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CURRENT COMMENT

Archbishop Chapelle is the most illustrious victim of the yellow fever epidemic now raging in New Orleans. He caught the fatal disease in the discharge of his episcopal duties. His work as Apostolic Delegate in the Philippines and Cuba had taken up so much of his time in the last few years that he welcomed the settlement of these ecclesiastical affairs as affording him an opportunity to devote more time to his own archdiocese. For nearly two months he had been visiting parish after parish in the almost tropical summer heat for the purpose of renewing Catholic virtue, and he was in Avoyelles parish when he heard that the fever had broken out in New Orleans. Like a true shepherd he hurried back to the post of danger and was in the act of writing a letter to his clergy to stimulate their zeal in this great crisis when he was stricken with yellow fever. Arriving in New Orleans on July 31, he was taken sick on the 5th of August and, his constitution being enfeebled by age and the fatigue of his recent visitation of the parishes, he expired suddenly on the 9th.

His was a remarkably well filled life. He was born at Mende in France, Aug. 28, 1842, and had therefore nearly completed his sixty-third year. While he was studying at Enghien College, Belgium, his uncle, the Very Rev. Canon Chapelle, destined him to a diplomatic career, and two years later, when that ecclesiastic was directed by Cardinal Antonelli to negotiate a concordat with the Republic of Hayti, he brought his nephew with him to the United States and placed him in St. Mary's Seminary, Baltimore, to prepare to become a missionary in Hayti. On the death of his uncle, in 1861, on the eve of his appointment as Archbishop of Port au Prince, the nephew abandoned the idea of going to Hayti, and became affiliated with the archdiocese of Baltimore. He was ordained priest in June, 1865, and was placed in charge of several missions in Montgomery County, Maryland. In June, 1868, he received his degree of Doctor in Theology after examination. Archbishop Spalding took a great interest in Dr. Chapelle, and in May, 1869, made him secretary of the Tenth Provincial Council of Baltimore, and took him with him as his consulting theologian to the Vatican Council in Rome.

In October, 1871, shortly before his death, Archbishop Spalding appointed the young priest pastor of St. John's church, Baltimore, and besides his parish work he presided over the ecclesiastical conferences of the Baltimore clergy and had charge of several religious institutions. In May, 1882, Archbishop, now Cardinal, Gibbons, made him rector of the parish of St. Matthew's, Washington. In the summer of 1884 he was designated one of the seven theologians to make the preliminary studies for the holding of the Third Plenary Council of Baltimore. In course of his pastorate in Washington he had cordial relations with Presidents Arthur, Cleveland and Harrison, as well as with many other high officials of the Government. He worked hard toward founding the Catholic University in Washington selecting and buying the land upon which that institution stands.

For several years he was vice-president of the Bureau of Catholic Indian Missions, and his work for the promotion of the missions attracted the attention of Archbishop Salpointe, of Santa Fe, who asked the Pope to appoint him his coadjutor bishop. He was consecrated in 1894, and succeeded to the Archbishopric in 1894. In course of his episcopal labors in New Mexico he visited almost every corner of the territory confided to his care, confirmed 40,000 souls and promoted the cause of education among whites and Indians. He was appointed Archbishop of New Orleans in November, 1897, by Pope Leo XIII. In course of his administration he succeeded in paying a heavy debt that had long weighed on that archdiocese, re-opened the theological seminary and in many ways contributed

to the progress of the Church in Louisiana.

When the Holy See looked for a man to handle the situation that had arisen in the Church as a result of the Spanish war, it turned to Archbishop Chapelle who was thought to combine the discretion, business tact and zeal needed to solve the difficult problem. In October, 1898, he was appointed Apostolic Delegate to Cuba and Porto Rico, and commissioned by the Holy See to attend the peace negotiations in Paris. He was the means through which the clause guaranteeing religious liberty and rights of ecclesiastical property was inserted in the Treaty of Paris. On his return from Paris President McKinley complimented him on his service rendered in course of the negotiations. He went to Cuba and Porto Rico early in 1899, making a thorough investigation of the state of affairs in both islands, and before going to the Philippines outlined the plan of action which his successor in those islands, Archbishop Sbarretti, now Apostolic Delegate to Canada, so speedily and successfully developed.

Archbishop Chapelle's appointment as Apostolic Delegate to the Philippines was made in August, 1899, and in December of that year he started for Manila. The result of his work there was similar to that in Cuba. The Pope in a special brief complimented him and approved the steps taken by him, and took occasion to praise his work in the bull published by Monsignor Guidi reorganizing the hierarchy in the Philippines. President McKinley also on several occasions, expressed his satisfaction with the course followed and the work done by the Delegate. The Pope urged him to return to the Philippines, but he felt that the direction of affairs in the archdiocese of New Orleans and the performance of the duties of the delegation in Cuba and Porto Rico would fully occupy his attention. This devotion to the spiritual needs of his diocese, ending as it did in death for the sake of his flock, fitly crowns the life of one whom New Orleans mourns as its most distinguished citizen, and for whom the Catholics of the whole world, especially those of France, Italy, the United States and her island dependencies, will earnestly pray.

To hear the way some of us brag about the size of our wheat crop one would think it was, to say the least, one-quarter of the wheat crop of the world, instead of being, as it is, hardly one-twentieth thereof. And, as to the old country, one would think it was nowhere in comparison to Central and Western Canada. But for those who really care for facts, not fancies, it may be interesting to know that the area under wheat this year in Great Britain and Ireland is estimated at 1,800,000 acres, and the yield at 63 million bushels or 35 bushels to the acre. The area under wheat in Manitoba and the western provinces is estimated at four million acres and the yield at from seventy to one hundred million bushels. Even this last highest estimate would give only 25 bushels an acre. In other words, wheat in the British Isles is more productive than here and the total quantity produced is almost the same as here. The only point in which we surpass the old country is the quality of our wheat, when that wheat is rated highest. This year the average rating will probably not be high. Let us be modest and therefore true.

An anonymous correspondent in the Free Press of Tuesday affects not to understand the meaning of the word "pagans," used by the Free Press in translating from "Les Cloches de St. Boniface" a digest of Mgr. Pascal's recent pastoral on education. Perhaps, indeed, the original French word, "payens," might have been translated more intelligibly by the words, "heathen" or "infidel;" but after all "pagan" in the sense of an ungodly or irreligious person who despises religious observances, is good English, and that is one of the two senses in which His Lordship Bishop Pascal used the word, when he said that, "except in the opinion of pagans, the child does not belong to the

State. That it does has been contended by ancient pagans and is maintained by the pagans of to-day." Has the anonymous correspondent forgotten how the Spartans of old held the cruel and unnatural doctrine that the child belonged to the State? Or is he not aware that the same worn-out fallacy is held with aggressive and untiring cruelty by the Masonic Lodges of Europe, and especially of France, and that these revampers of heathen error are therefore rightly styled "neo-pagans?"

This anonymous correspondent charges Mgr. Pascal with missing the most vital point, viz., that the public should not be asked to contribute to denominational schools; but it is really he and not the Bishop that misses the most vital point. The Bishop does not ask that the non-Catholic public should contribute to Catholic schools. All he asks is that Catholics should not be forced to contribute to non-Catholic schools.

When will the Free Press learn that "Oblate" is a thoroughly English word and consequently that to write it without the final "e," as if it were still a French word, not quite naturalized, is just as ridiculous as it would be to write "religieuse" for "nun" or "Jesuite" for "Jesuit?" Even if "Oblate"

commonly pronounced by Catholics exactly as it is written ob-late, with the accent on the first syllable, although the majority of misinformed non-Catholic authorities place the accent on the second syllable.

Rev. Dr. James J. Fox, whose articles in the "Catholic World" magazine are always worth reading and thinking over, writes this month on "The Freedom of Authority," the title of a recent work by J. Macbride Sterrett, D.D., the Head Professor of Philosophy in the George Washington University. Dr. Fox finds that, in spite of many Protestant errors, this book has the great merit of affirming the need of authority as a means to reach that truth which will make us free. Professor Sterrett maintains everywhere, as a fundamental principle, that, from the beginning Christianity ever has been, and till the end must continue to be, a living society organized and preserved by the abiding presence of authority. It must possess a dogmatic creed, an external form of worship, and an organization, by participating in which the individual, far from losing his due freedom, finds that freedom protected, regulated. "Vital, progressive, missionary and educating Christianity," says Professor Sterrett, "always has had, and always must have, a body. It must be an organized body, with polity, creed, and cult—external, objective, secular, if you will, in form—a Kingdom of Heaven on earth—not in Heaven. It is not something invisible and merely heavenly. To fault ecclesiastical Christianity is to fault Christianity for living rather than for dying among men; for existing to preserve, maintain, and transmit the Gospel.

A correspondent, kindly calling our attention to an important item stowed away in a corner and printed in the smallest available type of the "Literary Digest" for Aug. 12, says: "This may interest you, although you referred to the same subject in a previous number of the Northwest Review. I was pleased to see it published, though I am of opinion that someone must have got after the 'Digest' with a stick, for in previous issues they gave much space to the other side of the question, and this in justice should have a heading. However, small favors thankfully received." This is the item, at the foot of the second column of page 216:

Two years ago a German priest, Rev. G. Dasbach, offered a reward of 2,000 florins to any one who should prove that the Jesuits taught the doctrine that "the end justifies the means." Count Hoensbroech, an ex-Jesuit, published a brochure, in which he claimed to furnish the proof demanded (see *The Literary Digest*, March 19, 1904). The Count sued the priest for the reward, and the case came by appeal before the Supreme Court of the Rhine Province in Cologne. The court has recently decided that Count Hoensbroech failed to prove his point, and is not entitled to the reward.

The Anglican Synod in its recent meeting at Calgary, decided to agitate for religious instruction in the public schools of the new provinces. They feel it is a hardship that Catholics should have religious instruction in their separate schools, while Protestants cannot agree on some definite method of teaching religion, which is so vital an element in education. We admire their good intentions, but have not very sanguine hopes that they will ever succeed in uniting all Protestant bodies in any workable scheme of religious instruction. So long as they enjoy the delightful privilege of making their own religions, instead of accepting the one that Christ founded, they are doomed to division and discord.

Read "That Long Pull," the well told story of a rowing expedition undertaken by three young Jesuit teachers from St. Boniface College, how they rowed more than a hundred miles in three days, going from the head of the Lake of the Woods almost to its foot to visit, in prayerful mood, the scene of the massacre of their brother Jesuit, Father

Aulneau, and his companions by the Sioux Indians 169 years ago.

A full account of the massacre will be found on our editorial page.

Clerical News

His Grace the Archbishop of St. Boniface went to St. Norbert and there ordained, last Tuesday, two Trappist Fathers, (one to the diaconate and another to the subdiaconate) and conferred the subdiaconate on the Rev. M. Messagne.

The close of the Oblate's retreat last Tuesday morning witnessed special celebrations in honor of the golden sacerdotal jubilee of Father Gascon, O.M.I. The jubilarian himself sang the High Mass at eleven and Father Laufer preached about the honor reflected by Father Gascon's life on his three mothers, the Blessed Virgin, the Church and the Congregation of the Oblates. A hymn written for the occasion by Father Emard, was sung by Father Gelen. A similar celebration will take place next Sunday at St. Laurent, where Father Gascon spent seventeen years of his life.

Zephyrin Gascon was born at Ste. Anne des Plaines, Que., July 26, 1826, and was ordained priest Nov. 12, 1854, so that the 50th anniversary of his ordination really occurred nine months ago. After having been three years curate at Vercheres, he came out to the West in 1857, and thus is one of the oldest living missionaries in this country. He was then a secular priest and applied to join the Oblates only two years later. On the 9th of March, 1859, Father Gascon entered the Oblate Novitiate then at St. Norbert, and a few weeks later he was selected to go to the St. Joseph mission on Great Slave Lake, the most advanced mission of the order in the far north. "To send a novice to such a distance," wrote Mgr. Tache to a friend, "is no doubt a little extraordinary; but, as my advisers have said, Father Gascon is not a novice in virtue; he can be depended upon more than certain professed religious."

Father Gascon went the first year as far as the Great Slave Lake, where Father Eynard was stationed; but the next year he went on to Fort Simpson, where the celebrated Father Grollier had retired, and whence he descended the Mackenzie river almost to its mouth. Father Gascon then went to Fort Liard, at the foot of the mountains, on the borders of the present Yukon Territory. In this barren and desert country, Father Gascon remained for 21 years, roaming from the mouth of the Mackenzie to the Liard River Pass in search of souls to evangelize. He was in a way familiar with the country beforehand, having in his youth listened to the tales of an old trader, Jean Baptiste Pilou, who had retired to Ste. Anne with his savings from the trade. Now that he was on the scene, Father Gascon found the land marks described by the old trader, the Porte d'Enfer, the Portage du Diable, which the voyageurs named to express their opinion of the locality. He stood on the spot where legendary tragedies had taken place—murders, drowning accidents and deeds even more horrible. He sometimes met the surviving actors in these dramas of the wilds. Thus on the Liard river he converted a Windego Indian who confessed to having eaten his wife and baby, when on the point of starvation in the mountains. This Indian became a good Christian, married again and reared another family. As the little tots would run around him, he would sometimes be asked whether he would not like to eat one of them—a joke which the poor Indian did not relish much.

Periodical famine was a part of the life of these tribes and the missionaries were little better off. Father Gascon revisited his family in 1880 and then was stationed at St. Laurent for 17 years. In recent years he has had charge of the mission at Fort Alexander, which he left last April. Although nearly 80 years of age, he is still alert and able to stand the fatigue of celebrating solemn High Mass, which precludes his breaking fast before noon.

All his friends, and the Review in par-

MOVING

THIS MONTH

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Northwest Review

were not recognized by the secular dictionaries, we, English-speaking Catholics, numbering as we do twenty millions throughout the world, printing some two hundred periodicals, furnishing to the literature of the day some of its very best writers, men and women who keep up the splendid traditions of Chaucer, Sir Thomas More, Pope, Dryden, Crashaw, Lingard and John Henry Newman, have a perfect right to insist that our Catholic words shall not be mutilated. Just as we do not apologize for or translate into non-Catholic equivalents such words as "transubstantiation," "monstrance" "contrition and attrition" (in their technical contrast), "recollection" (a state of prayerful collectedness), so we would freely use the word "Oblate," even if it were not in the dictionaries. But it is there. All the better ones have it and spell it "oblate." We are not speaking of the adjective "oblate" with which all are familiar in the description of our globe as an "oblate spheroid," but of the noun "oblate," which the Standard Dictionary defines as "a member of an order of Oblate Fathers or Oblate Sisters." In this sense "oblate" means offered or consecrated to the special service of God, and is