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EDITOR-IN-CHIEF.

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WEDNESDAY, DEC. 19, 1900.

CALENDAR FOR NEXT WEEK.

- DECEMBER.
- 23—Fourth Christmas in Advent.
 - 24—Monday—Christmas Eve.
 - 25—Tuesday—CHRISTMAS DAY.
 - 26—Wednesday—St. Stephen, Protomartyr.
 - 27—Thursday—St. John, Apostle and Evangelist.
 - 28—Friday—The Holy Innocents.
 - 29—Saturday—St. Thomas Becket, Archbishop of Canterbury, Martyr.

CURRENT COMMENT.

The *New World* indignantly denies the rumor, circulated by some Chicago dailies, that the Archbishop of that great city was about to retire from the active management of his office and that a coadjutor with the right of succession would be appointed next month. Both these statements, our esteemed contemporary, which is the Archbishop's official organ, says, are absolutely false.

It will be remembered that an auxiliary bishop for that important see, the Right Rev. Alex. McGavick, was consecrated in May of last year; but it seems the Auxiliary is less robust than the Ordinary and is already thinking of retirement, while Archbishop Feehan is still in good health, in spite of his being far advanced in his seventy-second year.

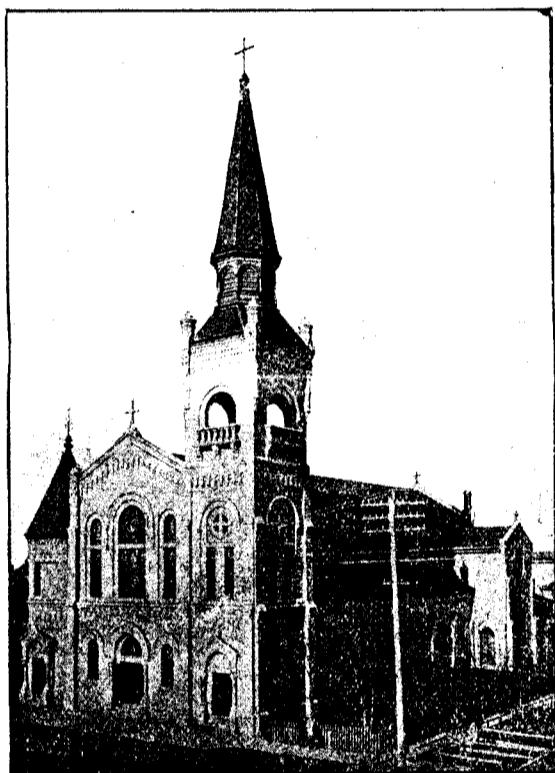
The history of the bishopric of Chicago, until the present incumbent, a long record of short terms. The first Ordinary, Bishop Quarter, lived just four years and one month after his consecration in 1844; the second bishop, Right Rev. Jas. Vandeveldt, S.J., also reigned only four years in Chicago and was then transferred to the see of Natchez; exactly the same thing happened to the third bishop, Right Rev. Anthony O'Regan, who, after four years in Chicago, was transferred to Dora; the fourth Bishop, Right Rev. James Duggan, remained nominally at the head of the diocese for eleven years, but about four of these eleven were spent in struggling against incipient insanity. Bishop Foley, administered the diocese during the first nine years of Bishop Duggan's enforced retirement. It was not till the Right Rev. Patrick Augustine Feehan was transferred from the see of Nashville and became the first Archbishop of Chicago in 1880 that something like a permanent administration began.

And what a wonderful administration that has been! Not in the sense of exciting the wonder of the unthinking world, but in the sense of quietly and unostentatiously setting things in order and managing noiselessly one of the largest dioceses in the world. For Archbishop Feehan, though even physically a born chieftain, since he measures six feet three, does not relish seeing his name in the papers. He never pretends to be the spokesman of America or the darling of the interviewers. His whole life is given up to duty. When first he became Bishop of Nashville, six months after the close

of the Civil War, he found that diocese in a deplorable condition, morally and financially. The war had wrought ruin in every mission of the diocese. Bishop Feehan threw himself into the work of restoration and by his financial ability put most of his churches and institutions once more on the way to prosperity. It was a real reconstruction of the defeated and devastated South.

Translated to the archiepiscopal see of the second city in America, the Most Rev. P. A. Feehan, has for twenty years ruled with firm yet gentle sway six hundred thousand Catholics of eight or ten different tongues, over four hundred priests, and more than two hundred parishes, of which one half are within the city limits. He has—the *New World* truly says—"sustained the cares and responsibilities and administered the affairs of a great archdiocese for twenty years in such a way as to win the love and veneration of his priests and people." And all this, as we remarked at the outset, has been done with a wonderful absence of friction or talk of any kind. Archbishop Feehan's is preeminently a record of enduring deeds, rewarded by a marvellous increase of his flock.

"The *Ave Maria* has done incalculable good wherever the English language is spoken," wrote John Gilmary Shea in his monumental "History of the Catholic Church in the United States," vol. 4, page 603. This well deserved praise, published eight years ago by the greatest Catholic historian America has produced, is fully verified year by year, and on reading the *Ave Maria's* programme of leading features



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for the first year of the twentieth century, we feel sure that that unique weekly magazine will continue, as heretofore, to be a most interesting repository of learning, devotion and fascinating tales all instinct with Catholic life. No periodical is more eagerly expected and more lovingly treasured than this one, which Our Lady seems ever to invest with something of her own surpassing charm in return for its loving championship of her cause.

Mr. D. J. O'Donoghue's letter will be found well worth reading and pondering. It shows what a zealous, well informed layman can do for the spread of sound principles. It also reveals, incidentally, how a thorough Catholic training helps to give to the mind of an intelligent workingman that consecutiveness of thought the absence of which is so often noticeable in non-Catholic official or much-talked-of university men. Mr. D. J. O'Donoghue wisely prides himself on being above all a practical Catholic and looks back with pleasure to the days of his boyhood 46 years ago, when he used to serve Father Dandurand's Mass in Ottawa.

At the annual meeting of the Humane Society medals were awarded to Blanchard MacGachan and Victor Colquhoun, two boys who had saved from drowning the Rev. Mr. Cleaver, his wife, and Miss Roberts. Most of our readers will remember that this brave and successful rescue occurred a year ago last summer in front of Dr. Barrett's cottage in the Lake of the Woods. We are pleased to see that the Rev. Mr. Cleaver pays a well deserved tribute to the kindness

of Dr. Barrett's family and especially to Madame Brisebois. Had it not been for the assiduous nursing of the three by the Barretts and Madame Brisebois during the hours which immediately followed their long immersion, two and perhaps three deaths would have resulted from the upsetting of the canoe on that stormy night. Madame Brisebois is the person to whom the rescue was due. She it was who sent the boys on their errand of mercy; she it was who, when striving to shove out of the boat house a heavy skiff, strained herself so terribly as to be even now suffering permanent injury therefrom. To be sure, the boys deserve their medals, they showed great presence of mind and skill; but the battle against death was begun, carried on and won, at an awful cost to herself, by this valiant woman.

CHRISTMAS NOTES.

As our next number will appear only after Christmas, we eagerly grasp this last opportunity of wishing our readers, one and all, a truly Merry Christmas in the old English sense of joyous with really Christlike joy.

This, the last Christmas of the nineteenth century, fills us with memories of a wonderful hundred years. We have, as the Holy Father points out in the beautiful encyclical which we begin to publish this week, great cause for rejoicing. Marvellous, indeed, has been the spread of the faith since January, 1801. Then Catholicism in so-called Catholic countries was persecuted by rulers republican and monarchial, corrupted by Josephism, Gallican-

development which ought to have been at least twice as great as it is, had there not been such a fearful leakage, reminds us of the growth of our holy religion in England, Germany, and, consequently, in a great part of the civilized world which now speaks English or German. In England, especially, converts from Anglicanism, have, in the second half of this century, filled a place altogether out of proportion to their numbers. In Germany, the Centre party, that creation of the last quarter of the century, rules the Teutonic empire and has become thereby one of the rulers of the world.

Take another point of view, that of practical piety. As late as 1850, in Montreal, now called the Rome of America, men of the world who made their Easter duty were considered singularly brave. Now they make their monthly communion literally in thousands, and many are weekly communicants; and so it is, more or less, all over the world. Sodalties and confraternities have multiplied a thousandfold. Look, for instance, at the Apostleship of Prayer, founded about the middle of the century and now numbering thirty million adherents in every part of the globe, with thirty or forty periodical organs in some thirty different languages.

Look again at the growth of religious vocations, the best test of the faith of a people. Although religious Orders were ostracized everywhere at the beginning of the century and have been often persecuted and exiled during it, they flourish in immortal youth and are far more numerous than they ever were before, especially the innumerable sisterhoods.

This is a glimpse of the bright side, the motive for thankful rejoicing, only a glimpse, since volumes might be written on the wonders wrought by the grace of God in this nineteenth century. As to the motive for vigilance and prayer in the future, read it as Leo XIII. expounds it in his most recent encyclical on Jesus the Redeemer.

THE CHURCH AND LABOR.

Department of Labor,
14 Metcalfe Street,
Ottawa, Dec. 8, 1900.
Rev. A. A. Cherrier,
Editor-in-Chief "Northwest Review,"
Winnipeg, Man.

Some kind friend in Winnipeg (perhaps my highly esteemed friend, Rev. Father Drummond), has very thoughtfully sent me a copy of the "Review" of the 28th ult. In it I observe (and for its ability please accept my hearty felicitations), that the leading editorial, under the head of "Current Comment," deals in a most comprehensive as well as very complimentary manner with the Dominion "Labor Gazette," its inception, and its contemplated end, and in treating which I feel myself unduly honored as being "one of the oldest and best known labor leaders in the Dominion." Nevertheless I am really appreciative and most thankful for the kindheartedness that prompted the writer in his complimentary reference to myself and my standing among the labor elements of Canada. I sincerely pray that no word or act of mine will ever give cause for a change in this particular.

It is quite correct to say in my behalf, however, that I have taken a more or less active, though humble, part in the organized labor movement in Canada during the last thirty-five years; and it was in that interest rather than in my own that I resigned a permanent position which I had held during the previous fifteen years in the service of the Ontario Government to accept my present office of "Fair Wages Officer"—a position I neither sought nor expected. It came to me. A sprout of your well-grounded remark that "the Labor question is one that the Sovereign Pontiff has treated in a masterly fashion himself, and on which he desires that all enlightened Catholics should be well informed." I may be permitted to remark that, being alive to that very thought, when I was invited to lecture (although I knew I lacked the essentials necessary to such a task), before the Canadian Socialistic League in Toronto, and consenting, I chose as my subject "The Catholic Church and the Working People." On the occasion, of course, I drew extensively upon the encyclical letters of Pope Leo XIII.—in fact, I read them in full where they bore directly upon my topic. Before reading

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