

Northwest Review

THE ONLY CATHOLIC WEEKLY PUBLISHED IN ENGLISH BETWEEN LONDON (ONTARIO) AND THE PACIFIC COAST

VOL. XXII, No. 11.

WINNIPEG, SATURDAY, DECEMBER 23, 1905

\$2.00 per year
\$1.50 if paid in advance
Single Copies 5 cents

We wish our Readers

The Compliments of the Season

CURRENT COMMENT

During the opening days of December Catholic Christendom has held focused its thoughts and its daily meditations upon the Virgin-Mother of its Founder, its Divine Redeemer. That grandly great chorus of a quarter of a billion Christians again joyously acclaim this humble Jewish virgin as the solitary immaculate one. The festival of the Immaculate Conception is, in truth, a happy one for the Christian soul. What a variety of consoling, of glorifying meditations flower from the sturdy stem of this dogma! Mary was the only human character essential to the divine drama of the Redemption; she was the ivory link uniting the Son of God with fallen mankind, and thus was there offered up to the offended Infinite Father a full propitiation. The pure and lowly life of this unfamed maiden made possible the attainment of eternal bliss for the multitudes of millions born since the day of Adam.

But her sex owes Mary a two-fold debt of gratitude. As in the supernatural, so in the natural life, the Blessed Mother was the instrument for immeasurable advantage to universal woman. The position of woman has been elevated from the degraded plane of the Roman matron to the venerated eminence she occupies to-day in the eyes of all society, Christian and un-Christian. Are all Catholic women of to-day worthy of the veneration that enshrines the personality of Woman? She who is suffering poverty or the burden of some great grief turns almost unbidden for comfort in the example of Mary's Christian life. This is more difficult, however, for the "modern woman" who has wandered into the bog of treacherous customs venerated with Society's approbation,—the neglect of the home for self-gratification, indolence in the practice of religion, indifference in the Christian training of her children, the pursuit of ambitions that in any way reduce her supreme power for good as Queen of the Home. On another page we have reproduced a few admonitions to modern Catholic women uttered by America's Cardinal recently. The hand that rocks the cradle rules the world, but more truly the lips that teach the first prayers of the innocents train voices for the eternal choir.

While the halls of Catholic society are dark during these days of Advent, Christian women will do well to meditate on the lessons to be drawn from the life of their Immaculate Exemplar, and, prepared with a worthy confession and communion, they will then participate with all fulness of joy in the approaching festival of the Nativity, that most blessed day in the life of the first Christian family.

Catholic women have for long been the consolation of the Church and the admiration of America in a particular branch of society. Since the American stage first attained a reputable position Catholic actresses have been most conspicuous among the prominent artists who have honored their vocation by their exemplary Christian lives. This reflection is prompted by the announcement of a new movement for the social protection of actresses, to be known as the "Mary Anderson Guild." The influence for good exerted by this peerless Christian tragedienne is still active. She was more than is embraced in the term, "a respectable lady of society;" she was a genuinely pious Catholic woman, who would not, for instance, perform during Holy Week. And it is a cause for congratulation among Catholics that the foundress

of the new Guild is a daughter of the Church—Miss Marie Cahill, the popular comedienne, whose sister, we believe, is a nun in the States.

The scope of the Guild is outlined briefly by Miss Cahill as follows:

"It is the purpose of this society to improve the associations of the women of the stage by furnishing them with pleasant homes during both the season and out of season periods, and especially during the summer. The problem is to take advantage of the existing conditions in such a way as to render the substitute attractive and therefore efficient."

Catholic newspaper women and leading social workers among Catholic gentlemen of the Eastern States are among Miss Cahill's most valuable supporters in the movement. Miss Cahill has been known before this as a guardian of young actresses under her immediate influence. Among the oft-quoted rules that must prevail in her companies is the strict order that letters and telegrams sent to the actresses of the company at the theatre are to be opened and withheld if found to come from objectionable young men, who are given to hanging about stage entrances.

Madame Modjeska, who was recently tendered a grand farewell reception in New York, was a Catholic woman who during her conquests on the stage also elevated the social position of actresses by the example of her edifying character. Just as the curtain is rung down on the final scene of her career, we find before us another daughter of the Church, who, if critics are to be believed, gives promise of ascending to the eminence attained by the great Polish Queen of Tragedy. Miss Margaret Anglin, of Toronto, who was seen in "Zira" in Winnipeg last season, has been pronounced the star of the year in that play by the most conservative critics in New York. Another Canadian actress who apparently displays great possibilities is Miss Nora O'Brien, also of Toronto, while Mrs. Charles Peters, formerly of the Ontario capital, is rounding out a long career as one of the most valuable character artists in America. Miss Rose Congdon, who is all that her name would indicate, is another actress just coming into her own. The list could be prolonged, but it is not necessary. Catholic actresses, as Catholics in every phase of modern activity, show to the world that earthly success is attainable by Christians properly practising a strict faith, and, secondarily, they are living witnesses to the truth that the Catholic Church fosters rather than hinders, the development of genuine art.

The young man of this continent who finds himself facing life at this period is a favored individual. Iconoclasts like Roosevelt, Jerome, Folk and Hughes have been toppling over the gilded idols that stood upon the main altar of Society, and now the people who had for so long been obliged to swing the incense of approbation before them are scorned if they continue to do so. The man who to-day seeks to do the right, whatever be the night that opposes it, need not fear the sneers, but can expect the cheers. Before the reform has spent itself the doer of right even in private life, if not so loudly cheered, will at least be spared the scorn that would have been his to suffer not many moons ago. The young man of to-day is very largely encouraged to do the right where not long since he was generally pitied if he did so at any sacrifice of advantage to his ambitions,—pecuniary, political, professional or social as they might have been.

The inspiring examples of the Reformers have no doubt sowed the germ of correct civic character in the souls of thousands of young men. In this the young men are favored. They are further favored because their moral life is taking substance from an atmosphere, that, speaking naturally, should rear up a sturdy, sound character.

But "a great licentiousness trends on the heels of a reformation." The pendulum of natural morality will swing back. The recent investigations have demonstrated positively that the forces that Society has at its command for the conservation of the good and the

just, are always unreliable,—the forces of required "respectability, social approbation, a clean business reputation," etc., etc. Christianity, in the history of the world, is the only force that has accomplished a universal reformation which, though it might languish locally, has ever been steadily spreading its salutary influence. The favored young man of to-day must nourish the germ of righteousness with the dew of religion, else the flower may be withered by a sudden frost of moral weakness, which is ever imminent if not guarded against by the practice of religion.

Every intelligent young man with a fair proportion of the elements of good within him, must have an ideal taking shape in his soul. He is secretly enthusiastic with its promise, but he will hold in his hand only the ashes of this cherished creation of his soul if he lack the corner stone on which Christian character is builded; viz., Perseverance. His motives always moulded according to the maxims of his religion, he must bear ahead straight with unshaken trust in himself. Whenever in doubt regarding an act,—business, moral or political,—let him forego what may be right for that which he knows to be right. Whenever tempted to postpone or desist temporarily in the practice of his religion, in the pursuit of some good for his fellowman, let him persevere. He will be misunderstood; his nearest friends will sometimes fail to recognize his aspirations, to appreciate his conceptions; but let him not, with his pride smarting, pull out of the struggle. The Sandwich Islander believed that the strength of every enemy he vanquished was added unto his own. "The force of character is cumulative. All the foregone days of virtue work their health into this." And again, and finally, hear Emerson: "Accept the place divine Providence has found for you; the society of your contemporaries, the connection of events. . . . Not pinched in a corner, not cowards fleeing before a revolution, but redeemers and benefactors, pious aspirants to be noble clay plastic under the Almighty effort, let us advance and advance on Chaos and Dark."

The Gaelic language movement for Ireland has been given a great impetus by the tour of its leader, Dr. Douglas Hyde, through the United States. He has stirred the blood of thousands with his eloquent addresses on the work and aspirations of the League, and the press, secular and sectarian alike, are devoting many columns to the picturesque campaign and its gifted general. Dr. Hyde is thoroughly typical of the educated Irishman,—warm-hearted, witty, eloquent and versatile. Poet, historian and playwright and an orator in two languages, he has won the American public from the President to the least of them. Mr. Roosevelt, by the way, is one of the heartiest supporters of the movement. He invited the Irish president to dine with him and the latter stated afterwards that the American chief magistrate in his conversation showed a remarkable knowledge of Irish history, customs and traditions and the Gaelic language. While there are already chairs for the teaching of Gaelic established at Harvard and the Catholic universities, Mr. Roosevelt is advocating an expansion of the study of this tongue in other American colleges. The philosophy of the whole movement is thus characteristically expressed by Dr. Hyde:

"When a man learns Irish and thereby for the first time feels himself a real Irishman he will not be satisfied until he is Irish all over, not only in his speech but in his clothes and home."

While Ireland, Catholic and Protestant, seems finally to have united for mutual benefit under the banner of the Gaelic League, another rainbow of hope throws itself across her horizon from without. The Imperial cabinet selected by Sir Henry Campbell-Bannerman shows exceptional strength and unity. Conservative and Liberal papers alike express astonishment at the able council of statesmen the new Premier has succeeded in inducing into his government. But Irishmen will be specially gratified and encouraged at the preponderance of "Home-Rulers"

among its members. Sir Henry has already expressed himself frankly in favor of Home Rule, while the conduct of John Morley under Gladstone is too fresh in the hearts of Irishmen to be remarked. Not only in strength of personality, but in actual numbers the Home Rulers predominate in the cabinet while Lord Roseberry, who criticized the new Premier for his stand on the Irish policy, has been altogether ignored. The Britishers of the United Kingdom are engrossed with several other heavy questions at the present moment, and it is possible that a complete achievement of Home Rule may not be among the glories of the Campbell-Bannerman government. The Irishman is an optimist, however, and with the new land laws in successful operation, with the Gaelic League re-vivifying the country's industries, and with the happy complexion of the new Imperial cabinet, he cannot help humming to himself those hopeful measures: "Somehow the skies of old Erin seem bluer."

In a cabinet such as Campbell-Bannerman's, whose portfolios are held by men because of their demonstrated ability rather than any favor of birth or social position, it is interesting to know the average age at which a statesman matures. The aggregate years of the leading sixteen members of the cabinet gives an average age of 52 years. The figure is somewhat deceiving, as the strongest men in the cabinet are further advanced in years, while the ages of juniors average about 47 years. The trinity of statesmen who will probably be the guiding power of the new government—Campbell-Bannerman, Morley and James Bryce—are practically of the one age. The Premier is 69 and the Indian Secretary and the Chief Secretary for Ireland are 67 years old, respectively. The retiring Premier is in his fifty-seventh year, while Chamberlain is twelve years his senior, or the same age as the Liberal leader. Sir Wilfrid Laurier is 64 years of age, while Theodore Roosevelt is only 47. The case of the latter furnishes hardly an average as much as an exception, his first elevation to the Presidency having come to him through an accidental circumstance.

The new Liberal council is distinctively democratic. Its Premier is not a familiar figure to the select politico-social circle at the Imperial capital, and he has invited as one of his helpers John Burns, the Labor leader, who visited Winnipeg this summer and during his stay here met a North-end resident to whom he served as apprentice mechanic in the Old Country. The invitation of a young man of 31, Winston Churchill, to an important post in the cabinet is also noteworthy, but the junior journalist-statesman has shown exceptional abilities already, especially as an orator. And when we remember that Bacon was drafting great state papers at the age of 24 and that Charles Earl Grey was a brilliant colleague of Burke and Fox at the age of 23, we shall not be surprised if Churchill proves to be a strong member of the present government.

American metropolitan dailies are throwing great lines of poster type over the story of the anomalous action of a churchman peremptorily excommunicating a fashionable young lady, a very wealthy heiress, for simply attending the wedding of divorced parties! The churchman is Bishop Scannell, the Catholic Bishop of Omaha, and the heiress is Miss Mae Hamilton. On the Sunday before the marriage of Congressman John L. Kennedy, divorced, to Miss Margaret Pritchett, the bishop in a public announcement warned Catholics not to attend the marriage of divorced persons. Miss Hamilton was one of the bridesmaids and duly fulfilled the part. Bishop Scannell when afterwards told of the incident simply said:

"All Catholics who attended the Kennedy-Pritchett wedding, by the act put themselves without the pale of the Church."

Miss Hamilton is reported to have remarked to a friend:

"The Bishop should remember that young people nowadays are not what they used to be."

Meanwhile the position of the Church regarding divorce is as true and fixed as in the days when Henry VIII., the ruler of an empire, was refused a cancellation of his first and legitimate marriage. While other denominations are balloting on the question of divorce and getting a different vote every day, the Church remains inflexible, which prompts the Montreal Gazette to make this reasonable comment:

"The Catholic bishop of Nebraska has ex-communicated certain of his flock who attended the marriage ceremony of a divorced man to his second wife. That means severe punishment for a social offence. It may startle some of easy views into thinking what the old ideas of Christian marriage are, and what divorce is."

Clerical News

On Saturday, Dec. 23, at 6.45 a.m., in his private Chapel, His Grace the Archbishop of St. Boniface will confer the order of deaconship on the Rev. W. Speeman, one of the assistant masters of St. Boniface College.

There is the usual holiday exodus for ministerial work of the Jesuit Fathers. On Thursday Father Drummond leaves for St. Thomas, N.D., where he will preach twice a day during the three days before Christmas. On Saturday Father Kieffer goes to help Father Green at East Grand Forks, Minn.; Father McDonald goes to Oak Lake to assist Father Bouillon; Father Blain goes to Morris, Father Carriere to Laurier and Father Bourrival goes to Letellier.

The Very Rev. Father Ducharme, provincial of the Clerics of St. Viateur, accompanied by Rev. Brother Gauthier, of the same order, returned lately from visiting their house at Makinak and dined with the Jesuits on Sunday last. Rev. Father Houle, C.S.V., who is in charge at Makinak, spent last Tuesday evening at St. Boniface College and spoke of the promising prospects of the Orphanage which he directs. The good Brothers are not yet "out of the woods" and still have a great many hardships to endure, especially from the flimsy structure in which they live; but this year's harvest, the best in ten years has heartened them. How easily some of our rich people could give them a lift if they only would.

Intelligence has been received of the death of Bishop Bray in northern Kiangsi, China. Going to China from France 47 years ago as a Lazarist missionary, Father Bray had seen the Christian population of the province increase from 7,000 to 28,000. R.I.P.

Rev. J. C. Thompson, formerly curate of St. Andrew's Anglican church, Stockwell Green, London, S.W., has been received into the Catholic Church. Mr. Thompson comes of a well-known North of Ireland family.

Timothy G. Hannon, nominee for financial secretary for branch 49, C.M.B.A., Syracuse, should be the exemplar of members of Catholic societies. During his incumbency of the office, for over 20 years, he has never missed a meeting.

Otero Nelsonetti, a leading Italian actor in Rome and Florence, has entered the Trappist order at Gethsemane, Ky. He won considerable fame in the role of the Saviour in the Passion Play, for which he studied at Ober-Ammergau.

The "Blue Book" containing all the documents exchanged between the Vatican and the French government since the election of Pius X, now being printed, will be the first history of church diplomacy ever issued by the church.

Rev. Louis G. Gagnier, born at St. Martin, Quebec, recently celebrated his golden jubilee at Springfield, Mass. He is the oldest priest in the Springfield diocese.