

**NORTHWEST REVIEW**

PRINTED AND PUBLISHED EVERY TUESDAY

WITH THE APPROVAL OF THE ECCLESIASTICAL AUTHORITY.

At St. Boniface, Man.

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Subscription, - - - - \$2.00 a year.  
Six months, - - - - \$1.00.

The NORTHWEST REVIEW is on sale at R. Vendome, Stationer, 290 Main St., opposite Manitoba Hotel, and at The Winnipeg Stationery & Book Co., Ltd., 364 Main Street.

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**Northwest Review.**

TUESDAY, OCTOBER 25, 1898.

**CURRENT COMMENT**

Our Archbishop, when in Ottawa on the 19th, inst., is reported as saying to an interviewer that the Catholic schools in this province, though handicapped through lack of financial assistance from the government, were making fair progress.

"We are making no agitation," continued His Grace, "it being the wish of His Holiness the Sovereign Pontiff that the question be dealt with with as little ado as possible. We have strong hopes that the sober sense of justice of the majority will eventually assert itself and our demands be conceded. We ask for nothing to which we are not entitled by the constitution and our demands are based on equity, justice and common sense.

If the Protestant majority can only understand that we have no desire to rule over or in any way to interfere with their educational affairs, their attitude would be entirely different."

This clear and conciliatory declaration of our chief pastor ought to have the effect, first, of proving to the world at large that we have still very much to demand in school matters, and, secondly, that we are the very opposite of aggressive, i. e., quietly on the defensive.

His Grace added that, "if the Manitoba government continue to refuse any concessions to the minority, then their only hope would be an increase of the Catholic population by the immigration of settlers." This has always been our best grounded hope. At the present moment the Catholic population is increasing more rapidly than the non-Catholic. So long as Ontario methods of decreasing the Protestant population continue to be fashionable, Catholics have nothing to fear in the near future. All they need is better organization at the polls and more union among themselves. Party feeling should disappear when the eternal interests of their children are at stake.

Our Archbishop's remarks leave us free to give an emphatic denial to what appeared in "Le

Monde Canadien" of the 13th inst., to the effect that "the separate schools have been restored de facto, but at the pleasure of the [Manitoba] government." To prove that this can at best be only partly true, we will mention the case of the schools in Winnipeg, where not the slightest change has yet occurred to better the position of Catholics. In Winnipeg not only are the Catholic schools still deprived of the government and municipal grants but there is not even the shadow of an appearance that they will soon be freed from the burden under which they have been groaning since 1890.

The General Intention proposed to the Associates of the Apostleship of Prayer for the month of November is "Charity to the Poor." The American Messenger of the Sacred Heart speaks thus of an intention which is borne in upon all sympathetic souls by the approach of winter and its hardships: "It is one of the marks of the divine origin of the Church that she has the poor always with her. They are a legacy from Christ; they are His poor, and, by His condescension, they take His place. As we love Christ, we must love the poor and do for them what we would do for Him. Blessed are they and blessed are all who take pity on them. All of us are poor in some respects; we lack some gifts of soul or body that depend on others to supply what is lacking. The poor lack the very necessities of life, and God has given the same abundantly to many that they may act as His stewards for the children of his predilection, the poor."

**EVANGELIZATION**

BY WEDLOCK.

An Englishwoman, a distinguished convert, has had the kindness to contribute to the pages of this REVIEW a most curious and hitherto unpublished episode in the life of the late Francis Newman, brother of the illustrious cardinal. In a letter dated the 16th inst., our kind contributor thus introduces her narrative:—

"The story is related exactly as I have often heard my dear mother tell it; and as, when very young, I was engaged to be married to a brother of the second wife of Lord Congleton (his first wife having been the Armenian princess mentioned below), and as my mother also knew Professor Newman and his wife intimately, I do not think there can be any doubt as to the exactitude of the facts.

"I believe it was Lord Scarsdale who went to Armenia with Professor Newman; but the suppression of the title—if there can be a doubt—does not, of course, affect the readers of your paper."

**THE GOSPEL TO THE ARMENIANS.**

It appears that, in early life, Professor Newman, the younger brother of the late Cardinal, was decidedly evangelical in his religious views.

I believe that he was not yet thirty years of age, when he joined his two friends, Mr. Parnell, afterwards Lord Congleton, and Mr. Scarsdale in their expedition to Armenia, which was undertaken in the hope of effecting the conversion of that country to sound Protestantism.

The journey was long and tedious, indeed, I have been told, not even without danger to life and property, for we are speaking of the first half of the present century; but at last the small party reached the town where they proposed to commence their labours.

Considerable disappointment was, however, in store for these missionaries. Whatever, may have been the reason, the Armenians, as a rule, remained quite insensible to the advantages which they were told would accrue to them if they accepted the doctrines of the English teachers.

Months, passed away, and no change had apparently taken place in their state of mind since Mr Frank Newman and his companions arrived.

Exhortation having failed, the somewhat discouraged Englishmen began to ask each other whether any thing, more potent could be attempted.

A scheme was then devised probably unique in the history of Christian missions.

It was proposed that one of the little band of self-elected apostles should sue for the hand of a certain Armenian Princess, that by this brilliant alliance additional lustre might be imparted to the tidings of the gospel of Christ, to which the Armenians had hitherto turned a deaf ear.

The advisability of one of their number marrying the lady in question was possibly discussed with cool judicial impartiality, but when the further question began to be formulated as to which of the teachers of Divine Truth should offer up his hand and heart as a sacrifice for the possible conversion of obstinate Armenians, there was a very perceptible hesitation. Here it was not "le premier pas qui coûte" it was the SECOND. The Princess was no longer in the bloom of early youth, she was exceedingly apathetic, and of vast physical proportions.

The gentlemen in question said afterwards that in the perplexing circumstances in which they found themselves they had recourse to prayer. In the end it occurred to them that the most satisfactory and scriptural mode of proceeding would be to cast lots for the bride. They did so, and the lot to woo, and if possible, to wed, the Armenian Princess fell upon Mr. Henry Parnell, whose suit was accepted.

The marriage remained, however, without any effect on the religious convictions of the subjects of the Princess, and therefore not very long after the nuptial ceremony the three friends returned to England, bringing with them, of course, the convert wife, who appears to have been the only substantial trophy that remained to bear witness to this effort of Protestant zeal for the conversion of Armenia.

**THE ASEPTIC INFLUENCE OF COLD.**

An English journal says that it is highly probable that microbes do not exist in polar regions and at great elevations. Most probably all of them are killed by intense cold. It is for this reason that frozen meat can be preserved fresh for an indefinite time. The fossil mammoths which have been discovered in the banks of Siberian rivers, embedded in ice, are often quite undecomposed,

and their flesh is eaten by dogs. Professor Tyndall experimented on the vitality of microbes by exposing solutions of sugar to the air on the higher summits of the Alps, where he found that fermentation did not take place, whereas at lower levels, where the temperature was higher, the liquids quickly became turbid, owing to the presence of microbes. Dr. Nansen furnishes a confirmation of the truth of the above statements. He informed the writer that as soon as his companions returned to Norway after their sojourn in the extreme north they all caught cold, but had been entirely free from this ailment during their prolonged absence. The inference is that reproduction of the catarrhic microbe had been prevented in the severe cold of the polar region. That cold, while repressing activity, does not always kill pathogenic microorganisms we know, since virulent typhoid bacilli have repeatedly been found in ice—Medical Record.

**A LINK IS BROKEN.**

*The Death of Sister Mary Xavier—A Prominent Figure in Northwest History.*

Free Press, Oct. 30th.

On Monday last there died at Calgary Sister Mary Xavier of the Grey Sisters, a woman whose life was intimately connected with the early history of the Canadian Northwest. Forty-five years ago Sister Mary Xavier left her home in eastern Canada to enter upon an existence of self-sacrifice as a missionary to the then almost unknown wilds of Rupert's Land. She was one of the little band of noble women who came west to instruct the Indians and half-breeds of Red River in the rudiments of Christianity and civilization, to nurse them in distress. The journey in those days was quite as difficult and attended with as many dangers as a trip to Yukon is at present. Arrived at St. Boniface the Sisters were established in a small log house which had to serve them as a residence, work room, school and hospital. There, in that poor hut, Sister Mary Xavier entered upon a life of unremitting toil which only ended with her death. The old Red River families, Catholic and Protestant alike, knew and esteemed her as a dear friend, a kind teacher, and a ministering angel when sickness or sorrow entered their homes. She was chiefly instrumental in establishing the St. Boniface hospital, and it was largely due to her exertions that that establishment was brought to its present state of excellence and reputation as an asylum for the sick and suffering. The hospital for many years was her sole care, and her pride, her only pleasure, outside of her multitudinous duties, was when she conducted some visitor through the building watching with anxious shyness for every mark of approbation. At such moments the tired eyes would sparkle with unwonted light, and the pale face would illumine with a contented smile that betrayed the laudable ambition of her loving heart. A few years ago the superiors of her order decreed that she should go to Edmonton, where her experience was required in

the establishment of an hospital. When the fact of her departure was learned in Winnipeg a deputation of doctors and prominent Roman Catholics waited upon Mgr. Langevin to request that she might be retained at St. Boniface or, at least, that she should return to the scene of her life's work when her task in the far west was completed. In answer to this request His Grace assured the deputation that Sister Mary would return at an early date, but her services were found so valuable and her capacity for work so enormous that when the Edmonton hospital was fairly in working order she was sent to Touchwood Hills to organize an Indian school. Here her health broke down and she was sent to Calgary to recuperate. But her time of rest came too late—weakened by advancing years, the unaccustomed changes from place to place and her extra exertions in the mastering of details in new and strange fields—she broke down and after lingering for several weeks calmly breathed her last, a martyr to duty.

The life of Sister Mary Xavier, were it worthily recorded, would prove as interesting as any romance. It would be the story of a gentlewoman, whose peer it would be difficult to find, who gave up all that the world esteems to devote her life to the service of the poor, the ignorant and the suffering without hope of reward or fame, content that she was doing the Lord's work.

One of her oft expressed wishes was that she might be privileged to spend her last days in St. Boniface, the theatre of the drama of her life, and that she might find a resting place in the shade of the trees she helped to plant, within sound of the bells of St. Boniface. There are many in Winnipeg who hope that her last wish will be so far fulfilled that her saintly remains may find repose in the cemetery, where the companions of her early years lie at rest.

**SISTER MARY XAVIER.**

The article which we reprint from the "Free Press," entitled "A Link is broken," is so well done and gives so faithfully the tone and color of the noble life but lately ended here below that we feel we hardly need add much to this graceful and loving tribute.

Margaret Dunn, whose father was Michael Dunn and mother Elizabeth Kennedy, was born at St. John's Newfoundland, on June 10th, 1837. She came to the Red River country Sept. 11th, 1853, and entered the Grey Nun Order here, taking her vows as a professed nun January 21st, 1856. From her arrival in this country she so thoroughly devoted herself to the Northwest that she never returned to the east until two years ago, when she visited Montreal for the first time.

Her death occurred from congestion of the brain after a few hours' illness on the 17th of this month at the Calgary hospital, of which she was Superior.

These are the chief dates in a life which must ever remain a sweet memory and a shining example to those who knew Sister Mary. For fully a quarter of a century, to the English-speaking people of the Canadian North-