school in the neighborhood. At last the perplexed representatives of the Education Department ventured to ask: "How many hundreds of these have you got?" It was a pertinent question, for Mr. Russell might have decided to put the whole Catholic population into the witness-box. Objection lessons of this sort are just what is wanted to convince the public that, in the case of the Catholic part of the population, what is in issue is not a priests' question, but essentially a parents' question." The sacrifices which all Catholic parents of Winnipeg have been making for the past sixteen years would prove this to a demonstration to anyone not willfully blind.

Cardinal Capececlatro, who holds the next place after the Holy Father in the hearts of Italians, delivered, at the celebration of the silver jubilee of his episcopate, at Capua, on Dec. 23, an address of which the Rome correspondent of the Tablet says that it is "the most important and eloquent pronouncement uttered by a Prince of the Church in modern times." He began by deploring the fact that Italy, which has received such gifts of beauty and civilization from God, has "in many ways fallen from its former greatness," because its religious and moral life "has grown thin, and weak and languid." Then he goes on to add that in Italy, as elsewhere, "a reform in the discipline of the Church is a necessity. Such reform has been and is necessary especially when great changes are introduced into civil, political and social life. Now, from the time of Christ down to our own time there has, perhaps, been no period in which such great changes have taken place as at present. It is for this reason that the Vatican Council was wisely convoked, and to this end the two great Pontiffs of the second half of the nineteenth century directed their efforts. And now, if I am not mistaken, the time has come in which the Church is to have a wise, broad, efficacious and prudent reform of its religious and moral discipline. Divine Providence has given us a Pope inflamed with the love of God, full of new and exceptional vigor, a man of wonderful wisdom, severe yet gentle, prudent but keen, who has set himself to the task with earnestness. He moves slowly and cautiously in the road he has entered upon—and he does well. That he will find many obstacles in his path is but to be expected. But why should we add to them, through indiscreet zeal to bring him over to our own particular views? I know only too well that some are ready to cite the examples of Catherine (of Siena), Bernard, Peter Damian, all of them Saints who gave counsel to Popes, and almost rebuked them with bitter words. But, to say nothing of the fact that modern counsellors, even when they are good, are not held up as Saints, there is a great difference between the counsels of past times and those of to-day. In those days the Press, which has been called the most marvellous of human inventions, did not exist. The Saints of those days spoke or wrote to the Pope alone; the reformers of our times, while apparently giving advice to the Sovereign Pontiff, are in reality

submitting their advice to the judgment of all, good and bad, Catholics and unbelievers. This I think not to be good.

As the Pope takes the place of Christ here on earth for us, let us leave him entirely free in his work of reform, let us leave him, enlightened as he is by the Spirit of the Lord, to seek advice wherever he likes, to study the new and difficult conditions of our times, and to fix his gaze at one and the same time on Jesus Christ and on the sinners for whom Christ sacrificed Himself on the Cross, and then to reform freely and earnestly."

On Tuesday afternoon last the students of St. Boniface College played their first game in the Intercollegiate Hockey League against Wesley College on Wesley Rink. It had been expressly understood that as this was a junior game, admission would be free. Accordingly two hundred college boys, large and small, crossed the river from St. Boniface to witness what was to them a great event. But when they reached Wesley rink the managers thereof would not let them in unless they paid twenty cents a head. The admission fee is usually twenty-five cents, which the managers generously offered to reduce to "five for a dollar" in view of the large crowd. At first the St. Boniface College boys, who naturally resented this breach of contract, were for calling off their players; others talked of breaking in the doors, as has already been done on similar occasions; but better counsels prevailed at a sign from Father Adam, and that large body of students, who had come with their colors flying and in high hopes of cheering their fellow students, showed great self-control in quietly retracing their steps without witnessing the match. Their absence was no doubt an important factor in the defeat—a glorious one—sustained by St. Boniface College: for the spectators were distinctly not sympathetic. Had the St. Boniface players been supported by the cries of their friends, their five goals against seven might easily have been changed to a victory; so puissant is the feeling of moral support.

The reports of this hockey match in the Free Press and Telegram present a contrast which betrays the unfriendly animus of the latter. The former is courteous and kindly towards the newcomers, giving far more space than the latter and bestowing well deserved praise with perfect impartiality. It is the report of a true sportsman. Considering that Wesley College lately defeated St. John's by a score of 6 to 0, this defeat of St. Boniface by 7 to 5 certainly reflects credit on the Catholic college's first contest. But the Telegram unduly emphasizes the defeat by this initial sentence: "St. Boniface College got off to an inauspicious start in the Intercollegiate Hockey," and it uses headlines that are positively offensive—"Saints off inauspiciously"—"Frenchmen lose their first game." The word "Saints" jars on the nerves of all St. Boniface people. "Frenchmen" is still worse. French Canadians are not Frenchmen, any more than Americans are Englishmen. Besides, Conway and Shea, two of the best players on the St. Boniface team, have names that are evidently Irish, and they are proud of their Hibernian blood, while Baribeau, another crack player, speaks much better English than French. If the Telegram must use a synonym, why not do as it does for Wesley men, whom it calls "the Methodists," and call our men "the Catholics"?

An esteemed correspondent writes to the Northwest Review:—

"Have you noticed that the Free Press, in its local items one day last week, spoke of Miss Marion, who had left the previous day for the convent of the Holy Names, Hochelaga, as a "novitiate"? Would it not be well to call attention to this absurd mistake, not uncommon among our non-Catholic journalistic writers? To speak of a person as a "novitiate" betrays profound ignorance of Latin derivations, since the termination "—atus" generally connotes a state and not a person, as in "presbyter-

atus," "episcopatus," etc. Calling a girl "a novitiate" is like calling a bishop "an episcopate."

Yours,

S. H. N.

Our correspondent is quite right in his contention that "novitiate" for "novice" is a misuse of words. But he is apparently not aware that there is a high authority for this blunder, no less a writer than Joseph Addison, who, in the Spectator (No. 164), writes: "The abbess had been informed of all that had passed between her novitiate and Father Francis." We cannot help thinking that, even on the part of so great a writer as Addison, this is a misunderstanding of the Catholic use of the word, it being so difficult for Protestants to understand Catholic phraseology: for we have never heard of any Catholic at any past time using "novitiate" to designate a person, and, after all, we Catholics who instituted novitiates and novices are the court of final appeal in this matter. However, the larger dictionaries still mark "novitiate" as an obsolete form of "novice." But we feel sure it never was a correct form. "Novitiate" means only one of three things: (1) The term of probation passed by a novice previous to profession in a religious order or congregation; and, by extension, any apprenticeship; (2) The separate part of a house or the separate building in which novices pass their time of probation; (3) The collective body of novices, as in the phrase, "The Bishop addressed the novitiate." In these three senses the word "noviceship" is also much used in England. Our correspondent is a little too sweeping in his generalization about "—atus," for "praetatus" means a prelate, and "magistratus" means both the state and the person of a magistrate.

Clerical News

On Wednesday, the 17th inst., Monsignor Ravoux was reported as dying in St. Joseph's Hospital, St. Paul, Minn. Augustine Ravoux was born at Langeac, a small town of Auvergne, France, January 11, 1815, and has therefore entered upon his 92nd year. He came to America in 1838 as a subdeacon, persuaded to devote himself to missionary life by Bishop Loras, then newly consecrated Bishop of Dubuque. Mr. Ravoux after spending some months at the seminary of Mount St. Mary's Md., went to Dubuque, and was there ordained deacon Nov. 1, 1839, and priest January 5, 1840. In point of years of ordination Monsignor Ravoux is the oldest priest in the United States and Canada. Our Father Dandurand who is still full of life and health, is the oldest priest in Canada, having been ordained in September, 1841; but his years of priesthood are twenty months shorter than those of Monsignor Ravoux and his age is a little more than four years less, as he was born in March, 1819. Father Ravoux came to St. Paul 64 years ago when it was only a frontier trading post. He became one of the most zealous and successful missionaries to the Sioux Indians who formed the majority of Minnesota and to the whites, chiefly French Canadians. In a territory which now comprises half a dozen dioceses, he was, during seven years, the only Catholic priest. In 1868 he was appointed Vicar Apostolic of Montana, but declined the appointment on the plea of ill health. In 1887 he was made a Roman prelate with the title of "Antistes Urbanus." For some years past he has retired from active life and resides in St. Joseph's Hospital, St. Paul.

Rev. Father Bazin, who was here this week, has been put in charge of the Woodridge Mission.

Rev. Father Houle, C. S. V., is here collecting for his Makinak orphanage.

Rev. Father Campeau, pastor of St. Eustache, was a guest of the Archbishop this week.

Under the heading "A Faithful Worker," the Free Press of last Monday had the following:—

Fort William, Ont., Jan. 14.—This morning Rev. Father Arpin, who leaves for St. Boniface, gave his farewell sermon to the congregation of St. Patrick's R.C. church. During the course of his remarks he gave an account of his spiritual work for the past thirteen years. The Rev. Father during his many years of faithful duty to his flock has been a consistent worker and it has been through his personal efforts that the new separate school and convent were built and the church recently enlarged and remodelled throughout. Fort William loses a true citizen and friend to both Catholic and Protestant people.

Father Arpin, S.J., comes to St. Boniface College this week to become its bursar, thus relieving Father Plante of a part of his duties. The latter remains minister of the College.

Next Thursday, January 25, will be the ninetieth anniversary of the beginning of the Congregation of the Oblates of Mary Immaculate.

Persons and Facts

Mr. J. B. McCarthy is now a member of our staff.

President of Cuba Palma gave a dinner at the palace on Christmas day to Msgr. Giuseppe Aversa, the new papal delegate to Cuba and Porto Rico, and the Most Rev. Francisco de Bernardo, archbishop of Santiago.

Pius X.'s pastoral letter to the Catholic clergy and laity of Russia, warning them against countenancing in any way the persecution of the Jews and vigorously denouncing the outrages to which the Jews in the dominions of the Czar have been subjected during the last few months, can surprise no one who happens to recall the fact that when still patriarch of Venice the present Pope had many warm friends among the Jewish race. He was first brought into contact with the Jews when a parish priest at Tombola, where during three successive summers he tutored the boy of a Jewish banker who had his country place in the neighborhood. When transferred as rector to Salzano he became the most intimate friend of a Jewish manufacturer, Roman Jacco, and an almost daily guest at his house. On taking up his residence at Mantua as bishop he was delighted to find his friend, Jacob, established there, and became once more an habitue of his house, and when elected Pope it was again this Jewish friend, now a senator of the kingdom, who drew up the message of congratulation dispatched by the authorities of the city of Mantua to its former bishop. At Venice, too, when patriarch there, Pius mingled freely with the Jews, associating many of them in his numerous charitable undertakings, while some of the leading Jewish bankers of the city did not hesitate to intrust to him the distribution of that part of their wealth which, in accordance with Mosaic commands, they were in the habit of devoting each year to good works. In fact, there has never been a Pope in modern times who has manifested such good will and such friendly feeling for the Jews or who has taken a stronger stand against everything in the nature of anti-Semitism.

The 1906 edition of the Catholic Directory estimates the Catholic population of the United States at 12,650,944. The archdioceses of New York and Chicago are each credited with twelve hundred thousand.

Lord Hamilton of Dalzell, whose last name has frequently been discussed in these columns, has been appointed by the new Liberal Cabinet one of the five Lords-in-Waiting of the Royal Household, two of whom, the Earl of Granard and Lord Acton, are Catholics.

Mr. Salzvedel, collector of customs at Gretna, was here this week, visiting his son at St. Boniface College, and he reports that the rats have not yet come up from North Dakota, but that he will keep a sharp lookout for them.

(Continued on page 4)