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**Northwest Review.**

TUESDAY, JANUARY 2, 1900

**CURRENT COMMENT**

As may be seen by an article which we reprint from the N. Y. Freeman's Journal, Father Lambert gracefully falls into line on the question of the end of the century. He owns that he has hitherto been mistaken in supposing that the year is called 1899 only when it is completed, just as we do not begin to say "five o'clock" till five hours have elapsed, and been completed since the hour of twelve. Father Lambert's error came from an excessive application of a philosophical principle, just the sort of error one would expect in a philosopher. But now he admits that he was wrong and "everything is lovely."

We also reproduce another article from the same number of the Freeman's Journal, showing how zealous Protestants appropriate our distinctively Catholic or in such a way as to conceal the fact that they are written by Catholics. The Toronto Methodist Book Concern was more honest when, some ten or twelve years ago it reprinted the "Notes on Ingersoll" and "Tactics of Infidels," duly crediting them to Rev. L. A. Lambert, who in the dialogue speaks of himself as "the Father."

In this particular case the dishonesty is the more flagrant in that Father Lambert's replies to the blatant atheistic orator are vastly more cogent and convincing than the replies attempted by all the Protestant champions of Christianity. The latter cannot even be ranked in the same category as the former. The Protestant apologists are vague, illogical, uncertain about fundamentals, yielding points the most vital. The Catholic defender yields nothing but what reason approves of. Trained in a philosophy that, apart from first principles, which the human mind "intues" or sees at a glance, advances nothing without proof, he is continually challenging Ingersoll's high-flying platitudes, exposing his shallow sophistry, unmasking his cowardly mendacity. Ingersoll himself never attempted a rejoinder. It took him two years to persuade a friend to take up the cudgels against the

irresistible Father Lambert. The result, as seen in "Tactics of Infidels," was disastrous to that friend and once again to Colonel Bob.

But the little Colonel, after a few years, took heart of grace and wrote a silly blasphemy in lieu of a Christmas letter to a great New York daily. Protestant ministers of all shades, Anglicans, Presbyterians, Methodists, etc., rushed to the rescue of their particular travesty of Christianity. He laughed at them and poked fun at their halting replies. As they held only fragments of the truth their defence was fragmentary and weak. Father Lambert waited till they had all said their small say, and then he rose in his might and wrote one letter with his usual merciless logic. So effectually did he hold up Ingersoll by the tail that the noisy sciolist collapsed into absolute silence.

We think that one of our contributors has written for the REVIEW a short sketch of General Joubert, the Boer commander-in-chief. Being somewhat startled by the immense stature—six feet nine inches—there attributed to him, we inquired as to the sources of our contributor's information. He informed us that his authority for the size of the man was the Montreal Star, and for his Confederate record, a letter of Colonel Lamar Fontaine, dated Dec. 9, 1899, to Capt. J. F. Anderson, general western agent of the Georgia Railroad. As to the latter point we can easily admit that Colonel Joubert was a friend of the great Stonewall Jackson's; but one great objection to accepting without doubt the assertion that the Louisianian is so tall is that we never heard of it before. Surely a Colonel who lacked only three inches of seven feet, would have been blazoned as one of the curiosities of the Civil War. Besides, those who met Joubert when he was in Winnipeg some years ago say that there was nothing extraordinary about his appearance, that he was very common looking. The only thing they noticed was that, like some of our provincial magnates of the recent régime, he put his knife into his mouth at table.

"Mr. Dooley in the Hearts of his Countrymen" is dedicated "to Sir George Newnes, Bart., Messrs. George Rutledge & Sons, limited, and other publishers who, uninvited, presented Mr. Dooley to, a part of the British public." Of Lord Charles Beresford the philosopher of Arches Road, Chicago, says: "He's a Watherford man. I knowed his father well,—a markess be thrade, an' a fine man. Charles wint to sea early; but he's now in th' plastherin' business, cemintin' th' liance iv th' United States an' England." The Banjo Bard of the Empire Mr. Dooley thus aptly depicts: "What I like about Kipling is that his pomes is right off th' bat, like me con-versations with you, me boy. He's a minyit-man, a r-ready pote that sleeps like th' dhriver iv thruck 9, with his poetic pants in his boots beside his bed, an' him r-ready to jump out an' slide

down th' pole th' minyit th' alarm sounds."

We have received specimen pages of Ian McLaren's "Life of the Master," which is appearing in McClure's Magazine. It is a sentimental caricature on the life of the God-man. The author evidently doubts, if he does not explicitly deny, his Godhead. At a time when the most learned of Protestants, the Rev. Charles C. Starbuck, is letting the readers of the Sacred Heart Review into the secrets of Luther's mendaciousness, impurity and cruelty, it is positively grotesque to see Dr. Watson trot out the usual list of great men by way of contrast to Our Lord and place Luther among them.

The new cover of the "University of Ottawa Review" is a decided improvement. We sympathize deeply with Mr. Maurice Casey in his chagrin at the "vast number of errors" that the printers introduced into the first part of his article on "Aubrey de Vere as a Sonneteer," an article of great merit. There are many other excellent features in the University organ.

We are glad to see by the "Fordham Monthly," that the project of founding a medal for "Provinces of Religion" in memory of the late Father Jouin is already taking substantial shape and form. Father Jouin's "text books have been the guide to right thinking in intellectual, ethical and religious problems for Catholic students all over the country for a quarter of a century." He was certainly the greatest teacher of rational philosophy in America. His "Evidences of Religion" were, when they first appeared some twenty years ago, far in advance of any then known manual of Christian apologetics.

The Free Press might have been more explicit in an article on "The Century's End" published yesterday, had it read our verbatim translation of the Papal decree, or the Latin original, both of which we published the week before last. There the Holy Father distinctly says that the present century ends on the last day of December of the coming year (futura anni), i. e., 1900. Had the Free Press editor read this he could hardly have been content to write: "The statements made so frequently of late that both the Pope and German Emperor had declared that the new century began at twelve o'clock last night, might have been, of course, unfounded. The Pope issued a decree for the celebration of the midnight mass on Dec. 31, 1899, not to mark the advent of the new century, but of the "holy year" preceding its advent." With the vagaries of Wilhelm we are not concerned; but for the sake of truth, when no party interest is at stake, even the Free Press might have been expected to know and therefore to state that Leo XIII. expressly contradicted the untenable theory that 1899 years mean 1900 completed. However, with that semi-sapient air which in him is so irresistibly ludicrous, the Free Press editor does rise to remark: "The laws of mathamatics are not made either by Church or

State." Quite true; but the Church proclaims the cogency of those laws long before the State does: witness the Gregorian calendar, approved by Pope Gregory XIII. in 1582, rejected by England till 1751, rejected until now by Russia, which promises to adopt it in 1901, 319 years after its necessity was recognized by Rome.

A commentary on the lawlessness of our American cousins is afforded by the refusal of many U. S. bishops to take advantage of the permission for a New Year Midnight Mass, they feared that this might be an excuse for disorder. Even Archbishop Katzer of Milwaukee, speaking to a largely German diocese, where German habits of Catholic regularity prevail, is careful to say: "Whilst we do not wish to withhold this privilege from the faithful, we nevertheless admonish the reverend fathers not to avail themselves of it unless they are convinced before God and they use their utmost endeavor, that by occasion of this celebration or during the midnight mass nothing shall happen that might render the holy night unholy." Here, on the contrary, not only no restriction was placed on the use of this privilege, but the priests of the Diocese were exhorted by His Grace to make use of it, and in order that they might more easily do so, the pastors were allowed to say two Masses on New Year's Day. And, in point of fact, all these touching celebrations took place with perfect decorum.

Here is a wish for the British troops in South Africa. May the realities of the service so disgust them with the barracks fashion of wearing their little caps on their ears that they may forever discard this childish vanity which is far more ridiculous than the silliest fashions of much despised Latin armies. Keep your hat straight, Tommy Atkins and don't be a fool.

The French papers note with self-complacency that the only British general in South Africa who has not yet been beaten is—French, and he seems, until further news arrives, to have won a real victory.

Inspector Barrett, of the inland revenue department, returned from the west Tuesday. He made three seizures of tobacco from dealers at Moose Jaw, who, either through carelessness or disregard of the revenue regulation, did not comply with the rules in selling tobacco, not having the customs stamps. The inspector draws the attention of merchants, particularly those in the country, to the fact that these regulations which may seem trivial to them, must nevertheless be observed. The stamps must be exhibited with the tobacco when put up for sale.—Free Press

His Eminence Cardinal Jacobini has received his official nomination as Cardinal Vicar of Rome, that is, he will fulfill all the practical duties of Bishop of the Eternal City, confirmations, ordinations, etc.

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**THE SCHOOL QUESTION.**

The Morning Telegram opened the year 1900 with an article on "The School Question Bogie" which it will one day have occasion to regret. We can fully excuse, though we cannot admire, the resentment which inspired this extremely unwise editorial. Stung to the quick at the reverses unexpectedly experienced in French Canadian counties, the Conservative organ persists in closing its eyes to the real facts. We pointed out, directly after the elections, that in two of the three French constituencies the Liberal majority was due to the German and not to the French vote, and in the third distinctively French constituency the majority, small as it was, was evidently traceable to a disreputable, unteachable element which both parties would be ashamed to own. Yet the Morning Telegram serenely repeats the constructive falsehood that "the three French constituencies elected Liberals instead of Conservatives." It goes on to say that "in the constituencies of Lorne and Lansdowne the French vote defeated the Conservative candidates." All we know about Lansdowne is that measures are being taken to protest against the corruption of the Liberal candidate. But from what we know of Lorne, we question the accuracy of the Telegram's information about Lansdowne. In Lorne, the majority of the French voters were in favor of the Conservative candidate, and in those places where the vote went Liberal this was either because the French voters were a bad lot of Frenchmen from France, very different in religious training and national aspirations from French Canadians, or because the French voters were deceived by the absurd promises of Mr. Rochon. If, as the Telegram says, "in the constituency of Woodlands Mr. Roblin's French support was largely reduced," this reduction came not from French Catholic influence, which was very strong in his favor, but from Mr. Roblin's own uncalled for championing of the iniquitous 1890 School Act. Which proves that the Telegram will not effect much by blowing hot and cold in the same breath. Mr. Roblin has himself to thank if his French support was largely reduced. The French element will never take kindly to politicians who praise legislation that ignores their rights. This is proved by the fact, out of which the Telegram makes great party capital, that whatever porportion of the French vote went Liberal did so because the French voters had been deceived by Greenway's supporters who promised them a restoration of their rights.

But there is another aspect of the question which the Telegram completely ignores, although it

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