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Current Comment

Those American Catholics who favor a complete separation between Church and State and are consequently inclined to approve of the present condition of affairs in France would do well to read the points of contrast indicated by M. Boyer de Bouillane in a lecture which he gave lately in Paris. To those who quoted the example of the United States as an argument for separation he pointed out that:—

1. The words "God" and "Creator" occur at the very beginning of the declaration of Independence.

(Our usually well informed contemporary, "La Semaine Religieuse" of Montreal, June 11, says that "the Constitution of the United States begins with an affirmation of Christian faith." Unfortunately it does not. The original Constitution does not mention religion at all. The first mention of religion is contained in the First Amendment, ratified subsequently to the Constitution itself. That First Amendment begins with these words: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.")

2. Public blasphemy is an indictable offence.

3. In moments of national peril or disaster the President may prescribe a day of fasting and prayer.

4. Each year a day of thanksgiving is proclaimed.

5. Most of the States prescribe rest from manual labor on Sunday.

6. Clergymen are exempt from service on the militia and from military service in time of war. Insults to clergymen in the exercise of their functions are severely punished.

7. Parishes, hospitals, colleges, religious congregations may be civilly incorporated, and in that case, although limits may be set to their real property, no limit is set to their personal property.

8. Churches, hospitals and asylums are very commonly exempt from taxation.

9. Freedom of speech is as sacred in the pulpit as on the hustings.

10. The right of association is full and entire for the laity, diocesan priests and religious orders.

11. Nothing prevents the meetings of bishops or their relations with the Pope.

All these points are diametrically opposed to the Separation law passed by the French Chambers on Dec. 9, 1905. This law is either separatist unto apostasy or meddlesome unto oppression. The United States laws and customs respect natural and revealed religion and are in the main just to the most distinct manifestations of religious activity. Hence, although the American system be theoretically debatable, practically it is vastly preferable to the present French system.

Among the many tributes to the memory of the great Irish agitator who has lately passed away we find none more temperate and just than the following from the "Casket."

Michael Davitt led the stormiest life of any of the members of the Irish National Party, yet many of those who liked him least were of opinion that his mind leaned more to the quiet of literary pursuits than to the noise of political meetings. One of his earliest recollections was the eviction of his parents from their little farm, and the memory of this event, branded on the soul of a boy of five years, was the death-warrant of Irish landlordism. He remained behind when his family emigrated to America, and his semi-socialistic ideas may have taken root in a belief that the society was badly out of joint which drove a ten-year old child into the Lancashire cotton-mill where he lost his right arm. Entering a printing-office after this, he worked his way to the reporters desk, and acquired the facility in writing which made him, though less graceful than T. P. O'Connor, one of the most valuable of special correspondents and enabled him to turn out such books as "The Boer Fight for

Freedom" in a few weeks. The editor of the Toronto Catholic Register who worked beside him at one time, says it was astonishing to see how quickly that left hand could turn out "copy". Davitt opened his fight with society by becoming a Fenian. He wrote spirited seditious ballads, and made eloquent seditious speeches, but it was on a charge of distributing arms for purposes of rebellion that he was sentenced to fifteen years penal servitude in 1870. In accordance with the British system of treating political prisoners as ordinary criminals he endured a great deal of hardship, and at last a letter which he sent to O'Connor Power, M.P., was read in the House of Commons and won him release as a ticket-of-leave man after seven years. Like John Mitchell, he utilized his imprisonment for literary purposes, and his "Leaves from a Prison Diary" is an interesting study in criminal sociology. In 1879 he founded the Land League and became its master spirit; if Irish landlordism is now on its deathbed it is due to Michael Davitt more than to any other man. In the sketch of his life furnished by himself to "Who's Who?" almost every second sentence records an imprisonment, but none of them save the first was of long duration. Even his opponents respected his sincerity, and the Bishop of Limerick, with whom he held his last debate, would be the first to testify that he was a true-hearted Catholic.

The closing words of the above extract, penned by one who knows, will be especially consoling to those earnest Catholics who have missed, in most of the obituaries of Michael Davitt, all mention of his religious convictions. Here is from the same judicious pen another quotation which ably states an unfamiliar aspect of "The Jungle" question, and in which, as in the previous extract and in most well constructed paragraphs, the concluding sentence is the most important.

A hideous novel, written to prove that Socialism is the only remedy for economic ills, and so horribly realistic that the tolerant public libraries of American cities have put it under lock and key, has caused President Roosevelt to send special commissioners to inspect the meat-packing houses of Chicago, and on their report he has asked Congress to pass special legislation to prevent the packers from sending out diseased meat for home consumption. The packers, of course, say there is nothing wrong in their establishments, and declare that the proposed legislation will ruin the men who raise cattle, and may seriously interfere with their own hundred million dollar trade with Europe. A greed that is never satisfied often over-reaches itself, and the reaction which it provokes may hurt the innocent as well as the guilty,—sometimes the innocent more than the guilty. The cattle-raisers of the United States have grown no richer by the vast extension of the operations of the Beef Trust; for the most part they have been allowed to make no more than a decent living, and not always that. Nevertheless it is they and the hard-working day laborers of the packing houses who will suffer most if Upton Sinclair's charges are proven true. Messrs. Armour, Swift, Morris and Cudahy would still be millionaires even if they never earned another dollar. There are wrongs which seem to be beyond human power to right; and this is one of the arguments for a Day of General Judgment.

When Rev. Dr. Bryce exalted his horn in St. Cuthbert's Church, Edinburgh, on May 27, and praised the missionary spirit of the Presbyterian Church in Canada—"which they sometimes called the National Church of the country"—he felt sure that nobody in Scotland would contradict him; but he

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OBITUARY

THE LATE Mrs. HORACE CHEVRIER

We extend our deepest sympathy to Mr. Horace Chevrier, M.P.P., whose beloved wife, Margaret, died on the 15th inst., after receiving the last rites of Holy Church. Mrs. Chevrier, who was 33 years of age, was the eldest daughter of the late Francois Gingras, one of the most highly respected natives of the Red River settlement. Ten years ago last November she married Mr. Horace Chevrier, who with two children, Rita, aged nine, and a year-old son, Wilfrid, survive her. Other immediate relatives are her sister, Mrs. H. M. Tait, of Regina, and two brothers, A. B. Gingras, known in all athletic circles as a member of the victorious Victoria hockey team of five years ago, and John A. Gingras, both of St. Boniface.

For some years Mrs. Chevrier had been a sufferer from Bright's disease, and though all that medical skill, both in Canada, New York, London and Paris, could do, had been done, the eventual outcome had been known with certainty for over a year.

To those not familiar with the condition of Mrs. Chevrier's health, however, the announcement of her death came with a severe shock. She was able to be out of doors as late as the previous Monday, while her naturally bright and sunny disposition deceived all but her intimates as to her real condition.

The funeral, which took place on Sunday afternoon at 4 o'clock, was a very imposing one. No less than 73 carriages formed the cortege, and in spite of the pouring rain a very large number of mourners attended the funeral service in St. Boniface cathedral. This was conducted by Rev. G. Cloutier, who had been for many years guardian to the orphaned children of the late Francois Gingras. He was assisted by Rev. Father Deshaies and Rev. M. Pierquin. Monsignor Dugas, V.G., was also present in the sanctuary. The Libera was well rendered by a full choir under the direction of Mr. Paul Sale, the solos being taken by Mr. Joseph Clement. Professor Landry sang Schubert's "Adieu."

The pall-bearers were: Messrs. J. T. Huggard, John Ridington, Dr. Gendreau (St. Norbert), L. H. Fournier, J. A. Prendergast and S. St. Germain.

Spiritual bouquets, in the shape of Masses, were offered by the following relatives and friends: Mr. Tony Gingras, Mrs. H. M. Tait, Mr. Jack Gingras, Mrs. Alfred Levesque, Mrs. Aime Cinq-Mars, Mrs. R. L. Chevrier, Rev. Fr. Portelance, Lady Patroness St. Boniface Hospital, Chief Justice and Mrs. Dubuc, Mrs. A. Manseau, Mr. and Mrs. J. P. Proulx, Mr. and Mrs. Gosselin, Miss Rose Duffy, Mr. and Mrs. Henri Royal, Dr. and Mrs. M. Gervais, Mr. and Mrs. Grassby, Mrs. O. Monchamp, Mrs. Bernhart, Misses O'Donnell, Mrs. L. O. Genest, Mrs. A. J. H. Dubuc.

The flowers included a crown of marguerites from Mrs. Chevrier's only daughter, and the following: Mr. and Mrs. Jack Gingras, heart; Mr. and Mrs. Tony Gingras, wreath; Mr. and Mrs. N. Chevrier and family, pillow; Mr. and Mrs. Eudore Chevrier, heart; Mrs. Levesque, wreath; Mrs. Cinq-Mars, cross; Mr. Charles Mulvey, wreath; Miss H. Sykes, star; Blue Store staff, cross; Fit-Reform staff, spray; Mr. and Mrs. Inkster, spray; Mr. and Mrs. John T. Huggard, makese cross; Mr. and Mrs. S. J. Rothwell, spray; Mr. and Mrs. H. W. Lightcap, spray; Mr. and Mrs. Fournier and family, anchor; Manitoba Liberal executive, pillow; Senior Liberal association, harp; the Commercial Club, wreath; Fraternal Order Eagles, wreath; E. J. and S. Couture, anchor; Gedion Couture, wreath; Mr. and Mrs. T. St. Pierre, wreath; Mme. Magnon de la Giclais, cross; Mr. and Mrs. E. Jean, spray; Dr. and Mrs. O'Donnell, heart; Mrs. Dr. O'Donnell, wild roses; Miss Madge Barrett, spray of roses; Mr. E. L. and Miss M. Barrett, cross; Mr. and Mrs. Lane, wreath; W. J. Robinson and Minnie, cross; John M. Chisholm, spray; Mrs. Bernhart, spray; Walter H. Little, wreath; Mr. and Mrs. Geo. Saults, spray; Mrs. W. J. Thompson, spray; Mrs. Jos.

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Persons and Facts

The Sacred Congregation of Rites has now presented to it for examination 287 causes, 23 for canonization and 264 for beatification. Of these latter 152 are already introduced, and the persons whose cause is pleaded have the title of "Venerable;" the other 112 are as yet merely "Servants of God." Of these 287 processes 13 concern lay people, 35 the diocesan clergy, and 239 the religious orders, i.e., 75 for the Franciscans, 41 for the Jesuits, 14 for the Dominicans, 12 for the Redemptorists, 7 for the Augustinians, 6 for the Marists, 5 for the Carmelites (men), 5 for the Passionists, etc. No less than 130 of these processes concern persons who died during the nineteenth century. Out of the total number, 287, only 80 are women. This is not surprising since, from 1500 to 1800 there were 358 beatifications or canonizations of men and only 58 of women; whence, says one of our contemporaries, we might perhaps infer that the daughters of Eve have the knack of concealing their virtues.—La Semaine Religieuse de Montreal, June 11. And yet they are known as the "devout female sex." But between mere piety and heroic sanctity there is a great gulf fixed.

On the 15th inst. Dr. Douglas Hyde, president of the Gaelic league in Ireland, accompanied by his wife, sailed from New York for his home, on the White Star steamer Celtic. Dr. Hyde, who has been lecturing all over the States and in some cities of Canada, took back with him to help the Gaelic cause a cheque for fifty thousand dollars, the proceeds of his lectures during the past seven months.

Mr. Elzear Beupre, B.A., who won first place and the Previous medal six years ago in the University of Manitoba, has lately come out first out of eleven competitors in the fourth and final year examinations of the Ecole Polytechnique in Montreal. He has thus obtained "with the highest distinction" the diploma of Civil Engineer, and has already been given a lucrative appointment. His percentages were: Hydraulics, 89.25; Bridge resistance, 87.5; Railways, 90; Steam engines, 86.95; Machines, 83.2; Electrotechnics, 90; Public works, 90.25; Metallurgy, 80; Technology, 95.; Industrial Physics, 80; Analytical Chemistry, 79.4; Punctual Attendance, 100; Conduct 100; general average in all courses, 91.7; general average in technical work, 90.55; This fitly crowns Mr. Elzear Beupre's brilliant career as a student of St. Boniface College.

The Philippine Commission had proposed to institute a suit in order to eject the archbishop of Manila, the Franciscan Brothers and the Sisters of Charity from the possession of San Juan de Dios Hospital and Estates. This religious foundation had been begun and administered for one hundred and forty years by the Brothers of the Order of St. John of God, was conveyed by them under ecclesiastical direction to the present managers, the Franciscan community, and was administered by the Catholic Church for two hundred and fifty years. The archbishop under whose control the hospital now is, thought that he had exercised forbearance long enough and entered a vigorous protest against the projected suit. "To continue forbearance," said the archbishop "would be weakness. The prospective action of the commission as to San Juan de Dios is the climax. I shall go into the court as a law-abiding American citizen when summoned. Before going, however, I shall have read on a given Sunday simultaneously from 275 pulpits of the churches under my care my solemn protest against this new attempt of confiscation. I have exalted our government, and now I must bow my head in shame, as these same people and the people of the United States, irrespective of creed, will read a chapter of history in the Philippines which has no parallel in the annals of the United States." The protest took immediate effect. The threatened suit

was postponed and, it is hoped, dropped because of the archbishop's action. About 270,000 pesos have already been spent in the attempt to defend Church property from government appropriation.

Rev. Thomas O'Hern, the last of four brothers to be raised to the priesthood, sang his first Mass a few days since at the Rochester (N.Y.) Cathedral. His three brothers were the assisting priests.

Rev. Mother Bernard, superior general of the Sisters of St. Joseph, of Wichita, Kan., sailed from New York recently for Naples. She was accompanied by three sisters of her order, who will enter conservatories of art and music for terms of three years. After visiting Naples and Rome, Mother Bernard will make an extensive tour of Europe, returning to America in November with a number of postulants brought from Germany and Ireland.

A diplomatic movement is under way for an international conference to discuss measures for dealing with the suppression of anarchists. England, the United States, and Switzerland, which are most lenient in their attitude, are asked to join with other great powers in the adoption of a severe scheme of suppression.

The recent death of Mgr. Gomez Pimenta, Bishop of Marianna, Brazil, recalls his interesting history. He was a slave, and often experienced extreme destitution. He endeavored to attend school, where he attracted the attention of the Archbishop of Balua, who after a while placed the young negro in his seminary. While quite a young priest, he was raised to the episcopal dignity, as Auxiliary Bishop to the diocese of Balua. When Leo XIII restored the diocese of Marianna, whose area is 300,000 square kilometers, and whose population is 2,000,000, he placed the young negro Bishop at its head.

Mgr. Blanchet, D.D., the Vicar General of Portland, Oregon, and a relative of the late Archbishop Blanchet, died a few days ago at the age of 70 years.

The Cornwall (Ont.) Branch of the C.M.B.A. has started an agitation for an amplification of the society's ritual, having memorialized the Grand Officers with a lengthy resolution, of the which preamble reads as follows: "Whereas the Catholic Mutual Benefit Association was established in the year 1876, and whereas at the time said Association was the only representative Catholic Fraternal Association established in Canada for the protection of its members. And as a consequence the ceremonies prescribed by the ritual for the initiation of elected members, installation of officers and the conducting of the regular business of the several branches were of necessity of a very simple character, and whereas it is apparent that a change in the ritual of the C.M.B.A. is absolutely necessary in order that the society may be enabled to more successfully attract, inspire and maintain enthusiasm and earnest effort in those who may become its members and thereby meet the changed condition of fraternal organizations that have arisen in recent years."

Chief Peter Tall Mandan, the Sioux Indian chief and color bearer of the American Federation of Catholic Societies, died near St. Francis Mission, South Dakota, recently. Father Digmann, S.J., in reporting the death of the chief to the National Secretary, stated that it had been Tall Mandan's great wish to go once more to the meeting of the American Federation of Catholic Societies. Chief Tall Mandan was a delegate to the Atlantic City and Detroit conventions, representing the Sioux Indians, who are affiliated with the Federation.

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