

## CURRENT COMMENT

The exposure by Father Thurston of Dr. Henry Charles Lea will be a comfort to some Catholics who have been momentarily staggered by the reckless statements of his "History of Auricular Confession and Indulgences." They will henceforth mistrust every one of his learned looking assertions. He belongs to the school of the late Dr. Littledale—unfairness and mendacity with a veneer of erudition.

No, Mr. Thompson, Canada is not anxious for trade concessions from your country. Her farmers are too busy "pitching hay, hoeing corn" and housing golden grain, to waste time in "looking over the fence" on the effete civilization of New England. As for annexation, that "bugbear of Mr. Goldwin Smith's, it may interest you to know that it is rapidly going forward—the annexation of American citizens by Canada to the tune of sixty and seventy thousand a year. What more fitting time for the sage of the Grange to utter his "Nunc dimittis?"

Robert Ellis Thompson, writing in the Irish World on Reciprocity, with Canada, says among other things: "The United States tariff has created on the soil of New England a market for food and raw materials, such as makes Canada's mouth water, every time she stops pitching hay or hoeing corn to take a look over the fence. . . . They (the Canadians) want a chance to make some sort of deal between the two countries, out of which Canada will get more than she gives." Well, this is refreshingly cool. Quite American in its modesty. Of course the Americans never wanted more than they were willing to give. Yet Mr. Thompson himself is authority for the statement that it was for the absolute possession of Canada that Franklin contended when negotiating the Treaty of Peace of 1783.

Apropos of the recent lively discussion between Lord Wolseley and the defenders of the late Archbishop Tache it is interesting to read a lately published biographical sketch of a French-Canadian priest and missionary, the Abbe Bouchard. This priest had been in the Soudan as missionary from 1879 to 1882. It will be remembered that after the disastrous defeat of Hicks-Pasha by the Soudanese rebels the British Government, forced by public opinion; made tardy, though unavailing efforts to save the gallant Gordon. Lord Wolseley with a military force was dispatched to Egypt. To aid in overcoming the Nile cataracts a party of Canadian boatmen were summoned, and over these Canadians Pere Bouchard was appointed chaplain. Although the priest, who knew well the difficulties to be surmounted, made every effort to dissuade Lord Wolseley from his impracticable undertaking of overcoming the rapids, he was unsuccessful, with the result that the expedition came to naught. Pere Bouchard had condemned it from the first, insisting that the only practicable route into the Soudan was from Suakim, and that it would be necessary to construct a railway across the Nubian desert—a railway, by the way, which has since been built. With his characteristic obstinacy Wolseley disregarded this advice. The world knows the sequel. General Gordon, —the true man and brave soldier, —was sacrificed. He was sacrificed, we regret to say, as many other good men are sacrificed in the British army—through military incompetence. This is another nail driven into the "carpet knight's" military casket.

When the time came for the renewal of the Reciprocity Treaty of 1854, delegates were sent to Washington from Canada. What was offered, them? The Committee appointed by Congress to arrange a treaty offered to admit grinders, firewood, gypsum and the like in return for free fisheries, free canals—in fact for all that could be asked. The Americans didn't want much—just the skinned hog, leaving the Canadians the bristles.

We print on our editorial page a letter from the Bureau of National Literature and Art, explaining what their agent here did not explain. Pending this satisfactory explanation, several Canadian purchasers of the "Messages and Papers of the Presidents" were inclined to sympathize with Speaker Joseph Cannon, who, when paying for an American historical work in sixty volumes, wrote on the back of the cheque:

"This check is in full payment both legal and moral for sixty volumes of books. The books are not worth a damn—and are high at that. We are never too old to learn, but the way your gentlemanly agent came it over your Uncle Joseph is worth the check."

Anent our last week's article on a famous passage from Plato we have received the following letter:

Reverend Sir:—  
After reading your learned article on Plato, I turned to my copy of the Universal Cyclopaedia and was pleased to find that the success of your search is there strikingly confirmed. As you do not seem to be aware of this, I transcribe from volume ninth, page 337, this extract.

See the picture of the superlatively religious man ('ho dikaios anēr,' in the second book of the Republic, 360, 361). He has the ring of Gyges that gives invisibility; he can do all evil with impunity and without reproach yet is he righteous still. He may be the very opposite of this, having the reputation of unrighteousness, and no means of ever reversing the unjust decision; yet is he righteous still. The picture, even thus far, tries our Christian faith, but it does not stop here. He may be made to endure the severest pains, with no prospect of deliverance either now or at any other time; yet he is righteous still. The hope of compensation must have no place on the canvas. Finally, says this strange painter, what may a man thus conditioned expect from his fellow men? Wonderful is the answer: 'The righteous man in this state will be scourged, he will suffer dislocating tortures; he shall be bound with cords, and finally, after suffering all evils, he shall be impaled or crucified. It is not at all strange that some of the Christian Fathers were almost inclined to regard this as a prophecy of Him, 'the Prince and Perfecter of Faith, who, instead of the joy set before him (anti charas) endured the cross, despising shame, that we might be partakers of His righteousness.'

Yours etc,  
A. B.

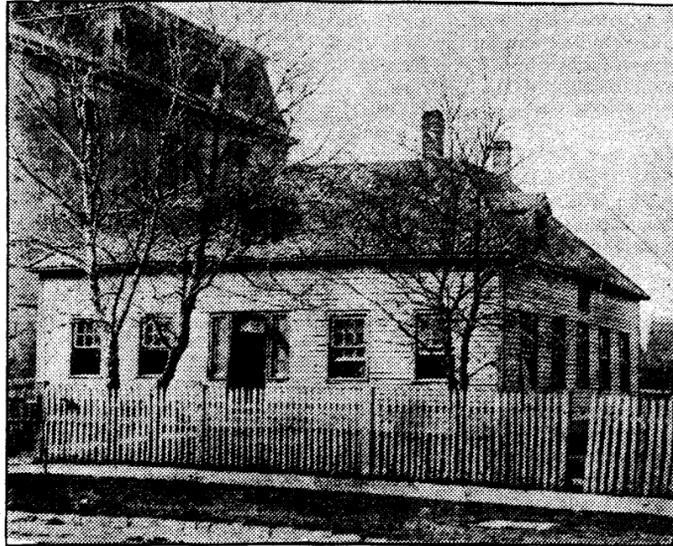
We are really very grateful to our correspondent. Had we known of this article on Plato, we should have been saved a great deal of patient research. When we wrote we had access only to Chambers' Cyclopaedia and to the Encyclopaedia Britannica, neither of which mentions this passage. Thanks to our correspondent we have now read the whole of the Universal Cyclopaedia article on Plato and find it much more luminous and informing than even the very long article of the Britannica.

## First Roman Catholic Church of Winnipeg

A Landmark of Early Days, Where St. Mary's Parish Was Organized.

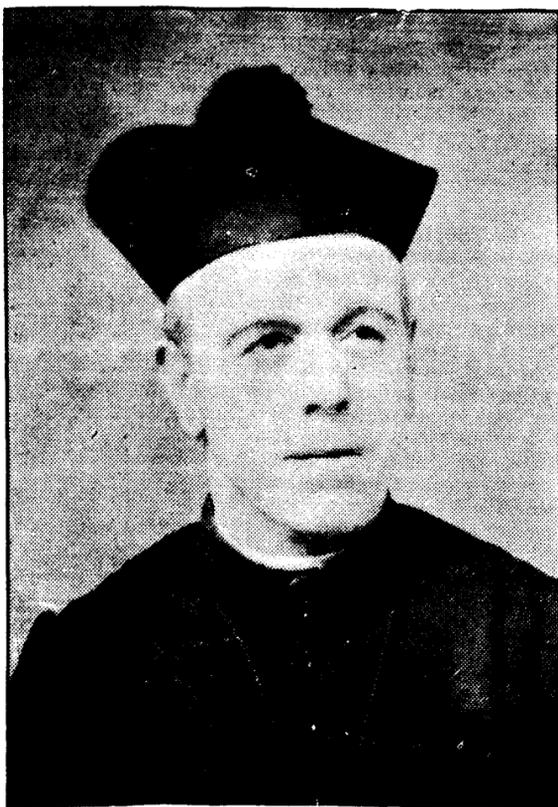
Free Press, May 7.  
In the accompanying sketch is reproduced a land mark of early days in Winnipeg. This cottage corner of Victoria street, and

Notre Dame avenue east, was built more than 50 years ago. In the sixties it belonged to an old Red River Settler, William Drever. In the spring of 1869, the English church people represented by Rev. Mr. McLean, and the Roman Catholics, by Bishop Tache, on the west side of the Red River, decided



A Landmark of Early Days—First St. Mary's Church, Now Standing at Corner of Notre Dame Avenue and Victoria Street.

to start schools for their respective flocks. These latter having not an inch of land here. Bishop Tache requested Rev. Father McCarthy, whom he had ordained the previous year, to find a foot hold for a school. By the good offices of an Irish Catholic gentleman, the Rev. Father succeeded in renting rooms in this very cottage. Catholic and Protestant schools were thus enabled to open simultaneously and separately on May 1, 1869. By the 15th of June in the same year Bishop Tache was enabled to have divine service in this cottage, having purchased it with the adjoining property, from Mr. Drever. His Lordship having celebrated the first Mass ever held in Winnipeg in this house, announced to the Roman Catholics on this side of the Red river that they were no longer parishioners of St. Boniface, and that their parish chapel would be in this house, under the name of St. Mary's parish, at the same time appointing Rev. Father McCarthy first pastor. The Rev. gentleman has been continuously identified with the parish of St. Mary's and is still ministering



REV. FATHER MCCARTHY  
First Pastor of St. Mary's Church in Winnipeg

there. The chapel in this house remained St. Mary's parish chapel from the 15th of June, 1869, to the 24th of August, 1874, when a chapel house was built on the present site of St. Mary's church, where also a Catholic school for boys was erected. The Catholic school began May 1st, 1869, in this cottage, continued to be maintained for girls, on this spot, till September, 1903, when St. Mary's academy was transferred to Crescent Wood, Fort Rouge.

One of our most highly esteemed Catholic exchanges having taken up the cudgels in defence of the Younghusband raid on Thibet, we deem it only fair to quote what the English "Catholic Times" has to say on this question in its issue of April 22. The well known patriotism of our great Liverpool contemporary never blinds it to the vagaries of its fellow countrymen. This is one of its editorial comments.

"Nearly two hundred more Thibetans have been killed. Being practically unarmed, the Thibetan forces fled in all directions. Colonel Younghusband has reached Gyantse, and the local folk are now pleading for peace. "Gyantse," says the telegram conveying this news, "is in a rich district, with smiling valleys and grain fields." Evidently the smiling valleys were too great a temptation for the Indian authorities to resist. An expedition started in violation of the law on the pretext that the Thibetans hold too strongly to the policy of trade protection. Upon this ground the unfortunate Thibetans have been mowed down, the evident intention of the invaders having been to reduce Thibet to the condition of a protectorate. But the outrageous proceedings have not commended themselves to the home government, which has promised that the expedition will be withdrawn at the earliest possible moment. This decisive action, whatever be its motive, will be of real benefit. Adventurous spirits are always eager to undertake filibustering raids, and are only too happy if they can commit the Empire to the most unjustifiable schemes of aggression. Some of them will no doubt take the warning to heart, and will restrain an ardour that outruns discretion and is not scrupulous as to the rights of peoples.

## Clerical News.

Rev. Father McCarthy, O.M.I., left for Montreal on Tuesday afternoon to be treated for ectropion of the left eye. He will probably be absent a month.

The Most Rev. John Coffey, D.D. Bishop of Kerry, died on April 14. He was born on January 10, 1830, and in 1889 he was elected Bishop of the diocese in which he was born and in which nearly all his life was passed as priest and teacher.

Archbishop Williams, the Venerable head of the Boston diocese, is to have a coadjutor. The list chosen by the permanent rectors and diocesan consultors is said to include the names of Right Rev. Matthew Harbins, Bishop of Providence, R.I., and Right Rev. John J. Bradley, Auxiliary Bishop of Boston.

In connection with the forthcoming celebration commemorative of the golden jubilee of the proclamation of the Immaculate Conception, it is recalled that the only surviving bishop whose episcopacy goes back to 1854 is a Cork man, the Venerable Archbishop of Hobart, Tasmania, Most Rev. Daniel Murphy, who was at that date Bishop of Hyderabad.

The Pope at the reception of the members of the Gregorian Congress declared that Gregory was truly a saint, because he gave an admirable impetus to the sound education of clergy, understanding that if the people were to be holy, holiness must radiate from the pastors of the Church. The reforms initiated by Gregory were glorious, particularly in the matter of Plain-song, whatever some modern hypercritics might say to the contrary.