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REV. A. A. CHARRIER,
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TUESDAY, OCTOBER 3, 1899

CURRENT COMMENT

We print elsewhere an article from the trenchant pen of Father D. S. Phelan, of the "Western Watchman," of St. Louis. This editorial entitled "Sailing Under False Colors" contains very much that is strikingly true and beautifully put, and it is freer than most of his leaders from erroneous exaggerations.

The N. Y. Catholic News of September 27 begins its editorial page with this most welcome announcement: "We are glad to be able to tell our readers that Walter Lecky, whose serious illness we announced a few weeks ago, is rapidly recovering. This news, we are sure, will bring joy to the many thousands whom Walter Lecky's gifted pen has charmed." His weekly contributions are far and away the best feature of the Catholic News.

The "Echo de Manitoba" translates the title of a comedy recently played in Winnipeg as "Un Mouton Noir." This rendering of "A Black Sheep" is like that of the Frenchman who translated "blackguard" "un garde noir." The idiomatic rendering of "a black sheep" is "une brebis galeuse." Besides being correct, this would have given a very faithful picture of an immoral play which even the far from squeamish "Town Topics" animadverted upon as exactly what the unscrupulous element of Winnipeg's population liked.

**THE PREMIER PREVARI-
CATES.**

The following letter is one out of many similar complaints we have received:

Sir—According to a Free Press dispatch from Montreal dated Sept. 27, Sir Wilfrid Laurier, attending a banquet at Drummondville, Que., made the following statement re the Manitoba school question:

You know in 1896 there was an irritating question, which disturbed the whole country. It was a question, the solution of which called for the highest qualities of statesmanship. The late government pretended to have settled that question by introducing a measure which they called the remedial bill, but which had nothing of a remedial

character about it. It was, on the other hand, calculated to irritate the people of a sister province. The measure failed to pass, and we were returned to power. We had promised to settle the question in six months. You are witnesses that the promise was literally fulfilled. The school question no longer exists, though our friends, the Bleus, try to revive it.

Should the report be a true one, and it tallies so well with what the Honorable the Premier of Canada said, on the floor of parliament at its last session, that we have every reason to accept it as such, it must have come as another most painful revelation to the Catholic minority of Manitoba. I am a Catholic myself, Sir, but one of no particular political color; therefore I had looked to Sir Wilfrid Laurier's promise of an equitable settlement of the vexed question within six months of his advent to the premiership of Canada with eager anxiety to see him reap the glory then in store for a true statesman. I was, I must confess, quite hopeful until the so-called settlement of 1896 came to light, but what a gloomy cloud of doubt then overcame my mind, it is hard to express in words; yet I wanted to be slow in passing judgment. I, a dwarf compared to the great man whom we now call Sir Wilfrid. Yes, he is called Sir Wilfrid, but in my estimation he is much lower than ever before he became premier of Canada.

The remedial bill which the late government had attempted, but, owing to Mr Laurier and followers' obstruction, had failed to pass, the remedial bill, according to Sir Wilfrid's opinion, had nothing of a remedial character about it. But what then of Laurier's own achievements? "We had promised," he is reported to have said, "we had promised to settle the question in six months. You are witnesses that the promise was literally fulfilled." Oh! what a cruel derision! The question settled, in what manner and where, pray, is it settled? In Winnipeg, perhaps? I am a taxpayer, Sir, and I know very well that not an iota since Sir Wilfrid Laurier's advent has been removed from the school law with a view to amending the position of the persecuted Catholics of the city. Our schools have struggled and are still struggling for life. This Mr. Laurier knows better than anyone else. He knows we are as much as ever under the heel of an unjust and cruel oppressor; he knows it and yet he dares to tell an uninformed audience that the school question is settled.

No, Sir, the school difficulty is not over; it is still a live question here in Winnipeg, and although there is a seeming settlement in operation in our country schools, I know enough of the inner working of this so-called settlement to affirm that it is only a sham settlement, more humiliating than encouraging for the Catholic minority of the province. "That which the Catholics," to use the words of the Encyclical, "demand and which they have, as nobody doubts, the right to demand, is far greater."

You, Sir, who stand in an independent position, and know well, too, our sufferings, will kindly correct me if I am making any false statement; but if, on the contrary, I am only speaking the plain truth, do not refuse to open the columns of your paper in order to make the public at large understand how deceptive are the words of the Hon. Premier of Canada, if correctly reported. Yours truly,
A CATHOLIC ONLOOKER.

Winnipeg, Sept. 28.

NOTE:—Although our correspondent might have been a little less vigorous in his language;

although, for instance, perfectly rue as it is, it may not be wise to say out loud that we are "under the heel of an unjust and cruel oppressor," still, after maturely weighing all that "A Catholic Onlooker" writes, we are bound regretfully to admit that none of his statements are incorrect. The Catholics of Winnipeg are now paying about six thousand dollars a year for public schools to which they cannot in conscience send their children, and they receive no sort of return for this heavy burden of unjustifiable and unconstitutional taxation. Great and generous efforts have been made by them to yield what their conscience allows, but hitherto not the slightest acceptable concession has been offered by the powers that be. It would seem as if they really expected us to do like the old farmer mentioned by the "Casket" of January 7th, 1897, who "was obliged to kill his cow to save her life." Queer kind of settlement this.

HOSPITAL SISTERS.

Alice Worthington Winthrop has just concluded her second and last article in the "Ave Maria" on "The Work of the Sisters in the War with Spain." She has secured her information at first hand and imparts it with great directness and simplicity. The entire system of hospital nurses for the war in Cuba was organized by the Daughters of the American Revolution. One of these, a former vice-president, Miss Ella Loraine Dorsey, well known to all Catholic readers, examined and transported to their respective destination 235 Sisters who had volunteered to serve under contract. There were 196 Sisters of Charity, 13 Sisters of Mercy, 11 Sisters of St. Joseph, 11 Sisters of the Holy Cross, and four Indian nuns of the Congregation of American Sisters from Fort Pierre, South Dakota. Besides these 235 contract Sisters there were four Sisters of Charity at the Norfolk Hospital, 10 Sisters of Charity at the Presidio Hospital, San Francisco, and one Sister of St. Joseph, who served without contract. Then there were the Sisters of the Holy Names at Key West who turned their beautiful convent into a hospital, and the Sisters of the same Order at Tampa who devoted themselves to the care of the soldiers passing through or sojourning at that large military camp.

One of the most painful experiences of the war was that of 11 Sisters of Mercy, principally typhoid fever experts, and nine Sisters of Charity in the Sanger-Hoff Hospital at Chickamauga, Georgia. "Here, amid surroundings of unspeakable squalor, the Sisters managed to bring comfort and peace to the suffering soldiers." The surgeon in charge, Major Brechemin, expressed to Miss Winthrop his admiration for the noble work done by "those glorious women, the Sisters."

With characteristic modesty the Sisters decline to give any account of their work. Especially do they object to having the labors of individual Sisters alluded to. They fear lest the bloom of unselfish devotion will disappear before the blasting breath of publicity. This, how-

ever, does not forbid our getting, where we can, glimpses of their heroism. Eleven Sisters of St. Joseph and the same number of Sisters of the Holy Cross were detailed to the John Blair Gibbs Hospital at Lexington, Kentucky. Major Mearns, the surgeon in charge, writes to the leader of this band, Sister Mary Lydia, of the Holy Cross: "In you, Sister Lydia, our chief nurse, Major Glenman and I have always reposed absolute confidence. Your executive ability, zeal and tact have been without a parallel in our experience." She was called "Captain Lydia" by the surgeons and non-Catholic nurses, who all loved her, and who begged to be sent wherever her duties called her. "Fidelity and perfect discipline," writes Major Mearns, "were un-failing characteristics of the Catholic Sisters. Their good faces were an inspiration and will ever be a happy memory to me."

Lieutenant Colonel John Van R. Hoff, chief surgeon of Volunteers, says: "No words can express my sense of obligation to the kind Sisters for their admirable work with, and tender care, of, our sick." Lieutenant-Colonel Nicolas Senn, chief surgeon at Camp Wikoff, Long Island, writes that "the Sisters are giving great satisfaction." Major Leonard Almy, in charge of the Annex Hospital, Camp Wikoff, Long Island, says: "We have 104 Sisters on duty in this hospital, and I can testify that their work has been faithful and efficient. In fact, every one declares it is due to their untiring work that the Annex is the model hospital here."

Miss Winthrop thus concludes her admirable article: "The present writer has not dwelt on the gentleness, the tenderness of the Sisters' ministrations; the loving touch of their hands, the sweet low tones of their voices, which bring comfort and healing to the sick and suffering,"—a fact which deserves to be emphasized, as the spirit of divine charity which animates the Sisters works more cures than all the scientific systems pursued in modern hospitals. "She has not spoken of those to whom the love and patience of the dear Sisters have revealed the God whom they serve; of the wandering souls which they have led back to Him; of the many deathbeds to which, through the sacraments, they have brought God's own blessed peace."

A CONVERT PRIEST.

Norman Dominic Holly, a former resident of Philadelphia and New York, who was a Protestant Episcopalian, but entered the Church twelve years ago, was ordained to the priesthood in Rome lately. He commenced his studies with the Dominicans at St. Rose's, Kentucky, but his health failed and he was compelled to desist. Upon recovery he resumed his studies at Freiburg, Germany, and completed them at Rome. He was ordained for the diocese of Westminster, England.

His mother, who is also a convert, is an officer of the confraternity of St. Gabriel, one of the objects of which is to form a social centre for converts who find themselves ostracized by former friends.—English Exchange.

Mr. Ludger Roux was married yesterday morning to Madame Blanchard at the cathedral.

THE LACOMBE CELEBRATIONS.

The celebration in honor of Rev. Father Lacombe's golden jubilee began at 2 p.m. on Saturday, the 23rd of September, by a pleasing entertainment at the convent of the Faithful Companions of Jesus at Edmonton. An address was read to His Grace, the other Bishops present, their Lordships Bishops Grandin, Dontenville and Legal, and to Father Lacombe. Archbishop Langevin, Bishop Dontenville and the venerable jubilarian replied briefly. At 7 p.m., there was an address in English and another in French to the Bishops, likewise an address in French to Father Lacombe and an address in English from the "Old-timers," Protestants and Catholics, of Edmonton.

On Sunday, the 25th, at 9.30 a.m., His Grace Blessed the first stone and also the uncompleted structure of the new Catholic church of Edmonton. Pontifical High Mass was afterwards celebrated in the old church by Mgr. Dontenville, who said a few words on the education of children, particularly on the importance of Christian training at home. The sermon was preached in English and French by the Most Reverend Archbishop, who showed that "we have an altar" on which the unbloody sacrifice of the New Law is offered, and that those who have no sacrificial worship are in so far inferior to the heathen.

At 1 p.m. the ladies of Edmonton served a splendid banquet to their clerical and lay guests. His Grace spoke very charmingly in English; so did Mr. Oliver, M.P., and Mr. Villeneuve, in French. Of course Father Lacombe was called on to speak and did so in his usual hearty way. A feature of the banquet was a beautifully worded address of congratulation by Rev. Father Louis, Superior of the Trappists of St. Norbert, Man., who is travelling in the west to choose a location for a new monastery of his Order.

At 3 p.m. the visiting party drove to St. Albert, where at 5 p.m. in the crowded church two addresses were read to the Bishops, one in English, the other in French. His Grace answered in both languages in the name of all. There followed Benediction of the Blessed Sacrament.

Monday, the 25th September, was the great day chosen to commemorate Father Lacombe's fiftieth anniversary of priestly ordination which fell on the 13th of June while he was near Lesser Slave Lake with the Royal Treaty Commission. The venerable missionary sang High Mass at 9, assisted by Rev. Father Rémas, O.M.I., deacon, and Rev. Father Vegreville, O.M.I., subdeacon. The chalice used was one which the Archbishop of St. Boniface had presented to the celebrant. The sermon by His Grace was a magnificent presentment of the priestly office and of the vocation of an Oblate of Mary Immaculate. The Archbishop's eloquence was there seen at its best. At the "Benedicat vos" at the end of the Mass Mgr. Langevin announced that he and his three suffragans would unite their benediction with his. The effect was most impressive.

After the Mass no less than four addresses were read to the Very Rev. Albert Lacombe, O.M.I., V.G. The first was from the English-speaking residents,