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CURRENT COMMENT

A cheap and yet very valuable holiday present would be a year's subscription to this Catholic paper.

The Review wishes a Merry (in the good English sense of "happy") Christmas and a Glad New Year to all its readers. May their good resolutions be few but lasting.

1904 will be the first leap year we have had for a long time, the last was in 1896, eight long years, during which the fair sex had no excuses for a direct proposal, though, of course, as Maurice Francis Egan Avers says they always do bring that about themselves.

How few there are to remember that, if there was no leap year in 1900, it was all the fault of a Pope the Gregory of the Gregorian calendar, followed now by all Christendom, Catholic and Protestant, except the Russian and Greek churches, who are now fourteen days behind the time.

The translation of Bishop Messenger, of Green Bay, to the Archbishopric of Milwaukee, is hailed with glad acclaim. Having studied in Rome, he was appointed Professor in the Catholic University of America, whence he was called to the See of Green Bay, Wis. He then made his mark as a learned and polished prelate very sound in doctrine and keeping aloof from all party spirit, speaking English, French and German with equal eloquence, he will add lustre to the archiepiscopal body in the United States. He is the author of several learned works, and quite lately he wrote a fine introduction to Miss Ella McMahon's translation of the Jesuit Father DuVivier's Apologetics. Archbishop Messenger is a man of God, thoroughly detached from all worldly or pecuniary considerations. He is a true American in the best sense of that word, and is therefore opposed to that false "Americanism" condemned by Leo XIII.

Echoes of that condemnation have come to us lately in the black-mailing suit brought by one Spadoni, doubtless at the instigation of wire pullers over here, against the General of the Society of Jesus, Father Louis Martin. Pending the issue of that suit it is curious to note what Spadoni's principal claim is. He maintains that his writings in the Roman Herald have contributed largely to the extrication of "Americanism." Thus he witnesses to the fact of the cessation of all outward vauntings in that line. To be sure, the thing is not dead, it is only "laying low," like Brer Rabbit. But the testimony of an interested journalist as to that prudent silence is significant.

Abbe Kleim's visit to the United States, will however galvanize the scotched snake into a semblance of life. He is going to write a book on "La Vie Intense aux Etats-Unis" (Strenuous Life in the United States). Taken in hand as he has been during his American tour, by the silver-tongued apostles of semi-religious buncombe, he will no doubt be as completely humbugged as Mgr. Satolli was when he first came to the neighboring republic, and, unlike that illustrious delegate he has not remained long enough to discover how he was fooled. We may therefore expect from the eloquent leader of French liberal Catholics a rosy-hued picture of all things Catholic across the border, with fulsome praise of the men who, by their semi-rationalism and

their coquetting with error, are responsible for the tremendous leakage in the Catholic body.

In one diocese where Abbe Kleim was received with open arms he was so skillfully piloted that he failed to notice the striking absence therein of all truly spiritual life. As the religious orders of men are carefully excluded from that diocese there is little or no interior life. Amid a great show of fine churches elaborate music, and sensational preaching, the strenuousness of the true life hidden with Christ in God is sadly lacking. Meditation is practically unknown, piety is of the most perfunctory and ostentatious type, self-congratulation is the besetting sin. It was really a triumph of ingenuity to conceal this fact from a high souled French priest who, in spite of his incorrigible Liberalism, must assuredly be accessible to the sublimities of Christian perfection and the noble ideals of Catholic piety.

Persons and Facts

At the midnight service to be held at St. Mary's Church, the choir will sing Mozart's 12th Mass with the exception of the Kyrie, which is taken from Weber's Mass in "G." The offertory soloist will be Miss Mawhinney, who will sing Adam's "O Holy Night," and also take the soprano solos in the Mass. At the Low Mass the choir will sing English and French Christmas carols. As the choir has been materially strengthened within the past few months, a creditable rendition of the musical services is assured.

Masses on Christmas Day will be said at 7, 8.30 and 11 o'clock. Benediction at 7.30 p.m.

Clerical News.

ORDINATION AT ST. NORBERT.

On Sunday, the 20th, inst., the good people of St. Norbert were made the witnesses of an imposing and most impressive ceremony. His Grace the Most Rev. L. P. A. Langevin, our beloved Archbishop conferred the Sacred Order of the Holy Priesthood upon the R. R. Jean Marie M. Mireault and Jos. Perisset, of St. Boniface, and the Rev. Father Sebastian of the Trappist Order; the Order of Deaconship upon Brother Louis de Gonzague, Canon Regular of the Immaculate Conception, Monastery of Lourdes.

Bros. Francois and Theophile, trappists received the minor Orders. His Grace gave the sermon. The Rev. Clergy in attendance were: Mgr. N. J. Ritchot, P. A., of St. Norbert; Rev. Gaudos, professor of Theology at Notre Dame-des-Prairies; Rev. Father Lalonde of St. Adolphe; the Rev. Lorian and Lebert, E. de M. I.; Rev. Belanger, curate, and Rev. J. Trudell, D. D. Secretary.

After the services, Mgr. Ritchot entertained his distinguished visitors, and treated them to a dinner, which added a new proof to the venerable prelate's well earned fame of most cordial hospitality.

The Rev. Father Jolys of St. Pierre made a flying visit to Winnipeg on Monday last. We hear that he contemplates going down to Toronto and Montreal in connection with the finishing work of his new church.

Regina Notes.

This is a busy week in our city. Very fine winter weather prevails, and the merchants report a good business. Santa Claus seems to make his first visit to the "city"

of Regina one of becoming pomp. The civic elections are over, and the election is said to have been one of the most hotly contested ones held in Regina for many years. A very large vote was polled which is another proof of great growth and increased population during the last couple of years. H. W. Laird was returned as mayor with Robert Sinton, Peter Cooper and R. H. Williams for aldermen. We are pleased to notice the name of Mr. Windeatt as one of the separate school trustees.

Might not a suggestion to some of the Church pillars be apropos? Do not be in too much of a hurry, gather up even the fragments—every little counts.

Mr. Healey, of Winnipeg, spent last week in town in connection with the Singer Sewing Machine Company. This firm has quite a branch now in our city. Mr. McMullen, as Manager, Mr. Weir as assistant, while Miss McDonnell of Glengarry County, Ont., most creditably fills the position of stenographer, and has already made for herself many friends in Regina.

In a private letter received from our "mutual friends" Mr. and Mrs. Hall, we are pleased to learn they are delighted with Edmonton, yet watch with interest Regina notes, in your valuable paper. Mr Hall is musical director of the choir in Edmonton, and has best of good wishes for his co-workers in Regina choir.

We have read with very much interest your "editorial comment" on Herbert Spencer in your issue of December 19. Such articles are very timely and most instructive, being a clear explanation to your readers of the life and works of one so often eulogised by the current press. Its beauty lies in being so concise and conclusive.

Express parcels scent of orange blossoms! Are we to draw any conclusions?

GENA MacFARLANE.

Regina, Dec. 21, 1903.

Superior Notes.

Superior, the second largest city in Wisconsin (Milwaukee being the largest), is situated at the southwestern extremity of Lake Superior, about six miles south of Duluth. The present city of Superior is the result of a fusion, operated last summer between the towns of Old Superior, South Superior and West Superior, now officially designated "Superior," which is the proper post office address, although the distinguishing adjectives are still used and will probably long continue to be used on electric cars and in conversation, West Superior, in which I am sojourning for the present, is the most central, and commercially the most important of the three fused towns; its post office and city hall now do duty for the entire city of Superior which contains over 35,000 inhabitants.

Although Superior and Duluth are intimately connected by a ten minute electric car service, so that people are continually passing from one city to the other, yet the two cities are both federally and ecclesiastically quite distinct. Duluth, which has, for several years past kept its numerical lead over Winnipeg, and boasts of 65,000 or even 70,000 inhabitants, is in Minnesota. The learned and saintly Bishop of Duluth, the Right Rev. James McGolrick, is a suffragan of His Grace the Archbishop of St. Paul. On the other hand, Superior, as I have already said, is in Wisconsin. Ecclesiastically, it belongs to the diocese of Lacrosse, dependent upon the metropolitan See of Milwaukee, which was made a diocese, the first in Wisconsin, just sixty years ago.

Catholics form about one fifth of the population of Superior. The oldest church is the Franciscans' in the east end, administered by the veteran missionary, Father Eustace O.F.M., then comes the Sacred Heart Parish, the pastor of which is Father Farly, having under his care 600 families, among whom are many well to do and even wealthy people. The other parishes are: St. Joseph's, whose pastor is Father Weber, an old timer, though still a young man; St. Stanislaus', the Polish parish under Father Babiniski, and last, but not least, Father Charron's parish, St. Patrick's, which I am at present directing. It has three dependent missions, Old Superior, Connor's Point, and the French congregation who assemble once a month in St. Joseph's Church, where they have High Mass at 10.30 with a French sermon and Benediction of the Blessed Sacrament. All these missions are in different parts of this city of magnificent distances. Superior, as might naturally be expected of three towns rolled into one, is full of empty spaces, reversing the Sahara prospect, it looks like a smiling oasis dotted with wilderness. Between busy marts and hives of labor you traverse open fields that have a rural rather than a suburban air. Under these circumstances our Catholics would be sadly handicapped if they had not Sunday cars.

On Sunday, December 6th, on my way to St. Joseph's Church, where I was to say a second Mass and preach in French, I transferred to the "east-end" car. Though it was already overcrowded, the conductor cheerfully called out, "Move on, ladies and gentlemen, there's plenty of room in front." Just then a French Canadian behind me, and shoving me on, called out, also in the cheeriest tone, "Oui, y a ben de la room en avant en dehors du char" (Yes, there's plenty of room in front outside the car). The general laughter provoked by this sally showed that the passengers all understood French and were going to church with me. In fact, when we stepped down and out the car remained, nearly empty.

Father Charron, who is taking a much needed rest with his friends and relatives near Montreal, intends building a French Church, for which he has already secured and paid the lots in the finest part of the city. He hopes to begin building next spring.

How strong the Scandinavian element is in this city may be gathered from the fact that, in the directory, the Johnsons are the most numerous, filling sixteen columns, followed by the Andersons, with twelve, and the Petersons with six columns, while the Smiths have only four columns and a half to themselves.

The prevalence of the Scandinavian and German element—this is the most German of the United States—affects the speech even of those who talk English more fluently than any other tongue. Thus, in the streets and in the cars, while you think at first that you are listening to native English, you are suddenly startled by the absence of the "th," which is changed into "d" or "t." I have noticed the same thing in North Dakota. Men apparently well educated and talking with a fair respect for grammar will tell you that you must "take de first street on de right and den de second on de left," and nobody seems to find it strange.

The tyranny of the uneducated or half-educated sovereign people works sad havoc in another way. Professional men, who came here from Canada with their university degrees and presumably also with the

correctness of language which such a training supposes, gradually fall into the prevailing inaccuracies of the American west. Their fellow students in Toronto, Kingston, or Montreal, if they met them here, would be astonished to hear them say "anywheres," "a long ways off," "he done it," "there's many men," "he don't," "she ain't," "yeh" or "yah" for "yes," and "Amurrican."

Striking is the contrast between church-going here and in Winnipeg. In Manitoba's capital Protestants are almost as regular attendants at Sunday services as Catholics to church at least once on Sunday. But here, among so-called Protestants, or better among non-Catholics, those who go to church at all are in the minority. This reacts upon Catholics, too many of whom even when they openly profess the faith, either never go to church or go semi-occasionally. Of course there are many good and fervent Catholics here; the priests are zealous and earnest in their reminders of religious duty; but they themselves bewail the remissness of too many of their people, and the vast numbers who fall away completely into the work of materialism and indifference.

Exteriorly, however, this is a moral town. Saloon keepers are closely watched and must observe the letter of the law. To one of them, whom I happened to meet, I said: "I suppose you are careful not to sell liquor to drunks, gamblers or minors." He replied, "You bet, if I didn't keep order in my place, I'd soon lose my licence." I am told also that the theatre is fairly clean; immoral plays are not tolerated.

L. D.

CHURCH OF THE IMMACULATE CONCEPTION.

Christmas Services.

I—Midnight Service. Commences at 12 sharp. Opening—"The Angel's Song." Mass—"Of the Immaculate Conception." Three voices. By L. Le-pape. Offertory—"Christmas Morn."—Gounod. Low Mass. Christmas Carols. Harmonized. II—Day Service. Mass—Repetition of the Immaculate Conception Mass, 11 a.m. Offertory—"Jesus Infant."—A Gravier. Sermon after first gospel. Vespers—Harmonized Psalms, Hymn, Magnificat, etc., 7.30 p.m. Benediction—"Sanctus."—L. Le-pape. "Tantum Ergo."—Neidermeyer. Choir—Male and female voices. Choir Leader—Rev. Alfred Sauve, pst. Soloists—M. M. C. Bernier, E. Juneau, J. Lalonde. Misses—Stella Burns, May McDonald, E. Perron. Organist—Miss Adrienne Gelley, (debutant).

With God there is no free man but His servant, though in the galleys; no slave but the sinner, though in the palace; none noble but the virtuous, if never so basely descended; none rich but he that possesseth God, even in rags; none wise but he that is a fool to himself and the world; none happy but he whom the world pities. Let us be free, noble, rich, wise, happy to God.

God is in our souls, as our souls are in our bodies. He never ceases to speak to us; but the voice of the world without and the tumult of our passions within bewilder us, and prevent us from listening to Him.