



CURRENT COMMENT

The Catholic Visitor, of Richmond, Va., reproduces without acknowledgment our "Two Authentic Anecdotes" about Saratoga for Canossa, and "Nimive" for "Venise." Doubtless our contemporary supposed that these anecdotes were borrowed from some other paper. But they were not. We got them at first hand, and could give the names of both the blunders. Let us seize this opportunity to say that anything that appears in the Northwest Review without being credited to any other paper is original. Jokes are no exception. If the Catholic Standard and Times has a weekly department of original jokes, which are copied even into our Manitoba secular papers, why shouldn't we have a little joke factory of our own?

This applies also to reports of entertainments, meetings, speeches or sermons. Some of our readers have remarked that our reports were just the same as those which had appeared in the Free Press or Telegram several days before. If they are exactly the same and are not credited to those papers, then our readers may be sure the reports were drawn up by a member of our staff, and in publishing them as our own we are merely claiming our own property and reprinting it in order that it may remain on record, since few people keep the daily papers on file, whereas many save up all the numbers of their Catholic journal. A case in point is the report of Father Drummond's sermon last Sunday. That report appeared in Monday's Free Press, but it was the work of one of our regular contributors who drew it up with a view to our columns.

The Tribune's report of the same sermon, though much shorter, was a remarkably good specimen of accurate condensation. To condense without distorting, to summarize and yet to set forth faithfully the gist of a discourse, to emphasize its strong points, these are rare qualities in a reporter and ought to single him out for special commendation. However either he or the printer made one important slip. The concluding sentence should read: "The Virgin Mary, was truthfully the Mother of God" (not merely "of Jesus," as the Tribune report reads, which is so obvious that no one denies it), "for though strictly she imparted to Him only the humanity of His nature, still her motherhood terminated in a divine person."

A very suggestive article and one that ought to be read by all professors of the sacred science is "Progress in Theology," by the Rev. James J. Fox, D.D. It was delivered before the Literary Society of St. Joseph's Seminary, Dunwoodie, New York, and is now printed in the current number of the "Catholic World." Dr. Fox, who is one of the shining lights of the Catholic University of America, has already made his mark as a deep thinker and brilliant writer, quite unlike certain professors of theology who are completely out of touch with the age in which we live. "The great masters of other days," he writes, "were careful to keep their eye on the needs of their times; they spoke to their own age, in its own language, and therein chiefly lay the secret of their success. If we are to take them for our guides, we must imitate their method in this point, and neglecting what has but an occasional value, translate the enduring doctrine into language understood of our own times."

Speaking of the flexibility of the Church's teaching, Father Fox says: "Divine truth is a living principle; the Church is not an organism whose cycle of development and growth has already terminated in the rigidity and torpor of old age. Her mission is for all time. And the doctrine of which she is the custodian is capable of adapting itself to every condition and phase of human thought; yet, because it is infinite, it can be adequately and exhaustively apprehended by none. Shining on the generations of men, as the sun upon the current of a mighty river, it remains the same though its reflection varies with the changing moods of the passing waters." This is another way of expressing the idea which Tennyson puts into Cardinal Pole's mouth (Queen Mary, Act III., scene 4):

I have seen
A pine in Italy that cast its shadow
Athwart a cataract; firm stood
The pine—
The cataract shook the shadow. To
my mind
The cataract typed the headlong
plunge and fall
Of heresy to the pit: the pine was
Rome.
You see, my Lords,
It was the shadow of the Church
that trembled;
Your church was but the shadow
of a church.

Father Fox thus describes the reaction against unbelief: "While the influence of Kant has begotten in the modern mind a distrust of our objective demonstrations of the great basic truths of religion, it has proportionately exalted the great moral argument. And the very excesses of Agnosticism have brought men to see more clearly that unless we take the Christian valuation, the dignity and importance of man disappear from a life that is no longer worth living. The exaltation of Positivism has already generated a reaction. The conviction is becoming general that, after all, man liveth not by science alone; that he is something more than an inductive logical machine; that the intellectual faculty is not commensurate with the human soul; that what is best and noblest in us are the aspirations after a good about which science knows nothing; and that to refuse to make an act of belief in certain truths which we can neither support by mathematical demonstration nor verify by experimental proof is at once intellectual suicide and the demolition of morality. Now, this frame of mind is one which offers an easy approach to Faith."

Rev. Father Lietart, C.S.S.R., of Brandon, has lately discovered at Whitewood an ingenious scheme for insinuating heresy under the guise of Catholicism. Book agents have been selling a work which, at first sight, looks like a pious Catholic book. It is a large volume of more than 600 pages, profusely illustrated with such pictures as may be seen in Catholic Family Bibles, and bearing the apparently harmless title, "Lectures pour la Famille." To prospective buyers who inquire if it is a Catholic book, the agent replies: "Yes, it is written for Catholics." So it is, but in order gradually to lead them to that extreme form of Protestantism which goes back to the Jewish Sabbath and insists that it should be observed, not on Sunday, but on Saturday, and which looks forward to the millenium. In a word, this harmless looking book teems with the errors of the Seventh Day Adventists. We have before us the French edition, but there are other editions in English and other languages. It is a masterpiece of diabolical insinuation. In the first part of the work many passages seem fairly Catholic in tone; then, by little and little, heretical doubts

are broached with consummate skill; finally, at page 455, the author, whoever he may be, boldly throws off his mask of Catholic piety and praises the Adventists. The rest of the book riots in the most absurd ultra-Protestant tenets, such as the metaphorical explanation of "This is my Body," the denial of heaven to the just till after the general resurrection, and the complete annihilation of the wicked, who, according to this book, instead of suffering for ever in hell, will be simply burnt up like straw and reduced to utter nothingness.

A book like the one we have just described helps largely to account for the popular anti-Catholic view of Jesuitism. The contrast between this view and the real doctrine and practice of the Jesuits always seemed to us an impenetrable mystery until we got to know several propagators of Protestantism who have all the characteristics of the Jesuit of fiction: craft, cunning, duplicity, insidiousness. It immediately dawned upon us that these men were the creators of the popular Protestant notion of the Jesuit; all they had to do was to draw on their own inner consciousness, their own methods and experience. They simply ascribed to their opponents the vices of which they felt themselves guilty. They could paint in vivid hues because they were so familiar with the scenery. This book—"Lectures pour la Famille"—is written by one or probably many Jesuits of this Protestant stamp, unknown among the real followers of Loyola, but very common in the ranks of their maligners.

We trust these few remarks will suffice to put Catholics on their guard against the poison so deftly hidden in such books. No well informed Catholic would buy a professedly religious book that did not bear the approval of some Catholic Bishop or at least the imprint of some Catholic book firm; but many people are not well informed and may, if not forewarned, be entrapped into buying a book of this kind for the sake of the pious pictures it contains.

The Morning Telegram has not yet retracted its slander about confession to a priest leading to the detection of a murder. We mean to keep refreshing its memory on that point.

The Free Press published, on Monday last, what purported to be an extract from His Grace Archbishop Langevin's sermon last Sunday. This extract, the publication of which the Archbishop did not authorize or approve, is only partially correct, it omits qualifying clauses of the greatest importance. It places in juxtaposition two ideas which were distinctly separated in the original: "Any" (which should, of course, be "every") man is bound to vote according to his conscience; but in any matter pertaining to the conscience, the duty of a Roman Catholic is to follow the directions of his priest." This collocation of two separate ideas would lead one to infer that a Catholic should always consult his priest before voting on any question whatever. This, His Grace authorizes us to say, is ridiculous and was never taught by him. In matters that have no bearing on faith or morals the Archbishop holds, with all the Church, that Catholic voters may please themselves, though they should always vote according to their conscience. But on questions where Catholic interests are at stake, all Catholic voters should unite to defend those interests, and the bond of union between them should very naturally be the common opinion of their clergy whose duty it is to enlighten the consciences of the laity.

The following from the Winnipeg Tribune expresses the common Catholic doctrine that, in cases of extreme want, the rights of exclusive property lapse for the moment, and all goods become common property:—

"Cardinal Manning once created a warm controversy by saying that it was not morally wrong for a man to take bread which was the property of some one else, if he needed it to keep himself from starving. A similar view seems to be held by an American court, judging from the following dispatch:—"

Toledo, O., Jan. 13.—The workhouse board has issued an order setting at liberty all prisoners held for stealing coal from the railway yards and tracks. No prosecutions for coal thefts will be recognized by the board during the coal famine.

The report we publish this week of the last University Council meeting is more complete than any other that has appeared elsewhere. Moreover, it presents many important statements which were minimized or omitted in the other reports.

The cheerful cable liar got in some of his fine work last week anent the death of Cardinal Parocchi, saying that the Pope had removed him from the post of vice-chancellor because he was too much addicted to posing as Leo XIII.'s probable successor. Then the cable fictionist noted with wicked glee the haste with which Cardinal Serafino Vannutelli was appointed to succeed Cardinal Parocchi the day after the latter's death. For those who know the late Cardinal's modesty and humility this canard is impossible to swallow, and, as to the haste in appointing a successor, an unjaundiced mind would see in that only another proof of the Holy Father's strict attention to business. The vice-chancellor being practically the Bishop of Rome, the Pope cannot afford to allow this office to remain vacant.

Would that all lies were as quickly nailed as was that fake interview of La Presse with Mr. J. B. Lauzon. On Tuesday the Free Press gloated over the supposed fact that the ex-M.P. for St. Boniface had predicted the approaching downfall of Premier Roblin. On Wednesday, the 21st, the Telegram published a despatch embodying these words of Le Journal: "Mr. Lauzon authorizes us to say that he never expressed any opinion on the coming elections in Manitoba."

Clerical News

His Lordship Bishop Breynat, O. M. I., who left Dawson the day after Christmas, arrived here on the 16th, went out to St. Norbert the same day, returning that evening, and left on the 17th for Rat Portage, where he stayed over on his way to Montreal, whence he will proceed to Paris; he will be in Rome in time for the Holy Father's jubilee festivities. The Very Rev. A. Dugas, V. G., accompanied Mgr. Breynat and will visit friends in the province of Quebec.

His Grace the Archbishop of St. Boniface held an ordination service in his private chapel last Sunday at 5.30 a.m., for three Trappists. Rev. Brother Etienne was tonsured, Rev. Father Louis de Gonzague received the subdeaconship and Rev. Father Sebastien the deaconship. The Very Rev. Father Louis, prior of the St. Norbert monastery, as-

sisted the Archbishop. At the ten o'clock High Mass in the cathedral the Father Prior was celebrant, Father Sebastien deacon, Father Louis de Gonzague subdeacon, and thus the principal ceremonies were all performed by Trappists. His Grace preached an eloquent sermon on the Holy Name of Jesus.

Rev. Fathers Jolys and Cherrier took the train for the south on the 18th inst. The bronchial affection from which Father Jolys suffers made this southern journey imperative. The travellers intend to visit Bermuda, Florida, New Mexico and perhaps Mexico.

Rev. Dr. Trudel, whose "Cloches de Saint-Boniface" have now become a weekly, has been appointed Secretary of the Archives of the cathedral and chaplain of the new community in the Maison-Chapelle.

Rev. E. Proulx, S. J., after leaving St. Pierre on the 15th inst., went to St. Norbert and thence on the 16th to Letellier, where he took all the services of Sunday last, singing High Mass, preaching and giving Vespers. He returned to St. Boniface last Monday.

His Grace and several of the clergy drove back from St. Pierre forty miles on the 15th inst. The weather was then comparatively mild, so that the long, five-hour drive was thoroughly enjoyed.

Rome, Jan. 12.—The Pope signed a brief to-day by which hereafter the Catholic University at Washington will be under the jurisdiction of the Congregation of Studies, presided over by Cardinal Sattoli.

At the same time the Pope signed a brief appointing Mgr. De O'Connell rector of the Catholic University at Washington.

HENDERSON-BEAUBIEN.

On the 13th inst., in St. Mary's church, at a nuptial Mass, Mr. A. L. Beaubien, manager for Mr. Frank Marriaggi, was united in the holy bonds of matrimony to Miss Cecilia Henderson, of this city, by Rev. Father McCarthy, O. M. I. Many friends foregathered to grace the happy event. After the Mass, Mr. and Mrs. A. L. Beaubien and their numerous guests assembled in one of the charming grottoes of the Alexandra to do honor to the wedding breakfast. Among the guests were Messrs. Howell, Ross, Marriaggi, L. P. Beaubien and others. Mr. L. P. Beaubien, brother of the bridegroom, Mr. Ross, Mr. Howell, and Mr. Marriaggi toasted the newly married couple in felicitous language, to which Mr. A. L. Beaubien responded feelingly. A little before 2 p.m. Mr. and Mrs. A. L. Beaubien took the train for St. Jean, where Mr. Aime Beaubien, father of the groom, welcomed them with a host of friends and well-wishers, entertaining them with a banquet, musical and other rejoicings. The next day the happy couple left for St. Paul, Milwaukee, Chicago and other American towns. Our best wishes accompany them.

Take courage, poor hearts; commence again to smile and devote yourself. If men make no return, either through forgetfulness, inability, or indifference, so much the better! God will reward you in Heaven; and is not God's recompense worth more than that of men?