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CURRENT COMMENT

The true and circumstantial report of a "Visit to the Little Sisters of the Poor," which an occasional contributor from Montreal kindly sends us, would be welcomed on its merits by the best magazine on the continent, that is, if merit alone, and not, as too often happens, the influence of a literary clique, were the criterion of acceptance. What a contrast this charming description suggests between the Homes for the Aged, so successful in the hands of the Little Sisters of the Poor and the dismal workhouse or poorhouse under secular management, that bugbear of the aged poor! Official philanthropy is, at best, a wretched substitute for Christian charity. Our readers will also notice how beautifully the writer brings out the deep wisdom, the holy selfishness, the divinely utilitarian shrewdness of those heroic women who put into daily practice the folly of the cross.

Some years ago when there were two Catholic Directories for the United States and Canada, Hoffman & Saddler's, there was commendable rivalry between the two, and greater accuracy was the natural result. But now that the M. H. Wiltzius Company, of Milwaukee, alone covers the whole field, at least in the neighboring republic, inaccuracies and mistakes are becoming common. Having recently had occasion to consult the 1904 Catholic Directory for the whereabouts of a place called Cadott, we found it credited to the diocese of Kansas City, while it really belongs to the diocese of La Crosse. Again, having received a letter from the rector of the Church of the Most Precious Blood, Mount Tabor, Oregon, we searched in vain for Mount Tabor, Oregon, though we found three Tabors in three other states, and it was only by accident that we discovered that the post office address is Montavilla; but, surely if the pastor of the Church uses but one name for his church, that name ought to appear in the Directory. There are still more serious blunders in the Canadian part of the Directory, and here we are fortunately able to correct them by comparing them with a much more trustworthy publication, "Le Canada Ecclesiastique" of Cadieux et Derome, Montreal. Wiltzius's Directory, under the heading, "The Catholic Church in Canada," has "Apostolic Delegation—vacant." This will be startling news for His Excellency Mgr. Donato Sbarretti, who has been in Ottawa since the end of 1902, and whose visitations in many parts of Canada, especially in the West, have evoked so much enthusiasm. The Archbishop of St. Boniface, whose name, by the way, is given as Louis Ph., whereas His Grace always signs simply "Adelard," and the date of whose consecration is referred to the 29th, instead of the 19th of March, is represented as having only two suffragans, Mgr. Legal and Mgr. Grouard. On the other hand, the same Directory gives Archbishop Orth of Vancouver, three suffragans, Mgr. Dondenwill, Mgr. Breyer and Mgr. Pascal. This last mistake, for anyone that knows the geography of Canada, is the worst of all. Fancy Prince Albert the residence of His Lordship Bishop Pascal being included in the ecclesiastical province of British Columbia, which is more than ten degrees of longitude to the west of it. "Le Canada Ecclesiastique" rectifies these blunders by putting Mgr. Pascal in the Ecclesiastical province of St. Boniface. For some years past Wiltzius's Directory has been reprinting cheek by jowl, in the "List of Catholic

clergymen in Canada and Newfoundland," these two names: "Chossegros, A., S.J. (M.) Sault-au-Recollet, P.Q.," and "Chossegros J. (M.) Sault-au-Recollet, P.Q.," The obvious fact that these two very similar names are referred to the same locality in the same diocese (M. for Montreal) ought to have suggested to a careful compiler that there probably was a mistake in transcription; and yet the old blunder recurs again this year. And when we look up Sault-au-Recollet we find neither Chossegros nor Chossepas. Both have dropped into space. Fortunately "Le Canada Ecclesiastique" clears up the mystery by ignoring Chossepas and placing Father Chossegros where he really is, at St. Boniface College, Manitoba. But when we turn again to Wiltzius to see if he is at least recorded in that College, we find he is not, although he has been there seven months and although all the other new arrivals at the College are duly chronicled. Thus, according to Wiltzius, Father Chossegros might be considered as a priest not in good standing, since he has no local habitation. We have known Bishops to refuse applicants for admission to their dioceses simply because their names did not appear in the directory. Evidently these bishops relied on the supposed accuracy of a rather untrustworthy directory.

The subject of directories reminds us of that standing joke book, Henderson's Winnipeg Directory. The 1904 edition keeps up the farcical reputation of its past years. The Very Rev. Father Magnan, O. M. I., the most important ecclesiastical personage in this province after the Archbishop, figures in this way: "Magnan, J. A. P., Vicar of Missions, St. Mary's Presbyterian, 353 St. Mary's." What in the world can "St. Mary's Presbyterian" convey to the casual reader who finds no title of "Very Rev." to help him out? Is it the name of a religious journal or what? The compilers of this directory seem incapable of putting two and two together. They have Father Poitras down as "bursor (sic) St. Mary's Presbyterian," and Father Cahill as "Superior St. Mary's Presby.," with the number of the street the same as in Father Magnan's case, and yet it never occurred to them to correct that "Presbyterian." But, why wonder at this inconsistency when we find these two entries, one exactly above the other: "Chipman, Percy H., clerk, Canadian Northern Land Dept., h 331 Flora Ave. Chipman, Percy H., C. N. R. land office, h 331 Flora Ave." Mr. T. J. Langford moved from one side of Donald street to a house exactly opposite, and he now appears on both sides of the street, at numbers 178 and 179, with only one name between the two versions of his own, "178 Langford, T. J., real estate" and "179 Langford, Thos. J., real estate." By thus splitting up single individuals into two Henderson's Directory easily compasses its absurdly exaggerated estimate of Winnipeg's population as 77,304.

The death of Father Godts last Monday was a painful surprise to his many friends. Although 62 years of age, he seemed strong and healthy when pneumonia carried him off. We hope to have a more extended notice of his edifying career, but meanwhile we wish to say that all Catholics in the Brandon district owe him an everlasting debt of gratitude. When the Redemptorist Fathers accepted from His Grace the Archbishop the charge of Brandon and its outlying missions, Father Godts, who was immediately appointed Superior of his brethren, threw himself heart and soul into the work, organizing the parish of Brandon and all the mission centres with a thoroughness

and a regularity that were most consoling to the faithful.

Full of trust in the future development of this country, he persuaded the authorities of his Order to expend on the Redemptorist residence and the new Church of St. Augustine, Brandon, large sums of money which the Catholic parishioners were never expected to repay. He lived to see both these monuments of his enlightened zeal quite complete. They will perpetuate his blessed memory. He also leaves behind him several useful works of controversy on Devotion to the Blessed Virgin, the Rule of Faith and the Confessional. Being a man of God, he was ready for the Master's summons. May his soul rest in peace.

Ibsen's "Ghosts" was played in the Winnipeg Theatre last Wednesday evening. The Free Press, which gave the play most favorable advance notices "as the stirring masterpiece of the Norwegian dramatist genius," scored it mercilessly after the first performance, as "unwholesome, degrading, disgusting," in fact a mass of obnoxiousness without one redeeming trait, and by the way of second lightning change, the Free Press Dramatic critic, after saying that "the performance is dangerously fascinating," concludes thus: "But as for Ghosts—well, if you are still desirous of being haunted by its uncanniness it is on again tonight." The Tribune rightly condemns this moral see-saw, and says uncompromisingly:

"The series of low grade and bum shows which have been heralded both before and after in the local theatre organs, and which have done duty as 'attractions' from time to time during the present season at the Winnipeg theatre, reached their culmination last evening in an alleged play entitled 'Ghosts.'"

It was obscene and disgusting from beginning to end and it is a severe reflection upon the morals of the city that it was allowed to be produced.

There is simply nothing to be said about it in a respectable journal, except that it was degrading from beginning to end and ought not to be permitted to be reproduced, if the civic authorities have power to prevent it."

This is the proper attitude towards literary malefactors such as Ibsen. Their skill in corrupting the people deserves no more praise than does the skill with which a poisoner slays his victims.

The late Anglican Archbishop of Rupert's Land, who died last Wednesday evening, was a ripe scholar and a thoroughly cultured man. As Chancellor of the University of Manitoba since its foundation 27 years ago, he was generally found on the side of real, as opposed to showy education. Although chiefly known as a mathematician, he was also a thorough classic; he excelled especially as a writer of Latin prose. Since his death he has been highly praised by Anglicans as a "Churchman," but he really seems to have remained at bottom a Presbyterian all his life; he had no conception of a divinely appointed Church, or of sacraments, or of orders. Archbishop Machray was a gentle, kindly man, full of consideration for others. Outside of his own sect his influence was inappreciable, hence, it is rather amusing to read in the daily papers that "no death in Manitoba has been, and perhaps none is destined to be, so widely and so generally mourned," and that "a prince in Israel has fallen." The men that write such exaggerated eulogies have very short memories. Archbishop Tache, who died less than ten years ago, had ten times more influence among Pro-

testants than Archbishop Machray ever had, and his share in the history of this country was incomparably greater.

Persons and Facts

There are four Catholic dioceses in Japan: Tokio, under Bishop Osouf; Osaka, under Bishop Chatron; Nagasaki, under Bishop Cousin; and Hakodate, under Bishop Berlioz. These French Bishops and most of their clergy belong to the Institute of Foreign Missions of Paris. Almost all the Sisters of Charity teaching in the schools and directing hospitals and orphanages are French; but of late several Japanese women have become nuns. The Catholic population of Japan is over 90,000.

In Korea, where the first missionaries, all French, arrived in 1836, there are 53,000 Catholics, 52 missionaries under one vicar apostolic, Mgr. Mutel, of the Foreign Missions, who resides at Seoul, one seminary, 44 churches, 59 primary schools, two orphanages and one convent of the Sisters of St. Paul de Chartres.

In Manchuria there are 34,000 Catholics, distributed through two vicariates apostolic. These missions suffered terribly during the war of 1900.

Caroline, Marchioness of Queensberry, mother of the Rev. Lord Archibald Douglas, died lately at Annan in Scotland, the place in which her son is priest of the mission. Lady Queensberry was a convert and had strong Irish sympathies due to her Irish blood. At one time she wrote to the papers, in favor of the "Manchester Martyrs," letters which revealed the literary capacity inherited and developed by her daughter Lady Gertrude Douglas, also a convert, and author of that fascinating novel, "Linked Lives." The latter has since married Mr. Thomas Stock and is now known as Lady Gertrude Stock.

Mr. W. St. John Carr, a Catholic and President of the Transvaal Irish Association, has been elected the first mayor of Johannesburg, of which he has been acting as Deputy-Mayor since the war.

The Northwestern Messenger, a Catholic weekly, established six months ago at Duluth, has suspended. It had a vigorous editorial page, but the field was too limited, even with the best editorial and business effort. We understand that the Messenger Co. had its capital stock, \$10,000, in cash in the bank, prior to the first issue of the paper.—Milwaukee "Catholic Citizen."

On Friday of last week, Mr. Joseph McCarthy, youngest son of Mr. John McCarthy, brother of the Rev. Father McCarthy, O. M. I., arrived here from Ireland with the last "Lake Erie" contingent. Nephew Joseph, who is in his twentieth year, is a tailor by trade and began work on Monday with Meyers & Co., on Portage avenue.

"La Croix" of Paris, Feb. 18, gives a very favorable notice of Father McCarthy's reply to Lord Wolseley, showing how much Mgr. Tache did for the pacification of this country and how intimately Father McCarthy was associated with the illustrious prelate.

On Monday evening last, Rev. Father Defoy, who has charge of the New Church of the Infant Jesus at Thibaultville, read before the Academie Francaise of St. Boniface College, in the presence of the rector and several Fathers, a brilliant paper on the Church of Notre Dame in Paris, its architect-

ure, its surroundings, its historical associations, its marvellous preservation during two revolutions, its present condition. Father Defoy is a facile and picturesque writer with the coruscations of fancy generally attributed to the poet, and his writings, when read by himself, are instinct with life and spirit.

Mr. James McCann, M.P. for the St. Stephen's Green Division of Dublin, died on Feb. 16. He had been ill only for a few days. The head of one of the leading firms on the Dublin Stock Exchange, Mr. McCann was for many years one of the most prominent and best known figures in commercial and financial circles in Ireland.

The Archbishop of Dublin in a letter to his bishop says he has applied to the Holy See for one or two concessions which, if granted, would enable choirs to be formed in some churches in which, under the new legislation, if some such concession cannot be obtained, it may be necessary in future to depend altogether upon congregational singing. In this connection, the "Messenger" for March says editorially: "Meantime, the choirs as they are now constituted in most of our churches will not go out of existence, as they are congregational choirs for the most part, consisting of the members of the congregation, men and women, who are capable of singing, and who can be depended upon to be present regularly at the services, and who can also conform to most of the requirements of this new legislation on ecclesiastical music."

The Pope has issued a brief to the Roman Academy of St. Thomas Aquinas in which he expresses the wish that the policy of Leo XIII. with regard to the Thomistic philosophy should be continued.

At a recent three weeks' mission to non-Catholics in the Paulist Church, New York, 64 conversions were made.

The Duke of Norfolk, says the "Daily News," retains quite a number of feudal privileges. Whenever he so desires, he may demand from the Committee of Defence and the Inspector-General an escort of cavalry. When an English Sovereign is crowned, the Duke of Norfolk is entitled to receive a golden wine cup. But apart from these ceremonial rights, the present Duke, regardless of dress, and silent in manner, occupies a position of his own in the public estimation. Certain stories about him have become classical. He has been ordered to get out of the way of his own carriage. Old ladies visiting his grounds have scolded him for not obeying the printed instructions to "Keep off the Grass." As Postmaster-General he was on one occasion able to secure attention from a clerk only by addressing a telegram to St. Martin's-le-Grand signed "Norfolk, Postmaster-General."

As the ninth anniversary of the consecration of His Grace Archbishop Langevin falls on Saturday of next week, it has been decided to postpone the celebration (Mass and sermon) to Tuesday, March 22. On the eve, Monday, March 21, there will be a literary and musical entertainment in St. Boniface College, especially prepared by Father Chossegros and others for the occasion. On the day itself, Tuesday, the pupils of St. Mary's Academy, will discuss "The illustrious Women of the Nineteen Centuries," one for each century.

The continuation of Father Lacombe's lecture is unavoidably postponed to our next issue.

Considering that the spring equinox is proverbially stormy and