

# Northwest Review.

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

VOL. XXII, No. 41

WINNIPEG, SATURDAY, JULY 21, 1906

\$2.00 per year  
\$1.00 if paid in advance  
Single Copies 5 cents

## Current Comment

A common impression about the Lord's Day Act recently passed by the Parliament of Ottawa is that the measure has been so manipulated and amended that it will amount practically to a dead letter. This, however, is distinctly not the opinion of the Rev. J. G. Shearer, General Secretary of the Lord's Day Alliance, than whom no man is more competent to judge of the practical effect of a law which he has so long and earnestly striven to get into the Federal statutes. In a communication sent to the press all over the Dominion, Mr. Shearer says:

The Act has been weakened in certain particulars, but on the whole it is a good Act. It is an immense gain over what we had before. It covers the points that were left uncovered in our old provincial Acts which still remain in force. It is much more sweeping than perhaps many people recognize.

In the first place, it is an immense advantage that we have a Lord's Day Act for the whole Dominion which recognizes the Lord's Day as a national institution; the toilers' day of rest and liberty; the church's day of glorious opportunity. This in itself is a gain worth all the effort.

In the second place, the new Act makes all Sunday trading unlawful and all work for remuneration, excepting works that are declared to be works of necessity and mercy. It prohibits all Sunday theatres and public games, sports and amusements for gain, or prize or reward. It banishes the Sunday newspaper, home produced or foreign, making unlawful its publication or importation, its sale or distribution. These are among the worst forms of desecration of the Lord's Day in other countries, and to some extent they have been finding a foothold in Canada. The new Act will prevent their continuance of development. This again is worth all the effort.

With regard to the prohibition of Sunday papers we hold that the theory is wrong, since the Sunday paper is produced on the preceding week days. Some years ago when France was more Catholic than it is now, several Catholic daily papers combined to publish a Sunday edition and no edition on Monday morning, because, as they truly alleged, it is the Monday morning edition that presupposes Sunday work. But those Sunday editions were not the monstrosities known in the States as Sunday papers; they were simply a continuation of the week-day issues. The farrago of sensational pages now published across the border every Sunday morning is a very different thing; it is generally un-Christian and frequently immoral; it takes the place of proper Sunday reading and keeps people from going to Church. The Act rightly deals with existing conditions rather than with the theory of Sunday labor.

"In the third place," Mr. Shearer continues, "the Act applies to companies and corporations, putting them under heavy penalties for authorizing, directing and permitting any work, other than works of necessity or mercy, to be done in connection with their business or industry. The old provincial Acts made the poor workman liable to their penalties, but did not apply to corporations or employers. In the new Act there is a graduated penalty, from one to forty dollars, for a workman who is guilty of a violation, from twenty to one hundred dollars for a person who is an employer, and from fifty to five hundred dollars for a corporate employer. This graduated penalty will be recognized as just, and contributes much to make the act effective.

In the fourth place, the new Act applies to all classes of persons impartially. Many of the old provincial Acts did not apply to farmers or barbers, or to professional men.

The new Act applies to all, permitting in any walk of life only things that are specifically accepted as being deemed works of necessity or mercy. A very persistent effort was made before the select committee of the House of Commons, before the House itself, and before the Senate, to have the Jews and others who observe some other day of the week as a rest day exempted from the provisions of the Act, but in both Houses this proposed exemption was voted down by very large majorities. It was felt that no special privileges should be given to any class, and that such an exemption would make evasion of the law easy, would give an unfair advantage to the exempted class in certain trades, such as baking and newspaper publication, and while giving some financial relief to Jewish employees, would, on the other hand, put upon a much larger number of Christian employees in Jewish-owned factories which under the exemption would be closed on Saturday, an equally serious financial disability, and our legislators felt that in a Christian land this would be unjustifiable. Here we find Parliament and Mr. Shearer endorsing the principle, so often ignorantly condemned by the enemies of the Catholic Church, that there can be no such thing as unlimited freedom of action, even when that action is based on conscientious religious convictions. The Christian sentiment of the nation necessarily overrules the conscientious convictions of the Jews.

Mr. Shearer deals next with the railway, steamboat and other transportation companies. A good point he makes is the relief now provided for the overworked office staffs.

In the fifth place, the new law applies to the great transportation companies. No former Act did apply; they were free to carry on all forms of transportation and of construction and repair work. Under the new law they are not free to carry excursions. They are not free to make up and start out freight trains. They are not free to load and unload except in certain circumstances. They are not free to do construction works of any kind, nor general repairs, but only such work as cannot be done on other days, and is essential to the safety of the public. They are not free to work their office staffs, which has on some roads been comparatively common. All this is gain over present conditions.

Sixthly—Another new feature of the law is clause 4, which makes it unlawful for anyone to "require any employee in telegraph or transportation lines or in connection with industrial processes, to do the usual work of his ordinary calling on the Lord's Day unless he is allowed during the next six days twenty-four consecutive hours without labor. This will make it possible for employees to get deliverance from seven days in the week work, and all will admit that to have men working ten or even twelve hours in the day, seven days in the week, is a disgrace to a Christian country, and yet these are the hours of labor in several industrial institutions in eastern Canada.

Coming now to the weaknesses of the Act, Mr. Shearer regrets the insertion in clauses 2, 5 and 6 of these words: "except as provided in any provincial Act now or hereafter in force."

The avowed object of the insertion of this section was to protect the provinces in whatever powers they possessed to legislate upon this question, a not unworthy end in itself, but the result may be a great deal of expensive litigation, and many legal authorities hold that if the provinces have the power, these words were needless, and if they have not the power, no action on the part of the Dominion can bestow it. It is probable that in the not distant

(Continued on page 2)

## Clerical News

On Sunday last the Very Rev. George Corbett, who was Administrator of the diocese of Alexandria during the recent vacancy of that see, said the 8.30 Mass in the Church of the Immaculate Conception. He is an old friend of Father Cherrier's, whose teacher he was at the College of Ste. Therese, Que. Father Corbett stopped over on his way to the Pacific Coast, whether he is going to visit some friends. He is now Vicar General of the newly consecrated Bishop W. Macdonell, and remains as he has long been, the devoted pastor of St. Columban's, Cornwall. Father Drummond, S.J., preached at the 8.30 Mass, and also at the High Mass, which was sung by Rev. Father Gendre.

Rev. J. Blain, S.J., went last Saturday to Dunrea, where he assisted Rev. Father Jubinville in the Forty Hours' Devotion at the beginning of this week.

Rev. Father Billiau, C.S.S.R., of Brandon, concluded on Wednesday the annual retreat preached to the Grey Nuns of the Mother House.

Rev. P. Bournival, S.J., after preaching last week the retreat to the Sisters of Mercy, began last Saturday the annual retreat to the Sisters of the Holy Names at St. Mary's Academy. This retreat will end next Monday.

Owing to the absence of the pastor of Fannystelle, Rev. Father Perreault, who is spending his vacation on the Pacific Coast with Rev. Father Desrosiers, Rev. John MacDonald, S.J., preached at Fannystelle last Sunday at the High Mass, which was sung by Rev. Father Raymond, a professor from St. Hyacinthe College. In the afternoon Father MacDonald sang Vespers, and Father Raymond preached. Then Rev. Father Joubert, who is in charge of Starbuck, drove his two guests over to that mission, where Father MacDonald preached, at considerable length by request, on the soul and body of the Church. Father Joubert has arranged the building of a residence for himself at Starbuck. The contract is for \$1,025. There are forty-five Catholic families at Fannystelle and thirty-five at Starbuck, which is eight miles off.

Rev. J. Dugas, S.J., of St. Boniface, and Rev. L. Champagne, S.J., late Superior of the Jesuit residence at Quebec, went last Saturday by steamer "Kenora" from Kenora to Rainy River, where Rev. Father Meleux was very glad of their assistance, as he was suffering from an illness brought on by the sudden very cool weather of last Saturday and Sunday. He, however, sang the High Mass, during which Father Dugas preached in English and Father Champagne in French. The two Jesuits returned by Monday morning's C.N.R. train.

Last Monday evening by the Pacific express, the Jesuit Professors of St. Boniface College returned from their outing at Aulneau Island, Lake of the Woods. On the 22nd inst. they will enter upon their annual retreat, which will end on the 31st, the feast of St. Ignatius Loyola. On Saturday the 7th, Father Drummond visited them in their charming residence on Aulneau Island, and preached at High Mass and Vespers in the Church of Notre Dame du Portage, lodging at night under Father Gendreau's hospitable roof, and making daily excursions with the Oblate and Jesuit Fathers till Thursday, the 12th inst., when he returned to St. Boniface.

The Most Rev. Pierre Marie Osouf, Archbishop of Tokio, Japan, died recently in that city. He was appointed Bishop of Arsinoe and Vicar Apostolic of Northern Japan in 1877, and when the Catholic hierarchy was established in Japan in 1891, he was promoted to the archiepiscopal see of Tokio, where his wisdom and prudence contributed greatly to the spread of the true faith in the Japanese Empire. Of late the debility of extreme old age made him leave most of the work to his

(Continued on page 3)

## Persons and Facts

Mr. Birrell, Minister of Education, stated in a recent debate in the House of Commons that he had sent his boy to a Roman Catholic school, and the latter looked back upon the days spent there as the happiest in his life. Mr. Birrell is a Baptist.

The Church of St. Helen, of which the corner-stone was laid last week by the Right Rev. Mgr. G. F. Houck, is the first Roumanian Catholic Church to be erected in the United States. It is located in the midst of the Roumanian colony in Cleveland, O., and the pastor is the Rev. Epamonidas Lucaciu, the only priest of the Roumanian rite in the country. Father Lucaciu has worked zealously among his people since his arrival less than a year ago, and has succeeded in organizing and unifying them. He is an active and scholarly young priest who spent many years studying in Rome, and he assists in the editorship of "Roumanul," the only Roumanian newspaper in America, which is published in Cleveland.

A party of 150 American Catholics, under the spiritual direction of the Right Rev. Henry Gabriels, Bishop of Ogdensburg, N.Y., sailed last week on the steamship Slavonia for a seventy-day pilgrimage. In the party there are many priests. All will have an audience with Pope Pius X., which has been arranged for July 27th. Bishop Gabriels will present the party to the Pope. A visit will be made to the International Exposition at Milan, and then the party will be broken up. One group will return through Belgium and Holland, the other through Ireland.

The "Methodist," one of the leading Protestant publications in the United States, believes that "our (Methodist) Church should spend \$10,000,000, in the next ten years in denominational schools. Why? Because we believe that this system is the only American one and the only safe one." The State institutions are declared by this paper to be, as a general thing, hotbeds of infidelity not less than of vice.

Manuel Garcia, who died last week in London at the extraordinary age of one hundred and one, sang years ago in the choir of St. Peter's Church, New York, with his sister, Mme. Malibran. Garcia was the most celebrated singing teacher of his time and taught until his death. He was the inventor of the laryngoscope, which he discovered while trying to help his voice, broken by the winter climate of New York, when he sang at St. Peter's.

The foundations of St. Ignatius College, demolished in the San Francisco disaster, were laid anew for the third time a few days ago, when ground was broken for a new building.

While Mrs. Howard Gould, wife of the New York millionaire, is luxuriously and leisurely traveling abroad, and her mother, Mrs. J. W. Dayan, is enjoying the summer at Palo Alto, Miss Ella M. Clemmens, the elder sister of Mrs. Gould and daughter of Mrs. Dayan, occupies a little tent among the refugees at the presidio, San Francisco, subsisting on the bounty of the government. Before the fire Miss Clemmens had a room in a basement on Clay street, within the bounds of Chinatown, where she chose to cast her lot that she might give the little Chinese boys and girls the love that filled her heart and found no outlet among her own people. To earn her living Miss Clemmens was forced to sell papers. She is a devout Catholic. When the news of the San Francisco earthquake and fire reached Mrs. Gould in Paris she sent several cablegrams to get word from her mother at Palo Alto, and as no reply was received, Mrs. Gould's secretary was sent from New York to learn of her condition and supply her wants. "The secretary cabled if any assistance was to be extended to me," said Miss Clemmens

in an interview, "and in a letter I received from my mother I learned that the answer was received: 'No help for my sister.' That is my sister's picture above the crucifix," continued Miss Clemmens. "I have always kept it there, and when I took the crucifix with me in my flight before the flames I took the picture with it."

Mr. Alexandre Clave, representing the house of A. Vermonet, stained glass artist, of Reims, France, came here lately to place the fine stained glass windows now adorning the new church of St. Charles. He left on Wednesday for Guelph, Ont., where he has been engaged by the pastor of the Church of Our Lady, Rev. J. Connolly, S.J., to place some fifteen large windows in that magnificent church, which he, Mr. Clave, considers the grandest he has seen in Canada. He says the present ecclesiastical situation in France has stopped all orders for church windows, and his firm is therefore obliged to reach out for business in other countries. Mr. Clave is already well-known in the eastern provinces of Canada, where he has filled many orders with great success. He is a naturalized British subject, and already owns some real estate in Manitoba, where he hopes to make his permanent home. His firm will, however, continue to manufacture stained glass and execute all designs in Reims, where generations of skilled artists have established traditions of craftsmanship not easily realizable elsewhere.

Among coming events of interest to Catholics are the following, in which His Grace the Archbishop will officiate: August 1st, Blessing of the new convent building at St. Adolphe; August 2nd, 7.30 a.m., Religious profession at the Maison-Chapelle, St. Boniface; 8 p.m., Blessing of the new Immaculate Conception Catholic Club building, erected by Rev. Father Cherrier; August 19th, Blessing of the new convent at Notre Dame de Lourdes; August 26th, Feast of the restoration of the Ste. Agathe Church.

The safeguarding of the interests of the Catholic Voluntary schools, says the Dublin "Freeman's Journal," has been and continues to be a most onerous and delicate task for the Irish Party. It is satisfactory to know, therefore, that within the past few days again the Archbishops and Bishops of the Church in England have expressed their gratitude for, and entire satisfaction with, the manner in which the work has been done. The Episcopate, indeed, have evinced their confidence in the Irish Party in this matter in the most flattering terms.

The Liverpool "Catholic Times" of June 29th says:—Father Bernard Vaughan's crusade against the iniquities of the "smart set" has won him praise in the most unexpected quarters, and the Press has been using terms about the learned Jesuit that are rarely bestowed on Catholic priests. The "Daily News" now joins the other papers in likening him to Savonarola, and the "Daily Chronicle" says, what is more: "Roman Catholicism has rendered an inestimable service to Christian civilization in its attitude towards marriage, and Father Vaughan's eloquent protest against the habit of regarding lightly the most sacred of all human ties is in harmony with the best traditions of his Church." "By their fruits ye shall know them," is a favorite phrase hurled at us by Mr. Kensit and Co. The "Chronicle" now sees it can be used of the Church in quite another sense. The Catholic Church has set a firm face against divorce, whilst "pure Protestantism, the faith delivered to the church or in the street, has done nothing and said next to nothing on the subject. We should like to ask a "Wyclifite" which has guarded better our Lord's command, "Those whom God hath

(Continued on page 2)