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WEDNESDAY, OCT. 24, 1900.

CALENDAR FOR NEXT WEEK.

OCTOBER.

- 28—Twenty-first Sunday after Pentecost. Saints Simon and Jude, Apostles.
 - 29, Monday—Feast of the Holy Relics.
 - 30, Tuesday—St. Alphonsus Rodriguez, Confessor, Patron of Laybrothers.
 - 31, Wednesday—Vigil. Fast Day.
- ### NOVEMBER.
- 1, Thursday—All Saints' Day, a feast of obligation.
 - 2, Friday—All Souls' Day.
 - 3, Saturday—In the octave of All Saints'.

CURRENT COMMENT.

The weather of late has been especially fine. Flowers may still be seen blooming in the open air. Last week people were gathering pansies. The leaves of the willow trees have not yet fallen. The golden feather (pyrethrum aureum) is at its greenest; so are some of the grasses. The thermometer last Friday rose to 70 in the shade. As a general result of this balmy autumn the harvest returns are improving.

The *Catholic Times*, of England, in an editorial on the annual meeting of the Welsh Baptist Union, quotes the President, the Rev. Mr. Morris, as fearing "that the atmosphere of the Universities was not favorable to the development of the religious side of life. The fundamental principle of Nonconformity made it incumbent on them, when appointing teachers at the University Colleges, the secondary and elementary schools, to abolish all religious tests, and to take no cognizance of creed. And now they were face to face with the question what was the influence of the teachers' example upon those under training." Upon this deliverance the *Catholic Times* remarks: "Quite so. The Rev. Mr. Morris deserves credit for telling his brethren what the denominationalists have been foretelling all along. Nonconformists would have no creed taught in the schools; they now begin to find out that no creed is believed in by the scholars. What did they expect would be the result of creedless teaching? Did they think the children would take pains to study dogma by themselves? They now see how mistaken they have been for a generation past. In trying to secure the Nonconformist youth from the Anglican wolf, they have thrown him into the embrace of the Agnostic bear." Our

Protestant brethren here have not yet awakened to this very serious danger of "unsectarian" education. They are still in the out-of-date delusion that morality can be divorced from doctrine, and that, so long as nothing directly anti-Christian is taught, there is no danger in ignoring God and revealed religion, in bringing up children as if they were not creatures of the Most High.

One effect of this Godless atmosphere of the public schools is the ease with which well meaning pupils and teachers are duped by counterfeit presentments of Christianity. At a time when "Representative Essays" was still on the programme for first-class teachers' examinations in this province, we had occasion to examine all the papers written by first-class candidates on Emerson's "Compensation." This essay positively reeks with pantheism and the negation of an immortal life for man. Any well instructed Catholic would detect at a glance the wolf in sheep's clothing, the materialistic philosopher using Christian expressions in an infidel sense, the suave, superbly hypocritical juggler in words. Any graduate in Catholic philosophy would also readily detect Emerson's sophisticated reasoning and skilful misrepresentation of the Christian doctrine of retribution. But not one of these candidates for first-class teachers' certificates seemed to suspect anything wrong in that essay on "Compensation." Most of them admired its style, so terse and sententious, though some of them did not even get that far. But not a single one of them realized that Emerson was a thoroughly irreligious man masquerading in the garb of a philosophic Christian. They all praised his piety, some even found him tediously religious. And yet he denies over and over again in that essay the existence of a heaven and hell in a life beyond the grave. Such is the spiritual obtuseness that Godless education brings about. Evidently the teachers who prepared these candidates were as ignorant as their pupils of Emerson's real meaning. So true is it that the absence of enlightened religion leads to a superficial, shallow training. Men become blind and see not whither they are being led.

The Philadelphia *Catholic Standard and Times* very effectively exposes a bogus ex-priest, who styles himself the Rev. John Rannie. As a youth, he was a good-for-nothing fellow adopted by Catholic parents, but he does not seem to have ever even entered a Catholic seminary. There is, of course, a woman in the case, a divorcee, with whom he is infatuated. When the exposure of his misdeeds was made in Philadelphia, this man who never was a priest, and who figured as a Baptist, and afterward as a Methodist minister, promptly disappeared.

The public school teachers of Winnipeg are greatly exercised over a proposed change in the form of the hiring contract or agreement between them and the school board. One clause in the proposed agreement is especially obnoxious to the teachers. It provides "that the school board may terminate the engagement for cause without notice and without any payment of salary in advance, and that the school board shall be sole judge as to what constitutes sufficient cause." Although this claim to be the sole judge of the sufficiency of a cause for dismissal seems very tyrannical to the teachers, it is, after all, the only rational way of settling the difficulty. There must be some final and supreme authority

in school management. As Mr. D. W. Bole points out, "if a teacher proved to be immoral or incompetent or developed symptoms of insanity, the board would be bound in justice to suspend such a teacher." In our view, however, this does not preclude an appeal to the law courts, and finality can be reached only in the highest available civil court. For none but the highest tribunal in either the natural or the supernatural sphere can be "sole judge as to what constitutes sufficient cause." Thus it is that the Church, while leaving to the State complete independence in the purely political sphere, claims to be the sole judge of those cases in which politics infringe upon the domain of conscience.

The snuffing out of the irrepresicible Mr. Kensit, who was defeated by more than 3,000 votes in the recent general election in England, shows how completely the khaki issue over-shadowed all others, even the burning question of Ritualism.

Another curious feature of these English elections was the tremendous Conservative vote of the British workman in almost all the great cities. London, of course, gave the largest aggregate for the Tories; but Liverpool, Manchester, Salford, Bradford, Birmingham, Blackburn, Preston and Middlesbrough all supported the Unionist Cause. Thirty years ago, when Gladstone was at the zenith of his power and influence, when his first administration was hailed as the golden age of English Liberalism, when the Conservative element seemed for ever crushed and despaired, who would have dreamt of the British workman contributing largely to pile up a Tory majority of more than 150 in the House of Commons?

We heartily concur in the following notice by the *Ave Maria* of a work which the author has had the kindness to send us: "In a well published brochure of 178 pages the Rev. G. M. Godts, C.S.S.R., discusses in an able manner and in a kindly spirit these three questions: 1, Is the Bible alone the rule of our faith? 2, Has the Saviour established a Church? 3, Where is that Church? The reverend author has read many Protestant books and they are freely and appositely quoted by him. This is an excellent feature of the work. A controversialist who has not made it his duty to familiarize himself with the views of his opponents is unfitted for his office. Father Godts' simple earnestness will appeal to many readers who might be repelled by a writer more learned, though less sympathetic. He never uses a harsh word, and it is plain from every page of his book that he is filled with charity and zeal for the glory of God. Published by E. L. Christie, Brandon, Manitoba." Coming from so highly esteemed and widely circulated a magazine as the *Ave Maria*, this well deserved praise, while making us proud of having amongst us so persuasive an author, must assuredly win for "The Protestant Rule of Faith and the Roman Catholic Church" a host of readers.

To the *Catholic World* for October Georgina P. Curtis contributes a most sympathetic paper on "Isabel, Lady Burton," the widow of that extraordinary man, Sir Richard Burton. She was a woman of great strength of character combined with a tender piety which none but those who have known her intimately could realize. Her life was a series of struggles and adventures related by herself with inimitable charm.

AN OBJECT LESSON.

Mr. Burdett-Coutts has kindly sent us the speech he delivered in Westminster Town Hall, London, September 28, in defence of his conduct in attacking the Army Medical Department in South Africa. The speech is a manly and convincing one, which secured for him a majority of over two thousand votes against the other Conservative candidate and thus proved how fully he had justified himself before his constituents.

It will be remembered that Mr. Burdett-Coutts went out in January to South Africa with the express purpose of reporting on the hospital arrangements at the seat of war, a mission for which his experience as special commissioner of the Turkish Compassionate Fund in the Russo-Turkish war peculiarly fitted him. His report was a scathing exposure of the inadequacy of the hospital service at the front. The horrors he described stirred the heart of the British nation. But the interested parties accused him of "a double-dyed depravity which passes the power of expression." In his recent speech he refutes the accusations calmly, humorously and most effectively.

He was accused of want of loyalty to his party, the Conservative, in making these disclosures. Why didn't he go to the War Office quietly and inform them? His answer is twofold. First, the War Office was systematically hoodwinked by the Army Medical Department. At a time when all the other parts of the official fighting machine practically admitted that they were not prepared for a great war, "the Army Medical Department alone set up the claim that they were able to deal satisfactorily with a problem four times as great as that which they had stated at the beginning of the war they were able to deal with. It was a preposterous claim, and one which never ought to have been made; but it was made and was forced upon the public mind by every conceivable method of advertised perfection." At the Reform Club Banquet Lord Roseberry went so far as to affirm that "our medical and hospital system was absolutely perfect." Against such wholesale deception and credulity mere private expostulation would have been pooh-pooed.

Mr. Burdett-Coutts' second answer is this: "For a little time I felt helpless. Who was I, or what could I do in my individual capacity against the powerful influences and authorities which I should have to face in this matter? (Hear hear.) Then, as in a flash, I realized that I had but one friend, and that friend was the public. (Loud cheers.) And the one way only to reach the heart of that friend, and to rouse his hand to action, was to tell 'the truth, the whole truth, and nothing but the truth.' (Prolonged cheering.)" The success of this move was instantaneous. No sooner were his disclosures published in the *Times* and cabled to South Africa than instructions were issued to put all the hospitals in the best condition, to remove typhoid patients from the wet ground to beds, to give plenty of food, clothing and room to all the patients. With a quiet sense of triumph Mr. Burdett-Coutts asks, "Does any man mean to tell me for a moment that that transformation scene would have ever been set if I hadn't made the matter public?"

We consider that these facts constitute a sort of object-lesson for us. In order to remedy what seemed to us cases of flagrant injustice, we have lately deemed it necessary to expose certain medical examiners. Interested people complained to us as they did to Mr. Burdett-Coutts,

"Why didn't you go to the Board of Studies quietly and inform them?" Our answer is, "Because it would have been useless. No prejudiced examiner will admit that he has been unfair. But you may get him to change through fear of public opinion." And they have changed. Twice they had plucked a brilliant medical graduate, who had won the Previous medal of the University of Manitoba and had secured his M.D. with high honors at Laval University, a man who had been most successfully through that training in classics and philosophy which most of the medical examiners so sadly lack and which is the best preparation for any profession. But, after our editorial notes of September 12, they have come to the conclusion that their dogmatism was a trifle too ridiculous and so they let the Laval doctor pass. They have also behaved more rationally towards other Catholic candidates. For all which let us be duly thankful.

ANSWERS TO QUESTIONS.

Escapee.—"J.M.," having noticed this word in our last issue, asks if it is really English. *Ans.*—We doubt if it is. We simply copied it from a quotation from Mr. W. F. Stead, who applies it to the

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