



SPARKS FROM THE WESTERN WATCHMAN.

Not a word about Dreyfus in our papers for a week! What has appeared has been often unfavorable to the condemned. Has the subsidy been exhausted? The great dailies of America which for four months have been belching out fire and smoke are now silent and still, like extinct volcanoes. They were not active for their health.

"Pardoned in principle" is a phrase of the newspapers, intended to conceal rather than express the truth. The French government has decided that the five years spent on Devil's Island shall be considered a full satisfaction for the ten years of detention decreed at Rennes. We think this position is correct and the prisoner entitled to his freedom. The sentence of the Rennes court-martial stands.

That letter of Leo on Dreyfus has appeared, but "Hamlet is left out." Instead, the Holy Father deplores the political disturbances of the country and counsels peace and loyal adhesion to the Republic. Some one who has freely translated the document makes the Pope say that the Catholics of France should not heed surpliced politicians. The Pope used no such language as that.

The Methodists have memorialized the President again to use his good offices with the South American republics to have the laws of the latter so amended as to permit missionaries there to wed without being forced to come back to this country to have the ceremony performed. These missionaries are a very impatient set, and when they want to marry they want it very badly and "powerful sudden."

The Republican party will go down in inglorious defeat in 1900, not because the people are opposed to trusts, imperialism or free silver, but because we can't lick the Philippines; and in our rage will hunt up somebody we can lick. The Republican party will be the nearest to hand, and we shall smash it.

Cardinal Vaughan is beginning to tell the English people some very unpalatable truths. His late address before the Catholic Truth Society of Great Britain has stirred up a hornet's nest. The plunder of the monasteries is a sore subject to touch, and he made some of the scions of noble houses howl with rage.

The crusade now being waged against the wine rooms deserves, as it has received, the encouragement and hearty support of every man, woman and child in the community. Lewdness is a most un-Irish and un-Catholic vice, and those Irish Catholics who keep wine rooms should have no mercy shown them.

Major General Thomas M. Anderson, commander of the department of the lakes, speaking of the Rennes verdict, says: "I do not think Capt. Dreyfus has been fairly dealt with at either court-martial; but I believe he is guilty." We spoke last week of the incident of Dreyfus' visit to Muhlhausen. Mr. G. W. Steevens, the correspondent of the Daily Mail, of London, says of the little captain's testimony in that connection: "If he is lost, with him it will be the fault of his own lying. There is no getting over it; Dreyfus does not

give the effect of a straight man. For yesterday he made a vile impression. The charge against him—do not laugh; it is very serious for him—was one of M. Quesnay de Beurepaire's, that he had followed German manoeuvres about Muhlhausen. He had subsequently made this a subject for swagger after his wont, to one of his comrades. If he had said: 'Yes, I was riding out near Muhlhausen and saw German regiments field-firing. I stopped to look at them. What French officer would not have done the same?' it would have been nothing at all. Instead of that, he paused, hesitated, stammered, asked to have questions repeated that were audible all down the hall. First he denied; then he qualified. Finally he said he may possibly have seen German regiments manoeuvring. He was—as he has been before—afraid to tell the truth. And it is quite possible in these two minutes yesterday he lied himself back to the Devil's Island."

MR. DIXON'S DEPARTURE.

Under the above heading the Free Press of last Friday published the following paragraph:

There is considerable mystery attached to the departure of Mr. Rowland Dixon, the well known druggist of Main street. It is stated by several of his friends that Mr. Dixon has gone to Madrid in answer to certain communications received from there, but what his mission is his friends positively refuse to divulge, though they state that they did everything in their power to prevent his departure. He left last night for New York from whence it is thought he intends to sail for Spain. "He ought to be stopped," said one who knew on what errand Mr. Dixon was bound, "for if he does not return it will not surprise those who were taken into his confidence." It is thought that the young gentleman has been victimized by one of those sharpers who claim to be able to place their intended victim in possession of a large fortune left by a deceased relative who died in Spain. It is an old, old story, and a few months ago a prominent Brandon man was almost caught, but was fortunately stopped by friends at Ottawa when he was en route to Madrid.

That same evening in the same paper appeared this categorical contradiction by one who knows:

To the Editor of the Free Press. Sir—The paragraph which appeared on the fifth page of your paper this morning about Mr. Rowland Dixon's departure is, allow me to say, altogether misleading. He left not last night, but the night before last, purely on a matter of business connected with the Sunlight Gas company. Those who know Mr. Dixon's shrewdness and business insight, cannot but smile at the ridiculous fears entertained by people who ought to mind their own business. I must add that Mr. Dixon will be back shortly.

L. DE GALEMBERT,
Agent for Sunlight Gas Co.
Winnipeg, Sept. 29.

Mr. Joseph Piché, the newly appointed organist of St. Mary's Church, Winnipeg, presided at the organ for the first time at Vespers last Sunday evening.

TO BECOME A NUN.

HAWTHORNE'S DAUGHTER ENTERS THE DOMINICAN NOVITIATE.

Rose Hawthorne Lathrop, only daughter of the late Nathaniel Hawthorne, and widow of the distinguished author, George Parsons Lathrop, has entered the novitiate of the Third Order of St. Dominic. Mrs. Lathrop is the founder of a hospital for incurable cancer sufferers, having for the past three years, devoted all her time, as well as all her own resources to the great charity which she has adopted.

With Mrs. Lathrop the work is purely a labor of love. Pity for the hopeless wretchedness of cancer sufferers first induced her to take up the work, for which she fitted herself by a course of study in cancer nursing at the New York Hospital, shortly after opening the home, which originally consisted of three small rooms in a tenement house.

That the charity has widened in its scope was no doubt due in a paramount degree to Mrs. Lathrop's deep interest in, and thorough devotion to it. Her own resources were long ago exhausted. But she succeeded in interesting many of the charitably inclined in her enterprise, until the work outgrew its first modest home.

Mrs. Lathrop is described as a woman of much personal magnetism, with brilliant blue eyes and a wonderful smile. By her latest act, this gifted woman has detached herself still further from the world, and in the future will be seen devoting herself as closely as ever to her great work in the simple garb of a member of the Third Order of St. Dominic.—Cath. Columbian.

MAJOR DOWLING'S FUNERAL.

Macleod Gazette, S-pt. 22.

The funeral of the late Major Dowling, which took place from St. Mary's Church, Calgary, on Tuesday morning, Sept. 14, was attended by many prominent citizens of Calgary, old friends of the deceased. The officers and men of C division, N. W. M. Police, attended in a body to pay a last token of respect to the departed.

A solemn High Mass of Requiem was sung by Rev. Father Lacombe, who had returned the night before from his northern trip.

At the close of the service, Father Lacombe addressed the congregation, taking as his text the words, "Blessed are the dead who die in the Lord." In the course of his address he spoke of his long acquaintance with the deceased, extending over many years, of his long illness borne with patience and resignation to the Divine Will. He took occasion to pay a high tribute of respect to the Mounted Police, "that noble body of men who have done so much for this western country" and of which his deceased friend was at one time a prominent member. He closed an impressive address with a touching farewell. "Farewell, my old friend. I am an old man. We will soon meet.

Farewell!" The congregation were visibly affected.

The casket enclosing the remains, and covered with the Union Jack, was then carried from the church by the six pall bearers: Supt. Sanders, N.W.M. P., R. Riddle, V. S., G. C. King, ex-policeman; J. G. Vanwart, G. Linton and Dr. Holbrook, and was placed in a carriage provided by the N. W. M. P. The procession then proceeded to the Roman Catholic cemetery where the burial service was read by Rev. Father LeMarchand, parish priest.

J. Frank Costigan, of Macleod, grandson of the deceased, was the chief mourner. Mr. Costigan, of Cranbrook, B.C., was unable to reach Calgary in time for the funeral.

NEW CONVENT AT QU'APPELLE.

We are glad to announce that St. Gabriel's convent, Qu'Appelle, Assa., has opened school. This institution is under the direction of the Sisters of Our Lady of the Missions. Our western readers scattered in the prairies, living far from their churches, will have a fine opportunity of giving a sound Catholic education to their children and of having them—boys and girls—prepared for their first communion. Their terms are extremely low. Boarding, tuition, bed and bedding, all for \$6.25 per month. Drawing, painting, music, etc., are taught to those who are willing to pay for these extras. Among the four sisters, two are Irish.

LETTER FROM A CONVERT.

I, Wm. Ellard Fraser, of Fort Brook, Pictou county, N. S., was received into the Catholic Church at New Glasgow, May 30, 1898, by the Rev. Ronald McDonald, P. P.

The first thing that shook my faith in Protestantism was the reading of a book entitled "Why Priests Should Wed," written by Justin D. Fulton. Its perusal thoroughly disgusted me.

I was a member of Wallace Royal Orange Lodge at McAdam's Junction in 1895. I was at that time in great distress of mind because I felt that as a Protestant I was in error. A reading of the second volume of Bishop Hay's "Sincere Christian" convinced me of the fact. For some time I was held back by an uncertainty as to whether the pre-eminence given to Peter was transmitted at his death to his successors. However, I finally arrived at the conclusion that the Roman Catholic Church was the one true Church, and that if I died outside of it I should be lost. My one prayer now is that my sisters and brothers may also become members of the One True Fold.—Exchange.

HIS MESSAGE.

Excitement is often the cause of strange telegrams, as well as of other strange manifestations. A man who had been one of the passengers on a shipwrecked vessel was rescued almost by a miracle. On arriving at a place from which he could send a telegraphic message, he forwarded the following dispatch to his brother: "I am saved! Try to break it to my wife."

ANOTHER WIN FOR CATHOLIC EDUCATION IN IRELAND.

Catholic education has again scored a magnificent success in Ireland under the intermediate examinations. Schools and colleges presided over by eminent Catholic staffs have, in that great intellectual tourney, carried off the highest honors. They were pitted against institutions which for many decades have enjoyed all the advantages of State patronage and all that wealth could offer in the way of inducement to the highest intellect and experience in the training of youth, while the Catholic system was discouraged, unfavored, handicapped in every possible way. But mark the outcome of the contest between two systems thus unequally matched. There were 24 "exhibitions" open for competition in the highest intermediate grade, and out of the 24 the Catholic schools carried off 14; while in the middle grade they were still more successful, carrying off no fewer than 38 out of 49. They secured, moreover, first place in each grade. Rockwell College took the palm in the senior grade and St. Coleman's, Fermoy, the same prize in the middle one. Blackrock, now famous for its many successes, led all others in the number of prizes won by its pupils. Clongowes Wood College (S. J.) won four out of the five gold medals awarded in the junior grade. Three of them are won by T. Quinlan, who stands first in the grade with a net total which is a record under the present system, and wins besides the mathematical gold medal, scoring the maximum in all sections, and the classical gold medal, with the net total of 2,080 out of 2,400. In the preparatory grade Clongowes has four exhibitions, in the junior nine, and in the middle grade three. In the senior grade one of the two Clongowes' exhibitioners who was fourth on the total obtained higher marks in Greek than were ever obtained before. St. Mary's, Rathmines, was also eminently successful. Three of these colleges are under the management of the Fathers of the Holy Ghost, who are so well known in our own midst by St. Joseph's Home, St. Peter Claver's mission and by the splendid institution in the western part of this State, popularly called Pittsburg College. The Christian Brothers' schools held their usual high place in the race for the golden apples. Only a few of the convent schools entered for competition, but those who did so scored well. The thing to be remarked about these competitions is the fact that none of the competing Catholic institutions receives a cent of State aid, whilst they are pitted against places that receive not merely emoluments from the State, but are in many cases richly endowed from private sources. It is considered a great honor not only for the student himself, but also for the institution to which he belongs, to secure the much coveted "exhibition" or first class prize, amounting in the senior grade to the sum of \$250—more especially if this is accompanied by a gold medal for particular excellence in the subject or in the grade.—Catholic Standard and Times.

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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 in 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,

