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CURRENT COMMENT

When Charles Dickens first visited the United States sixty years ago one of the peculiarities of American speech that puzzled him on his arrival was "right away" for "directly" or "immediately." Unlike many other Americanisms, which are eagerly adopted in England, this one, in spite of the notoriety Dickens gave it and its almost universal adoption in Canada, does not seem to have won favor from the British public. Else "Punch," in a recent cartoon, would not have made Chamberlain, using Balfour as a ventriloquist's puppet, say: "You see, ladies and gentlemen, he talks just as well even when I go right away," meaning "completely away from him."

It has been said of one gifted writer, whose poems are not appreciated by the general public, that he is a "poets' poet," in the sense that poets alone can realize all that his verses contain. Similarly we might say that Mr. Arthur Preuss' Review is a "Catholic journalists' journal," full of suggestions the value of which a Catholic editor alone can estimate. Hence it happens that he is not always as quotable as many of the more commonplace editors. For it is a curious fact that popular journalism, even among Catholics, implies mediocrity, the most widely circulated Catholic papers in America being editorially among the weakest. One of these latter is credited, in the American Newspaper Directory, with a circulation of over forty thousand, while less than 7,500 subscribers are granted to such admirably edited papers as the N. Y. Freeman's Journal and the Sacred Heart Review, while no rating at all is vouchsafed to "The Review" of St. Louis.

We are not, of course, implying that nothing in Preuss' "Review" can safely be clipped; we mean simply that many of its best articles are too recondite or too contentious for the common run of readers. For instance our St. Louis contemporary lately published several most important articles on fraternal societies that insure their members on the assessment plan. Were we to reproduce these eminently suggestive articles, we should unsettle the minds of many thoughtful members of the C.M.B.A. and C.O.F., who might not see their way out of the difficulty. Hence we prefer to recommend these articles to the careful perusal of the well informed editor of the "Canadian," the official organ of the C.M.B.A., so that he may answer them with facts and figures. If he does not exchange with "The Review" he might write to 13 North Third Street, St. Louis, Mo., U.S., for No. 31 ("The C. M. B. A. once more"), No. 32 ("The Reorganization Plan of the Catholic Order of Foresters"), No. 35, p. 559, No. 37 ("The Achilles' Heel of Fraternal Life Insurance"), No. 38 ("The Only Remedy").

The Rev. Dr. Montague Greer's letter on Godless education, from which we quoted a few short but telling sentences in a recent issue, is so weighty a warning that we reprint it entire in another column. Thanks to the generally religious tone of our non-Catholic population, the danger may not be so imminent here as it undoubtedly is in the United States, where religious indifference is rampant; but similar causes are sure ultimately to bring about similar effects, and it is well to be warned in time.

Had the Free Press man who made up the paper last Monday been in touch with what happened here six short years ago, he would

not have allowed that unrecognizable portrait of Mgr. Merry del Val to appear in his columns, nor would he have allowed the accompanying letter-press to pass without some editorial comment giving local experience. The picture is a horrible caricature of the original, whom many Winnipeggers found the handsomest man that ever visited our city, and is probably due to some New York draughtsman who sketched Mgr. Merry del Val as he landed from the transatlantic steamer. This may be the same reporter who described the distinguished visitor as "undersized," when his height is really about six feet. Then, how utterly incongruous is the absence of all proportion in the thirteen-line sketch that accompanies the atrocious profile! A little more than one line gravely informs the public that Mgr. Merry del Val "also has travelled in Can-

I am emphatically opposed to divorces, no matter what the pretext for such action."

Let us hope that Bishop Scarborough may have many imitators.

There are evidences here and there in the United States of a desire to mitigate at least the evils of divorce. The "Ave Maria" directs attention to a lion in the path of the would-be reformers. "One wonders," says our thoughtful contemporary, "why the American Bar Association does not take up the infamous traffic in divorce and speedily end it. It is well known that the essential immorality in this matter rests with the bar, unprincipled members of which have hitherto nullified all efforts at reform in nearly all the States."

We regret that we cannot often agree with the Rev. J. B. Silcox;

their poetic figures, cannot be as real as creeds. And, what an inconceivable entity is that "church of Christ" which never "departs from the true faith," although it is divided by creeds! Jargon, hopeless jargon, and yet this is just the sort of thing that takes with non-Catholic multitudes unaccustomed to reason and to weigh the value of words.

An unfortunate substitution of "copy" last week accounts for the fact that the first part of the report of the Consecration at Rat Portage was not credited, as it should have been, to the Free Press. We had clipped it from our morning contemporary, had inserted the acknowledgement, had corrected the text and reference of the sermon according to the Catholic version, and had also made some minor corrections; but this original clip-

so-called missionary institution wasting its subscribers' money on a task as hopeless as baling out the Zuyder Zee.

Aunt the practice of coming late to High Mass, the monthly bulletin of St. Francis Xavier's Church, New York, has the following:—

"The story is told of the way in which an eminent Jesuit Father, now dead, corrected this 'late' habit in a certain lady of the congregation. She was accustomed to stroll in leisurely at High Mass, usually during the sermon, and go to her pew near the altar. Having endured it patiently a long time, the Father one Sunday, seeing her enter late as usual, stopped short in his sermon and did not resume until she was seated, when he greeted her with a 'Good morning, madam.' The eyes of all were upon her and she realized her indiscretion. She did not risk getting a second rebuke, but made a point of being on time."

"Our Parish Calendar," of Lawrence, Mass., gives the following eloquent figures showing the growth of Catholicism in New England during the past century:—

September, 1803—	
Catholics in New England,	estimated 2,000
Priests	2
Churches	1
Archbishops	0
Bishops	0
September, 1903—	
Catholics in New England,	1,608,500
Priests	1,491
Churches	893
Archbishops	1
Bishops	7

One of our Catholic exchanges recalls a characteristic reply of the late Father Fulton, famous in Boston for his gift of unexpected repartee. As we were the first to give publicity to this 'bon mot' shortly after its author's death, and as these things are soon forgotten and will therefore bear repeating, we give it in the words of our esteemed contemporary.

The late Father Fulton, one-time president of Boston College, once effectually silenced a grumbler who declared in his hearing that instead of building expensive churches, Catholics had better give the money to the poor. "I think," observed Father Fulton, "that I have heard that remarked before." "By whom?" he was asked. "By one Judas Iscariot," replied the caustic Jesuit.

The Vatican has just published the official diary of Papal events, beginning with the first intimation of Pope Leo's illness and extending to Pius X's coronation day. This diary is of great importance. Amongst other things, it admits and relates the circumstances attending Austria's exercise of the veto against the election of Cardinal Rampolla, acknowledging that Cardinal Puzyna delivered the same in full Conclave and in the name of the Emperor Francis Joseph. In our issue of Sept. 12 we suggested his name as one of the Austrian cardinals who might have pronounced the veto, since the Tablet correspondent denied that either Cardinal Kopp or Cardinal Gruscha had done so.

Mr. W. T. Stead had not yet caught on to this fact in his novel of current events ("To be continued in our Next"—September, 1903). He still thought the veto has been uttered by Cardinal Kopp. Fantastic and absurdly untrue as is the chapter on "The Keys of Heaven and Hell," it contains nevertheless some beautiful passages about the present Pope. "Cardinal Sarto," we are told, "sat (in the Conclave) with his head bowed and thrown a little to one side, so that the wandering lights showed its fine outline and benevolent, humorous



MGR. SBARRETTI, Apostolic Delegate to Canada, who is now the Guest of the Archbishop of St. Boniface. See Page 2.

ada on an educational mission." Not a word about his being appointed the first Apostolic Delegate to Canada, with authority to deal with Archbishops, though he was himself only in priest's orders. Not a word—and this is strangest of all—about the impression his fascinating personality left on people of all denominations who met him during the few days he spent here.

The Right Rev. John Scarborough, Protestant Episcopal Bishop of New Jersey, is to be congratulated on the firm stand he has taken against divorce. He has refused to approve the call to a church within his jurisdiction of a clergyman who was married to a woman that had been granted a divorce from her first husband—also an Episcopal clergyman. The parishioners of the church in question appealed to the Bishop to reconsider his decision, and his reply is worth recording.

"I have made my decision in the matter as my duty as a Bishop prompts me, and I shall make no further move. The divorce question is the most grievous that the church has to deal with. It is too bad when it reaches even into the ranks of the clergy. The law against divorce is the law of God,

but, in the course of his Thanksgiving sermon, he made some excellent remarks about church singing. He condemned the irreligious singer as being deplorably out of place in a church choir. He did not want music to be made a cat's paw, a means of attracting thoughtless and irreligious crowds to church. "The service of song," he said, "is one of the most spiritual in the house of God. . . . Song must be sung in the soul, God's word sung with God's meaning. Singing and preaching that is mere acting is damnable, is hideously ugly in the house of God." There is much in all this that the directors of Catholic choirs should take to heart. An unbeliever singing the "O Salutaris Hostia" is a shocking anomaly. But Mr. Silcox is only spasmodically correct; he lapses into un-Catholic mistiness and error when he goes on to say: "Our religious belief is greatly determined by our hymns. Hymns are more real than creed. The church of Christ is divided by creeds, but is united by hymns. This is the hope of the church. So long as it sings the gospel it will never depart from the true faith." Of course religious belief is not determined by hymns, it is merely expressed in them. Hymns, with

ping was mislaid and another uncorrected and uncredited one substituted for it. The indication of the point where our own report began was also overlooked. That point is the beginning of the last paragraph on the first page.

With reference to the woeful waste of Bibles distributed in Catholic countries by the American Bible Society, the "Catholic Standard and Times," of Philadelphia, says:

Now, while it has been abundantly demonstrated that there is more need for Bibles among the non-Catholic population of the United States than in any other part of the known globe, we are face to face with the startling fact that the spiritual condition of such people is of no consequence to this Bible Society, and that the chief concern which occupies them is how to dump their product on Catholic peoples who stand in no need of and are in no way solicitous for their interested help. While there are, according to the last census, upwards of fifty millions of people in the United States who belong to no church, and are therefore practically pagans, atheists and agnostics, here is this ridiculous