

NORTHWEST REVIEW

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REV. A. A. CHERRIER,
Editor-in-Chief.

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Northwest Review.

TUESDAY, JANUARY 23, 1900

CURRENT COMMENT

In publishing picturesque extracts from the Rev. Hugh Pedley's annual newspaper sermon on the graves of the past year the Free Press deserves credit for omitting all allusion to the unspeakable Chiniquy, in whom Mr. Pedley seems to have found, as Satan doubtless did, "striking points of character."

The Tribune thinks it has proved the aggressiveness of the Boers by pointing to their warlike preparations secretly carried on during many years. One might as well say that the British householder is aggressive because, having twice been robbed by burglars, he has set up a network of burglar alarms all over his house and practises daily with a revolver. After their victory of Majuba Hill and still more after Jameson's raid, the Boers knew that Great Britain had determined to crush them, and that when John Bull is determined nothing will stop him but brute force. So they too determined to sell their independence dearly. Does this justify the burglar in blowing up the house with lyddite?

We find in the Dec. number of "Missions de la Congrégation des Oblats de Marie Immaculée" an interesting report, by His Grace the Archbishop of St. Boniface, on the Galicians of Manitoba and the Northwest Territories. They number 20,000, of whom the majority are in Manitoba. There are 185 families in Winnipeg, and the other important Galician centres are Sifton, Pleasant Home, Stuartburn, Beauséjour, Yorkton, Edmonton and Prince Albert. A fair proportion of the Galicians belong to the Latin rite, but by far the greater number belong to the Greek-Ruthenian rite; a few are schismatics (Orthodox Greek). This divergence of rites is a serious difficulty. Priests of the Greek-Ruthenian rite are in great demand; but so far none have remained here long enough to do any lasting good. The agents of a schismatic bishop from the Pacific coast made trouble among the Galicians near Edmonton, but this difficulty is happily removed. At present all the labor of attending to the

spiritual needs of 20,000 Galicians scattered over more than 900 miles falls upon the two Fathers Kulawy. At least ten priests more would be needed, and these would have, at the outset, to share the poverty of their flocks. Schools are being organized, and these are very necessary owing to the efforts of Protestants to pervert these new arrivals.

Elsewhere we reprint Cardinal Vaughan's circular to his clergy on "The War," as it appeared in the Tablet ten days after the date it bears. It will be observed that this document is merely a defence of "the powers that be;" it makes no regulations and lays no commands on anyone. Its nearest approach to the tone of a mild injunction is when the clergy of the Westminster diocese are told that they "should" pray "for speedy success to the British arms." We fully agree with His Eminence that "in spite of the blunders and crimes committed by many of her sons in building up the Empire, the Empire has made for peace, for liberty, for law and order." We would even go further and assert that no other contemporary power has anything like the same beneficent influence, and that under no other flag does the Church enjoy more freedom.

A noteworthy omission in the English Cardinal's circular is its significant silence with regard to the disabilities of Catholics in the Transvaal. His Eminence is in this respect far wiser than the editor of the Tablet who, in the very issue containing Cardinal Vaughan's letter, continues to harp on this worn out string. On the other hand the Catholic Times, which has a far wider circulation than the Tablet and which is published in the Cardinal's cathedral city, has, in its issue of Jan. 5, the following reply to a correspondent:

We have never disputed the statement that the condition of Catholics in the Transvaal has not been satisfactory, but we think that those who try to justify the war on that ground are outraging Catholic Christianity and trifling with our common-sense. Our Lord did not indulge in bloodshed and slaughter to spread His doctrine, but by His death on the Cross showed how we are to propagate it if we are called upon to suffer. The spreading of "religion" by fire and sword cannot be the work of God, and will never succeed. We leave it to Mohamedans and a certain class of Protestants. If it is right for a Catholic in the Transvaal to rebel because he cannot get an official position, then it is right for an Irish Catholic to rebel because Catholics are debarred from the Lord-Lieutenancy. The principle is the same. The editors of the Protestant papers in this country are as ignorant with regard to the Catholic Church and as bitterly prejudiced against it as any Boer.

A more careful study of the Pontifical document suspending indulgences outside of Rome during this Holy Year reveals the fact that this suspension does not affect indulgences applied to the souls in purgatory. Consequently this document in no way concerns those pious persons who, having made what is called "the Heroic Act," have surrendered all the indulgences they may gain to the souls in purgatory. In their case the rosary, the stations of the cross

and all other indulgenced prayers, are just as fruitful for the dead in this year 1900 as in any other year.

James R. Randall, the great authority on all that concerns the Southern States, writes in the "Catholic Columbian": "The statement recently made that General Joubert, the Boer commander, was an officer in the Confederate army, is, in my opinion, a sensational fiction." How does Mr. Randall reconcile this opinion with the letter of Colonel Lamar Fontaine to Capt. J. F. Anderson, dated "Lyon, Miss., Dec. 9, 1899," and published in the St. Louis Globe-Democrat, where Col. Fontaine says he frequently met the then Col. Joubert in Stonewall Jackson's tent? Is Col. Fontaine a myth? Or is the Joubert of the Transvaal a different person from the Joubert of the Confederate army?

The death of Mr. G. W. Stevens, the special correspondent of the London "Daily Mail," from enteric fever at Ladysmith last week, is a great loss to journalism. He had the rare gift of being original and at the same time true. It will be remembered that he was the only English newspaper correspondent who did not join the conspiracy of misrepresentation in the Dreyfus case. Writing to the paper which has most vogue just now in the metropolis, he had the courage to say that the testimony of Dreyfus as he heard it at Rennes, proved him insincere.

The memory of this noble exception to the great journalistic conspiracy of England and the United States recalls to our mind the motive of the indecent rejoicings in France over English disasters in South Africa. The respectable portion of the French people were exasperated by the persistent mendacity of journals printed in English anent the Dreyfus case; hence their glee at the discomfiture of a nation that had travestied their tribunal at Rennes and heaped obloquy on the best elements in France. But France should not, in common gratitude, forget what England did for her during the Franco-Prussian war. As the London "Globe" said lately, "no London newspaper decorated its offices because of the fall of Sedan and Metz, but the news was received with respectful sympathy." In four days in January 1871 £24,000 were subscribed, and afterwards £102,000 more, for the relief of the starving and wounded French. In February of the same terrible year 68 tons of food were taken over to Paris by Colonel Stuart Wortley and Mr. George Moore. In addition to this £13,000 was subscribed for the French Peasant Farmers' Seed Fund, over £6,000 for distress in France, nearly £10,000 for the Refugees' Benevolent Fund, nearly £5,000 for the French wounded, besides many other contributions in money and kind.

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FRENCH CANADIAN LOYALTY.

Good has come out of that unfortunate anti-British article which appeared in the "Semaine Religieuse de Québec" on the 6th inst. Not to speak of many other noble protestations of loyalty from prominent French Canadians, His Grace the Archbishop of Québec has written a splendid letter to his archiepiscopal brother of Montreal. He takes advantage of the first moments of recovery from a rather serious illness to thank His Grace Archbishop Bruchési for his sympathetic and convincing letter to the Montreal Herald in defence of himself (Archbishop Bégin). While condemning the incriminated article as very deplorable and stating that he has no official organ and is not responsible for any document not signed by himself, he shows by explicit historical examples how the French Canadian episcopate and clergy have, from the first years of British rule in Canada, proved themselves champions of loyalty to the crown. In 1775, against Catholic emissaries from the revolted United States, against the fervent appeals of French officers helping the cause of American independence, Bishop Briand, of Quebec, stood as a wall of brass and saved Canada to the Empire. In 1807 Bishop Plessis wrote to his Catholic flock "that it is impossible to be a good Christian without being a loyal and faithful subject," and "that they would be unworthy to be called Catholics and Canadians if they showed disloyalty or even indifference when there is question of doing their duty as subjects devoted to the interests of their Sovereign or to the defence of the country." Again, during the war of 1812 the same illustrious prelate fired the French Canadian people with that zeal for the defence of British interests which was so gloriously manifested on the field of Chateaugay.

In 1837-8, Bishop Signay in Quebec and Bishop Lartigue in Montreal condemned the rebellion in the name of religion, and, thanks to the co-operation of all their priests, helped to prevent

its spreading in Lower Canada as much as it did in the Upper province.

Another instance of conspicuous loyalty which Archbishop Bégin mentions is one which we ourselves are particularly glad to recall—that of our late lamented, Archbishop, Monseigneur Taché, who, in 1870, at the earnest request of the Ottawa Government, left the epoch-making sessions of the Vatican Council to come here and pacify, as he alone could, this Red River country and preserved it to the Crown.

After citing these memorable examples, His Grace of Quebec may well say: "Our good friends seem sometimes to forget that loyalty, for the children of the Church of Christ, is not a matter of sentiment or personal interest; it is a grave and rigorous duty of conscience deduced from a principle which is as sacred, unchangeable and eternal as the Divine Lawgiver Himself."

LAST YEAR OF THE CENTURY.

In a clever article on "The New Century" the Scientific American of the 13th inst., after pointing out how the first two numbers in 1900 deceive our eyes, says: "A hundred years ago the same wordy war was waged; a hundred years hence it will be renewed; and thus it will go on as century after century comes rolling along. It is a venerable error, long-lived and perhaps immortal." Yet the "Roman Church, which," as the same paper remarks, "has always paid great attention to the calendar and done much to preserve it," settled this point three hundred years ago. This fact is clearly proved by our well informed contemporary, The Casket, in its issue of the 4th inst. It quotes from the Bull "Annus Domini" of Clement the eighth, dated May 19, 1599, the following words: "And in fact it seems to have been divinely planned that, in the very Citadel and Home of the Christian Religion, the memory of so great a benefit should be recalled by all the faithful in THE LAST YEAR OF EACH CENTURY." Thus, as the Casket adds, "the year 1600 was regarded by

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