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CURRENT COMMENT

The first number of "The Catholic Review of Reviews" appeared among our exchanges at the end of last week. It replaces the "Review of Catholic Pedagogy," which in its short career aroused so much thought and healthy discussion. We heartily welcome this larger growth, which will undoubtedly appeal to a wider circle of readers. The editors are the Rev. Thomas E. Judge and Mr. Wm. Stetson Merrill, A.B., (Harvard); the former was the sole editor of the "Review of Catholic Pedagogy," and will doubtless remain the moving spirit of its successor; the latter made his mark in the last number of the "Review of Catholic Pedagogy."

"The Catholic Review of Reviews" opens with a forceful introductory by the Right Rev. John Lancaster Spalding, Bishop of Peoria, who concludes with these words: "The work which the Catholic periodicals do is indispensable: it is greater and more necessary than anyone recognizes or acknowledges. It is the chief means whereby priests and people throughout the land, throughout the world, are made aware of one another's existence, and are brought into conscious sympathy and communion. 'The Catholic Review of Reviews' by gathering from them all, and spreading before its readers whatever in their pages is most significant and interesting, is destined to strengthen this sympathy and to further this intercommunion. It will help its readers to live in the things of the mind and the soul, to swim in a current of ideas which flow from the fountain-head of Christian faith, hope and love, and so to identify themselves more completely and more effectually with the life and work of Christ and His Church."

This noble programme is well carried out so far, and bids fair to be still better developed in future. The first department handles "Current Events," a much better title than Mr. W. T. Stead's "Progress of the World," which is so often belied by the retrograde tendency of current events pointed out in this number of the "Catholic Review of Reviews." The next department is devoted to original articles, one of which is the first English translation of the circular on Church Music issued by the present Pope, while he was Patriarch at Venice; another is Archbishop Quigley's address to the Catholic Woman's League, of Chicago, on "The Education of the Child," and a third is "The New Education" by Father Judge himself, who strikes a just balance between its merits and shortcomings; the fourth is an interesting biographical sketch of the late Princess Mathilde Bonaparte, by Count Ledochowski, who, while telling us much about her charming receptions in the Rue de Courcelles and of the high social eminence she attained in later life, is silent about her religious convictions. The fifth article is an enthusiastic sketch of the good work done by the Paulist Fathers in America, and of their great projects in connection with the oldest parish in the heart of Chicago, which has lately been confided to them. The sixth article is Father Judge's eulogy of the late Mrs. Alexander (Margaret F.) Sullivan, at the solemn High Mass of Requiem for the repose of her soul in the Sacred Heart Convent, West Taylor St., Chicago, January 14. He speaks of her as being "universally acclaimed the greatest journalist of her time" in the United States, as "revelling in her command of the melody, harmony and sympathy of words," as a

paragon of domestic virtues and childlike devotion to Holy Church and Catholic interests. In conclusion he says: "Her memory is a treasure for the alumnae of the Sacred Heart. The congregation never trained a more brilliant pupil. Madame Barat had no worthier daughter. May her soul rest in peace." The seventh article is a feeling tribute by Mrs. Margaret S. Lockwood to the memory of the late Very Rev. Geo. Deshon, Superior General of the Paulists. She quotes two characteristic sayings of his. The first shows "his genuine but unemotional—almost whimsical—manner of expressing his adherence to his vocation. On being questioned with other novices by his superiors as to their final wish to unite permanently with the congregation of St. Paul, while others made emotional replies, he said quietly, 'Yes, Father, I think with God's help, I can stand it to the end.'" The second remark is quoted from the last letter he wrote to Mrs. Lockwood, who is a daughter of the late General Scammon, a fellow student of Deshon's at West Point, and later on also a distinguished convert. Father Deshon wrote: "I have had some intimations that my life may terminate soon. I find all my peace and comfort in religion, but to keep this I must have recourse to God's help every hour of the day—a blessed necessity."

The other departments of this valuable Review are: "Topics of the Times—extracts and translations" concerning education, religion, social questions, foreign affairs, philosophy, science, art and drama, and history; "Literature of the month;" "Correspondence;" "The Reviews Reviewed," in which figure the American Catholic Quarterly, Catholic University Bulletin, Catholic World, Century, Champlain, Educator, Contemporary Review, Cosmopolitan, Dolphin, Donahoe's Magazine, Dublin Review, Ecclesiastical Review, Harper's Magazine, Irish Monthly, McClure's Magazine, Month, Nineteenth Century and After, North American Review, Rosary Magazine, Scribner's Magazine; finally, there is a most useful "Catholic Literary Index," which is an alphabetical guide to the subjects treated in the current Catholic Magazines with some references to Catholic topics in other periodicals. The Review is well illustrated. The subscription price is \$2.50 a year, 25 cents a copy, and should be sent to the Catholic Review of Reviews, 637 S. Harding avenue, Chicago.

We have been at some pains to present to our readers a fairly complete account of this new venture, because a Catholic Review of Reviews is the fulfilment of a long cherished desire on our part. When Mr. W. T. Stead launched upon the world the realization of his great idea in the original Review of Reviews we hoped more from it than it has given. Despite the sustained brilliancy and frankness of its editor, the Review of Reviews is, on the whole, unsatisfactory. It lacks mental perspective and mental balance. The result is a hodge-podge instead of an orderly synthesis of current thought. This element of orderliness and proper mental perspective can be supplied only by a faith-illuminated reason, which Catholicism alone provides. Outside of the Catholic Church human events appear like the wrong side of a beautiful piece of tapestry; the Catholic alone views the right side. Now in Father Judge we have no ordinary Catholic writer, but one who has all Mr. Stead's originality and boldness, plus that mental balance which the English journalist lacks. It is related of Father Judge that when he had announced his intention of publishing a review of Catholic

Pedagogy some person, whose knowledge of Catholic education must have been deplorably scanty, said to him: "Is there such a thing as Catholic Pedagogy?" Father Judge replied without a moment's hesitation: "There is no other, and my Review will prove it." The man who can thus set his face like a flint against almost universal error is sure to stimulate and interest his readers.

We are again constrained to apologize for some misprints in our last issue. "Felicitious," page 1, column 2, "nice," instead of "nice," ib., col. 3, and "visable," ib., col. 1, were visible to the unassisted eye of the ordinary reader; but not a few must have been puzzled by the remark quoted from Mgr. Merlier: "Herbert Spencer was an electric rather than an original thinker." Of course, what we wrote was "pedecitic."

"The Catholic Annual," guide and calendar for 1904, issued by the Redemptorist Fathers for the parishes and missions in Western Manitoba is now in its fifth year and reflects great credit on its editors. It is a handy little volume of 80 pages, containing much useful information about church matters, and illustrated with portraits of the late and of the present Pope, and with views of the many churches attended by the seven Redemptorist Fathers who reside in Brandon. The calendar is prepared with great care, all the services of the year at various stations being fixed beforehand. In the list of the suffragans of the Archbishop of St. Boniface there are, however, several mistakes which should be corrected in a subsequent issue. Bishop Grandin died the year before last, and Bishop Legal has been ever since at the head of the diocese of St. Albert. Bishop Dontenville is now suffragan to Archbishop Orth, of Victoria (former diocese of Vancouver). Bishop Clut died last summer. Bishop Grouard (not Girouard) is Vicar Apostolic of Athabaska, and the Right Rev. G. (not L.) Breyhat is Vicar Apostolic of Mackenzie, including Yukon District for the time being, but only as a secondary charge. By the way "Rt. Rev." (not "R. R.") is the shortest possible English abbreviation for "Right Reverend," just as "Rev. Fr." (not "R. F.") is the only allowable English abbreviation for "Reverend Father." In general, the English of this otherwise excellent annual would need careful revision by some competent person: thus, although "actual direction" (page 65) is defensible from dictionary definitions, "present address," would be more intelligible. An interesting feature of this annual is the list of the names of Catholic children born in Brandon during 1903. There were 27, only seven of whom have English or Irish family names; the rest are Slav or German.

The "Free Press" of last Monday drew out at considerable length an amusing contrast between the former and present utterances of the Conservative press anent the Galicians. As these new settlers were imported by a Liberal Government, party spirit made the Conservative organ revile them as "the refuse of the Old World. . . they of the sheepskin coats, the filth and the vermin," "accompanied by the poverty, vice and crime which attend those sorry specimens of the human race." Probably, too, one real, though unavowed and even especially denied, motive for this reviling of honest and well behaved immigrants was the fact that they were mostly Catholics. But now all this is changed. The "Telegram," which five short years ago complained of their "lazy and thievish habits" and attributed to these "foreign ruffians whom Mr.

Silton is rushing into this country" a murder, which was afterwards proved by the murderer's own confession, to be the work of an Englishwoman, now says of these same Galicians: "During the last few years"—say five or six years—"they have become accustomed to their new surroundings, and their progress has been such as to be gratifying not only to themselves, but to their fellow citizens. They have indeed, distinguished themselves and won much praise by the steady purpose and eager disposition they show to become thoroughly Canadian, and to assimilate themselves to the people of this country, as well as by their quickness in acquiring a knowledge of the English language, and by their persistent industry." This praise is no exaggeration, and will be confirmed by all fair-minded observers, who are not biased by that enemy of facts and honesty, blind party spirit. The pity is that the truth was so long withheld. However it is only fair to add that the Catholic Conservative press never indulged in this reviling of the Galicians, and that the worst specimens of virulent abuse were to be found in Orange journals; which confirms our view that it was at bottom a question of religion. The "Free Press" says this happy change is due to the approach of a general election in which the votes of the 50,000 Galicians would be most valuable.

On Sunday, January 17, says the Catholic Standard and Times, the Rev. Cornelius Gillespie, S. J., rector of the Church of the Gesu in Philadelphia, greatly surprised his congregation by stating, on Archbishop Farley's authority, that Archbishop Corrigan had received over 500 letters from Protestant ministers offering to join the Catholic Church if they could be assured that their wives and children should be provided for. No other conditions were attached nor further arguments necessary. They were convinced. They were ready. They fully believed that the Catholic Church was the true Church of Christ and were anxious to join. Father Gillespie added: "To how many of our separated brethren in the ministry has this worldly reason proved a self-created barrier to entrance into the fold of the one true Church?"

A recent dispatch from Rome relates that, on the 23rd of January, when a Catholic journalist was received in audience by his Holiness, Pius X. took the fountain-pen that the journalist held in his hand, blessed it and returned it to him saying:

"No one in the world has a more noble mission to fulfil than the journalist. I bless the symbol of your profession. My predecessors used to bless the swords and shields of Christian princes, while I have the pleasure on the other hand, of blessing the pens of Christian journalists."

On Friday afternoon of last week the students of the Winnipeg Normal School held a debate on the teaching of the Jesuits, with especial reference to whether or not they taught that the end justifies the means. The two young ladies who took the defence of the Society of Jesus encountered much adverse prejudice and were ultimately worsted in the contest. But they must have hinted that the more honest course would be to apply to the Jesuits themselves across the river for information on so burning a question. It was not a matter of ancient, but of contemporaneous, history. The Society of Jesus is still very much alive and holds the same tenets it has always held. At any rate the upshot of the affair is that Father Drummond has been invited by Messrs.

Best and Young, directors of the Normal School, to address the students on this subject on Friday afternoon, Feb. 5, in the St. Boniface Normal School, to which the Winnipeg students will repair. The students, we are told, are greatly interested in this discussion and are anxious to hear what a Jesuit has to say for himself and his brethren. They will probably learn a thing or two.

Curiously enough, a few short hours after that first discussion on Friday, January 29, Father Drummond, speaking to the medical students, as may be seen from the report we give elsewhere, emphasized the principle that a good end never justifies a bad means, that, for instance, the deliberate killing of a child to save its mother, is morally indefensible.

In publishing the Holy Father's "Motu Proprio" (Collection of Decrees) on Christian Democracy, we need hardly say that we concur most heartily in its instructions to Catholic journalists and will observe them faithfully. This will be no difficult matter, considering that we have always acted up to them both in the spirit and the letter.

THE KISS.

An American humorist once said that "the only way to define a kiss is to take one." Oliver Wendell Holmes called a kiss the twenty-seventh letter of the alphabet—"the love labial which it takes two to speak plainly."

AN APPROACHING MARRIAGE.

Commenting on the approaching marriage of Miss Josephine Drexel, of the famous Drexel family, of Philadelphia, to R. Duncan Emmet, son of Dr. Thomas Addis Emmet, of New York, which is to be celebrated at St. Patrick's Cathedral, on February 9, a correspondent of the Boston "Herald" writes: "The marriage ceremony, as ordinarily celebrated in the Catholic Church, occupies only a few minutes, and is very simple. The ceremony, as it will be celebrated in its entirety for Miss Drexel, will take something more than two hours."

The essential marriage ceremony in Miss Drexel's case will not take a minute longer than in the case of any one else. But Miss Drexel will be married with a nuptial Mass, as the Church desires for all Catholic maidens. It is an ordinary thing for Catholics thus to be married. Seemingly, however, the good custom was beginning to be neglected among the millionaire Catholics of New York, and the high standing of the bride and groom in the Drexel-Emmet wedding puts a fine point on the rebuke of their good example. Miss Drexel is a member of the new Catholic Society, "The Daughters of the Faith," who have pledged themselves to carry the strictest Catholic moral principles into social life. She is a daughter of the late Joseph Drexel, of Philadelphia, and a cousin of Mother Katherine Drexel, Foundress of the Sisterhood of the Blessed Sacrament, for work among the Negroes and Indians. Dr. Duncan Emmet is a grand-nephew of the famous Irish patriot, Robert Emmet. The union of two American Catholics so worthy of their splendid religious and patriotic traditions is an event of more than local interest and in happy contrast to the international marriages, in which the American bride too often barter herself and her fortune for the doubtful privilege of rehabilitating some decayed estate and decadent lordling on the other side of the Atlantic.—Boston Pilot.