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EDITOR-IN-CHIEF.

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WEDNESDAY, OCT. 17, 1900.

CALENDAR FOR NEXT WEEK.

OCTOBER.

21. Twentieth Sunday after Pentecost. The Purity of our Lady.
22. Monday.—Votive office of the Holy Angles.
23. Tuesday.—Votive office of the Apostles.
24. Wednesday.—St. Raphael, Archangel.
25. Thursday.—Votive office of the Blessed Sacrament.
26. Friday.—Votive office of the Passion.
27. Saturday.—Virgii of the Apostles. Saints Simon and Jude.

CURRENT COMMENT.

We reprint from the *Catholic Columbian* an interesting article entitled "Land without Vice." We had already announced this selection in our issue of Oct. 3, but the extract was crowded out at the last moment and the allusion to it left in by mistake.

The Countess of Aberdeen kindly sends us a 73-page publication, "What is the use of the Victorian Order of Nurses?" giving the origin and present status of the famous order. There appear to be about sixteen Victoria Nurses in the world. The following paragraph (page 21) bears out what we said about their failure in Dawson, in our issue of Sept. 5. "Dawson City, Yukon District—Four Victorian Nurses were sent to the Klondike in May, 1898. One of them had to leave owing to a serious operation, one has been appointed Superintendent of a hospital at Dawson, with the consent of the Victorian Order. One has taken a position at the Post Office; and the District Superintendent, Miss Powell, remains at work till the spring allows her to be transferred to another post where her services will be more required, in view of the great diminution of the population in Dawson." Doubtless the brave women who went out to the Klondike to nurse the sick deserve great credit; in fact they got it in large doses before they reached Dawson. Doubtless, too, their work there, as the District Superintendent, Miss Powell, describes it (see pages 35-40), so long as it lasted, was very praiseworthy. But after all is said that can be said in their favor, what scanty results for such a tremendous fuss. The Victorian Order was puffed in every influential paper and magazine as the great monument of the Queen's Diamond Jubilee; it was the pet project of Her Excellency the Governor General of Canada, who encouraged

it by dangling before ambitious ladies titles for their husbands, and devoted to it all the resources of wealth, indomitable energy and a commanding position. Even now its Board of Governors counts, among its 26 distinguished members no less than four titled personages. And yet the statistics of its achievements would bring the blush of shame to any one of a score of Catholic Religious orders of women in Canada. They would be ashamed to have achieved so little, with such large financial help, in three years. But then, of course, had nuns taken up this work, as they do everywhere, especially in Dawson, there would have been no systematic puffing in the newspapers and no glory for Lady Aberdeen.

It is somewhat amusing just now to read Mr. Stead's prognostications in his last *Review of Reviews*, Sept. 15. "At present" he writes "the proposal to go to the constituencies upon a khaki issue appeals strongly to our sense of humor. . . . These escapees (the South African troops that have returned to England) from the hell which we let loose in South Africa, are just the kind of witnesses whose presence in a constituency would confound any Ministerial candidate who dared to appeal to the people on a khaki issue." . . . The more these questions are weighed by the nation the more clearly will it appear that to dissolve on khaki, will be strategy as mad and as suicidal as the reckless frontal attacks with which our generals courted disaster in the early stages of the South African war." And yet the Ministry, which has since dissolved and gone to the country on khaki, has been sustained by an immense majority. Decidedly Mr. Stead has ceased to understand the British public and the slowness with which cool reflection on obvious facts filters down into the voting masses.

Far more penetrating is his character sketch of the late Lord Russell of Killowen. There we find one of those luminous views on which Mr. Stead's reputation chiefly rests. "In the last ten years two great Irishmen occupied foremost positions in the arena of British law and British politics. No two men differed more absolutely than Charles Parnell and Charles Russell, but both of them agreed in this: that although they were the foremost Irishmen of their time, neither of them had even the faintest resemblance to the typical Irishman of the English populace. Charles Parnell, silent, austere, commanding the obedience rather than inspiring the love of his well-disciplined legions was the very antithesis of the Irishman of popular fiction and of the stage. . . . Charles Russell, a man genial, full of *bon-homie*, constantly mingling on equal terms with all sorts and conditions of men—a man who never moved his lips from the beaker of lise until the vessel broke in his eager grasp—was quite as little of a stage Irishman as Mr. Parnell. He was not devoid of humor, but he was totally devoid of the rollicking carelessness with which the idle Celt confronts the world and its cares. The tributes paid to him at his death by the Bench, the Bar and the Press, concur in attributing to him just those qualities on which the English particularly pride themselves. He stands before us the typical Chief Justice of England, a splendid figure of a man—stately, dignified, a worthy personification of Themis, a terror to evil-doers, a praise to them that do well. His magnificent power of concentration, his unwearying industry, his impatience of rhetoric, his direct thrust to the very heart of things, his intense practicality, all the traits which the

English most desire to see in their great judges were embodied in Charles Russell. Yet he, the Lord Chief Justice of England, was not an Englishman. He was not even a Scotchman. He was an Irishman through and through—Irish in birth, Irish in descent, Irish in politics and Irish in religion. But for thirty years Russell was almost as supreme in the English Bar as Parnell was over the Nationalists of Ireland."

MR. COME CHERRIER.

"L'Echo de Manitoba" extends its congratulations to Mr. Come Cherrier, M.P.P., for a speech which he is said to have delivered on the Manitoba School question.

According to the report of that speech as published in "L'Echo" Mr. Come Cherrier has said "that in his visits to the Religious teaching Communities in Manitoba he has learned from the lips of the Sisters themselves, that they were almost satisfied, looking however for better things, with the arrangement that permitted them to teach religion and the French language to their pupils. . . . in a sufficient measure." To say the least of these words, we doubt very much whether they were truly spoken as reported. The fact is that Mr. Cherrier, during his stay in Manitoba, visited very few of our Religious teaching Communities, neither are we aware that the good Sisters at any time expressed themselves as almost satisfied with the School Settlement. We claim to know, personally, pretty well the feelings of Mr. Cherrier anent the School question, and we frankly believe that he is not far from practically endorsing our own views in this important matter. For he it is who repeatedly affirmed here that, although a true liberal in principles, he would in Manitoba be one of Mr. Greenway's most bitter opponents. Mr. Cherrier believes in Sir Wilfrid Laurier's good will but we venture to question whether he would pose as a great admirer of the so-called Laurier-Greenway School Settlement. His principles of justice are too noble for that. He may hope to see Sir Wilfrid one day do us full justice, but he has too much at heart the religious education of his own children, not to see how inadequate is the present Manitoba School Settlement for securing to the Catholic children of this Province the boon enjoyed by the Catholic Children of either Quebec or Ontario.

THE BETTER HALF.

"Women of Canada—Their Life and Work" is a neat volume of 442 pages with several portraits of prominent ladies and especially those who contribute the very various articles of which the book is made up. It has been prepared, at the suggestion of the Hon. Sydney Fisher, Minister of Agriculture, as a hand-book of the achievements and position of Canadian women, to give the people of other countries, gathered at the Paris Exhibition, some idea of what the better half of Canada is doing.

The work begins with a graceful and modest preface by Lady Aberdeen. Mrs. G. A. Drummond's able introduction sketches the interrelation between the many papers on laws and customs, education, art, literature and organized societies. One passage we are particularly pleased with is this: "The next chapter deals with another form of society, with women as they work in relation to the Church or in the religious community. It is difficult to tabulate such work, that of religious communities is essentially quiet and unobtrusive, while the activities of women in

connection with Church or Congregation are too numerous to be told. It may be noted that Communities, whose special end is the life of contemplation and prayer, are given a place under Church work, their vocation being thus recognized as an *energy*, rather than a state of mere passivity." This recognition—by the Convener of the Committee of Arrangements for the Canadian Women's Department of the Paris Exposition—is due no doubt to Miss Sadlier's remarkably forcible presentation of the Carmelites and the Adorers of the Precious Blood, whom she places under the double heading, "The Contemplative Orders" (as necessary in the complete scheme as the Active.) To those who know that gifted daughter of a gifted mother, it will be no surprise that Miss Sadlier's paper on Catholic Church work is so full of interesting facts and deep thoughts. She is perhaps at her best in her account of "The League of the Sacred Heart or Apostleship of Prayer."

Statistics of the Catholic education of women are, curiously enough, all lumped under the heading "French education," though, of course, the training imparted by the Loretto Nuns of Toronto, the Sisters of St. Joseph all over Ontario and the Faithful Companions of Jesus at Rat Portage is no more distinctively French than that of, say, the Wesleyan Ladies' College, Toronto. It would have been better to have adopted the division which is frankly recognized for Church work, viz., Catholic and Protestant. Although the information about Catholic teachers is far from complete, and, in some cases incorrect, still there is much that will be of interest to the general reader.

Two of the most valuable papers for the sterner sex are "Legal Status of Women in Canada (except the Prov. of Quebec)" by Miss Clara Brett Martin, B.C.L., Toronto, the only woman barrister in Canada, who wields a trenchant and amiably caustic pen, and "Legal Status of Woman in the Province of Quebec" by Madame H. Gerin-Lajoie, who is terribly in earnest.

"French Canadian Customs" by Madame Dandurand will hardly satisfy those French Canadian women who do not bask in the sunshine of English-speaking approval. The writer skims the surface, apologizes too much and fails to echo faithfully the all-absorbing faith of her countrywomen. She lacks conviction and therefore does not sound the beautiful depths of the Catholic French Canadian mother's heart.

Broad generalizations of history come naturally to Miss M. M. Mallock, the Catholic sister of Mr. W. H. Mallock, in her "Sketch of Canadian Immigration." Gaetane de Montreuil, who tells us she spent 22 years in Manitoba, ought not to quote Latin unless she is very sure of her proof-reader. Miss Proctor, the great Catholic organizer, is eminently practical and factful in her paper on "Immigration." Madame Forget, wife of the Lieutenant-Governor of the Northwest Territories, writes most entertainingly of "The Indian Women of the Western Provinces." A similar subject, "The Iroquois Women of Canada, by One of Them," is handled with characteristic charm by Miss E. Pauline Johnson, the poet.

The book contains many other excellent papers which space does not permit of our noticing.

MGR. FALCONIO AND THE MANITOBA SCHOOL QUESTION AS VIEWED BY THE CATHOLIC RECORD.

The Catholic Record, in an editorial of Oct. 13, 1900, referring to

the Address presented to the Papal Delegate by the Catholics of Winnipeg, and His Excellency's reply, has comments which we cannot allow to pass unnoticed. We always considered our worthy contemporary as a true friend of the Catholic minority of Manitoba in our struggle to regain our constitutional rights and privileges in educational matters, therefore do we regret the more that in this instance the Record should have made such statements as the following:—

"Assuming that his Eminence has been reported correctly, we are pleased to hear that the settlement is such as to secure a complete Catholic education to the Catholic children of the Province generally, and we trust that ere long a satisfactory arrangement will be made also in Winnipeg.

Mgr. Falconio recommends, in accordance with the Holy Father's advice, a peaceful acceptance of the concessions which have been made. This is a wise and Christian advice, which we are sure will be followed; but we are confident that his Eminence did not mean that the Catholic people of Winnipeg should not aim by peaceful method to obtain full justice. We want to see full justice done, but we shall follow the peaceful course which accords with the constitution of the country in seeking to secure all which that constitution guarantees to the Catholics of Winnipeg.

Here we must add that we are informed that the Public School supporters and trustees of Winnipeg are at this moment willing to make terms sufficiently favorable to bring the Catholics of that city within the operation of the Public

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