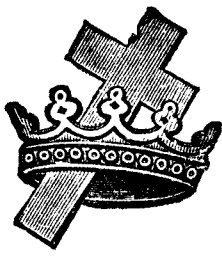


Northwest Review.



Senate Reading Rm dec 7

"AD MAJOREM DEI GLORIAM."

THE ONLY CATHOLIC PAPER PUBLISHED IN ENGLISH IN NORTH-WESTERN CANADA.

VOL. XV, No. 29.

ST. BONIFACE, MANITOBA, TUESDAY, FEBRUARY 6, 1900.

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MATAAFA NOW KING.

CRAFTY WORK OF THE MISSIONARY SOCIETY UNDONE IN SAMOA.

Catholic Columbian.

A bit of news which the state department has not yet made public, for obvious reasons, is that which reaches us by way of the London Catholic Times, to the effect that the Samoans have their wish and Mataafa has at last been enthroned their king.

The Times' correspondent says:

For a time the chances of this fine old man seemed past hoping for. That he, the idol of his chiefs and people, would ever again occupy the throne of his dusky forefathers was impossible so long as the influence, supported by force, of the two English-speaking partners in the joint control was against him.

But all that is changed. England, for a consideration, has backed out of an uncomfortable position that gave trouble and anxiety to her statesmen, without any return either in honor or real gain. American land-hunger has also been satisfied elsewhere; and now Germany, always favorable to the claim of Mataafa, finding herself paramount and unfettered in Samoa, has declared him king, as appears from the following cutting from a recent paper:

"The news from Samoa announcing the popular election of Mataafa as king under the new German régime will be interesting news to all Stevensonians. It will be remembered how eloquently and forcibly Robert Louis Stevenson pleaded the cause of Mataafa eight years ago. He described that chief as 'holding an unrivalled position in the eyes of his fellow countrymen.'"

Comment is almost superfluous—at least to those who have watched Samoan affairs for the last few years. With one stroke of a pen the German Colonial Secretary has made amends for a flagrant act of stupid injustice towards Mataafa personally, and by it probably secured the lasting good-will and gratitude of their newest and latest subjects, the Samoans. Verily we must look to our laurels in the matter of native administration in our dependencies. Everybody believes that it was the religious opinions of Mataafa alone that made him so unpalatable to the missionary societies, who in turn influenced the consuls of their respective governments, Britain and America. I myself read an article in an American paper which stated that Mataafa was completely under the dominion of Catholic priests, and therefore an impossible candidate for the throne.

Yet German statesmen, for the most part Protestant, have seen neither danger nor difficulty in giving to the Samoans the king they wanted and have fought for, as we know to our cost, even though he was a fervent Catholic, and under the spiritual direction of some priest of that Faith.

As far as possible the infamous work of Kautz and Chambers, abetted by the London Protestant Missionary Society, has been undone.

A VORACIOUS PLANT

Written for The Review by an English Banker.

The most wonderful plant which probably exists, and which the great botanist Linnaeus called the miracle of nature, the Venus' Fly trap (*Dionaea muscipula*), appears to be a sort of link between the animal and the vegetable world. In appearance it is not very different to other plants, but instead of deriving its sustaining nutriment solely from earth and air, it largely supplements those sources of plant food by devouring considerable numbers of small insects, flies, etc.; and if deprived of this nitrogenous food the plant very soon gets out of condition, and may perhaps be starved to death. The apparatus by which the small flies are captured is furnished by the strangely spiked hinged leaves of the plant, which are studded with a number of sharp spines, which, when a fly alights upon the armoured leaf, immediately commence to close upon it, the lance points puncturing the struggling insect, and slowly and surely imprisoning it within a spiked chamber of death, as effectively as that terrible, and somewhat similar, instrument of torture termed the "Iron Maiden." The dead insect being now enclosed in the tightly compressed leaf, a fluid possessing similar properties to those of the gastric fluid of animals is exuded, and the ordinary process of digestion commences to take place, the indigestible remains of the insect being eventually discarded, after the whole of the nutritive portions have been absorbed, the leaf then opening and waiting in readiness for further prey.

An analogous plant, the common Sun-dew of our marshes (*Drosera rotundifolia*), is another specimen of the carnivorous plants, and is furnished with a somewhat similar apparatus to that of the Venus' fly-trap; the spines of the leaf, however, are less powerful, the plant therefore preys upon smaller insects, midges, etc., a diet which is essential to its healthy growth. A plant fairly common in Portugal, the *Drosophyllum*, is so expert in capturing flies that it is used in that country as a fly-catcher.

Another variety of the carnivorous plants, which perhaps is equally extraordinary as those we have been considering, is the Pitcher plant of the tropics (*Cephalotus follicularis*). This wonderful example of plant-life, however, adopts an altogether different mode of capturing its prey, the flower, a marvellous organism in the shape of a jug with a close-fitting lid, instead of the leaf, being the scene of the shambles into which the unsuspecting victims heedlessly enter, never to emerge.

Attracted by a luscious and alluring sweetness, and anticipating a rich and honeyed repast, the incautious fly alights on the brim of the pitcher, and commences to regale itself on the fragrant and delicious juices, descending lower and lower into the enticing and seductive chamber, until, satiated to repletion with the pleasurable joys, it attempts to regain the free air. But it is too late; the lid has closed tightly down, and the poor dis-

solute is entombed alive in a lethal death chamber, to be slowly devoured by the alluring destroyer.

Fit emblem, all this, of the life of many of us here below! Attracted by the specious and attractive seductions of sinful pleasures, and tempted out of the right way by the fascinations and enchantments of that which we know to be wrong, we commence to sip the forbidden delights, and to indulge in acts and pursuits which we know to be displeasing to our Maker, until, satiated with the unsatisfying pleasures which we feel we cannot much longer enjoy, we perhaps begin seriously to consider our position, and to look forward with trepidation to the fast-approaching end. But, as a tree falls so must it lie; as a man lives so, unless he sincerely repents, must he die! And then the poor voluptuary or the heedless pursuer of vain pleasure, instead of being borne in triumph by angels to scenes of enraptured delight, which, if he will, are his inheritance in virtue of the sacrifice made for him by the Redeemer, is dropped into a weird and hideous perdition, and the lid is closed upon him for ever!

AN IMPOSTOR! BEWARE!

College of the Holy Cross,
Worcester, Mass.

Jan. 18, 1900.

Rev. Sir—Enclosed please find portrait of a swindler who assumes the part of a Catholic priest and sometimes that of a bishop. He has passed under the names of Rev. John and Thomas Lawrence; of Father Duperron, a Jesuit missionary from France; of Bishop Meerschardt, of the Indian Territory; of Bishop Dubois, of Vancouver. He is supposed to be a Russian Jew.

Age, apparently 65 or 70 years; height, 5 ft. 4½ in.; dark complexion; black eyes; gray hair; one or two upper teeth missing; scar over one eye, on upper lip and on wrist. Speaks German fairly well, French poorly, English poorly, with a German accent, using many German expressions. Appears to be very humble and very pious.

Arrested Sept. 6, 1896, by chief of police of Fitchburg, Mass. Pleading guilty to six counts. Sent to state prison for three years for forgery and larceny. Has resumed his former career. Priests and Sisters should be on their guard against him.

Respectfully yours,
HOLY CROSS COLLEGE.

OF INTEREST TO FARMERS

We are informed that the Canadian Catholic Emigration Society, whose headquarters are at New Orpington Lodge, Hintonburgh, P. O., is prepared to receive applications from farmers for the coming season for strong lads of 17 or 18 to be placed with them on agreement. It is the policy of this society to draft such of its senior boys westward as have already learned something of farming in Ontario, and who are desirous ultimately of taking up homesteads in Manitoba or the Territories.

Mr. Lucien Dubuc was sworn in barrister and attorney yesterday.

DISTRIBUTION OF SAMPLES OF SEED GRAIN.

To the Editor of the NORTH-WEST REVIEW.

Dear Sir,—Under instruction of the Hon. Minister of Agriculture another distribution of sample packages of the best and most productive sorts of cereals, &c., is now being made from the Central Experimental Farm, Ottawa. The distribution will consist, as heretofore, of samples of oats, spring wheat, barley, field peas, Indian corn and potatoes. Each sample will weigh three pounds. The quality of the seed will be of the best, the varieties true to name and the packages will be sent free to applicants, through the mail. The object in view is the improvement of the character and quality of the grain, &c., grown in Canada, an effort widely appreciated, and the choice of varieties to be sent out will be confined to those which have been found to succeed well at the Experimental Farms.

These samples will be sent only to those who apply personally, lists of names from societies or individuals cannot be considered. Only one sample of one sort can be sent to each applicant, hence if an individual receives a sample of oats he cannot also receive one of wheat or barley. Applications should be addressed to the Director of Experimental Farms, Ottawa, and may be sent any time before the 15th of March, after which date the lists will be closed, so that the samples asked for may all be sent out in good time for sowing. Parties writing will please mention the sort of grain they would prefer and should the available stock of the variety named be exhausted, some other good sort will be sent in its place. Letters may be sent to the Experimental Farm free of postage.

WM. SAUNDERS,
Director Experimental Farms,
Ottawa, January 22nd, 1900.

CANADIAN CONTINGENTS.

PEOPLE MAY SEND PARCELS FREE TO THEIR FRIENDS.

The Elder Dempster Steamship Company, make an interesting announcement to those who have friends on service in Africa or on their way there. The Milwaukee which is to take the place of the Montezuma as one of Her Majesty's transports is expected to sail from Halifax, on February 15th. Between now and the first week in February, the Elder Dempster Company will be glad to receive, at their office in St. Sacrament St., Montreal, donations of books, magazines, or games for the use of the men during the voyage. They are also willing to receive small parcels for Canadians on service in South Africa or now on their way. All these will be carried to Halifax and on to Cape Town free of charge.

Rev. Father Albert Kulawy, O.M.I., heads the list with the greatest number of marriages performed by him in Winnipeg last month. He has ten weddings (of Galicians) to his credit, while the next in order, Rev. Joseph Hogg (Presbyterian) has only six.

CLASS SPECIMEN AT ST BONIFACE COLLEGE.

The day before yesterday, at 8 p. m., the class of Versification (Suprema Grammatica) presented an interesting specimen of class work before a select audience of invited guests. After a short prologue by D. Collin, N. Bellavance gave a topographical description on the blackboard of Gen. Wolfe's military operations before and during the battle of the Plains of Abraham. L. Pambrun then read a thoughtful essay on Henry VIII. This was followed by La Fontaine's fable, "Les Animaux Malades de la Peste," recited in character by J. Levêque, D. Collin, A. Laurendeau and A. Hogue; which elicited frequent and well merited applause. Reboul's "L'Ange et l'Enfant" was feelingly recited by A. Laurendeau. An interesting feature, revealing the pupils' familiarity with Latin was the ease and naturalness with which A. Bertrand and A. Béliveau declaimed, in the original, Virgil's First Eclogue. D. Collin did very well as a French teacher expounding the meaning and the grammatical difficulties of a passage from the second book of the *Æneid*. A military sham fight on Latin idioms, in which he who missed was supposed to be killed, was listened to with breathless interest. A. Bertrand and A. Béliveau then played a charming piano duet.

L. Pambrun, as an English teacher, construed for his supposed pupils, a passage from the *Anabasis*; after which A. Hogue declaimed in Greek the speech of Clearchus. Another sham fight on the irregular Greek verbs afforded great amusement. "Problems of Interest" was an arithmetical lesson by J. Levêque. A. Béliveau and A. Laurendeau vied with each other in the rapidity of their sums in fractions on the blackboard. A. Bertrand then played "Hannah's Promenade" on the piano.

A selection from Longfellow's "Evangeline" was rendered into French prose by A. Béliveau, who afterwards read Pamphile Lemay's metrical French version of the same passage. N. Bellavance recited "The statue of Justice," and D. Collin and A. Hogue gave the dialogue between Benedict and Basil at the fireside.

"L'Écolier fin de siècle," a clever one act comedy by Paul Croiset was admirably played by A. Bertrand, N. Bellavance and A. Hogue. The entertainment, which everybody found delightful, closed with "God Save the Queen."

The following from the New York Freeman's Journal will interest Winnipeg Catholics who remember Father Joyce: With characteristic modesty Rev. William D. Joyce, O.M.I., the beloved pastor of the Immaculate Conception Church, Lowell, Mass. observed most quietly the 20th anniversary of his ordination to the priesthood at the parochial residence on Fayette street, Jan. 11. He received many congratulations.

Croups, Coughs and Colds are all quickly cured by Pyny-Pectoral. It lessens the cough almost instantly, and cures readily the most obstinate cold. Manufactured by the proprietors of Perry Davis' Pain-Killer.

NORTHWEST REVIEW

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WITH THE APPROVAL OF THE ECCLESIASTICAL
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Editor-in-Chief.

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Northwest Review.

TUESDAY, FEBRUARY 6, 1900

CURRENT COMMENT

When non-Catholic editors wish to avoid gross blunders in Catholic matters, the wisest course is to question an intelligent Catholic layman or a priest. Had the Free Press done so last Saturday it would not have put the heading "New Religious Order" to the news that the Redemptorists were applying for incorporation in Canada. It sounds funny to Catholics when they read of "The Congregation of the Most Holy Redeemer" as a new religious order. This learned and zealous body was founded 168 years ago, in 1732, at the very time when LaVerandrye discovered this Red River country. It is now one of the most numerous religious orders in the world, and has been established in Canada for many years past. "The Redemptorists," as they are commonly called, have a flourishing little community at Brandon.

They were founded by St. Alphonsus Liguori, whose first companion has lately been declared Venerable. The news in fact has recently come to us from Rome of the introduction of the cause of beatification of Cesare Sportelli, who was, like St. Alphonsus, a barrister. At 32 years of age he left the bar and retired with Dom Liguori to the solitude of Scala. John Mazzini and others who had joined the Saint, left him because they wished to devote themselves to education. The Venerable Cesare Sportelli and the lay brother Vito Curzio were the only ones that remained faithful to the great founder in that crisis of his early life. Thus Sportelli was really the first permanent companion of St. Alphonsus. He became a priest and a missionary, and died April 19, 1750.

Many of our readers have been commenting on the weakness of Cardinal Vaughan's letter in defence of the war, which we reprinted in our issue of January 23. Weakness seems the inevitable result of trying to justify this war. Even Mr. Geoffrey Drage, M. P., with all the resources of his talent and loyalty, had to deal largely in platitudes. The nearest approach to anything like what lawyers would call "a good

case" is made by Mr. d'Hotman, a judge in Pietermaritzburg, writing to the "Univers" of Paris. He asserts that the Afrikaner Bond was a secret society having for its object the overthrow of British supremacy in South Africa, and that in order to precipitate matters the Transvaal five years ago commenced to worry the Uitlanders. If we may judge by the ponderosity of his son's loyal letter, which The Tablet triumphantly prints in the original French, Judge d'Hotman must be afflicted with a mind utterly devoid of suppleness and therefore incapable of seeing both sides of a question: for his son has the rare faculty of writing ponderously in that lightest and airiest of epistolary media, the French language, and we may safely say: "Tel fils, tel père."

We gather from the Inland Revenue report just issued at Ottawa that Electric Light Meters are still in their infancy so far as accuracy goes. Of 199 presented for inspection in Sherbrooke, only 14 or about 7 per cent. were correct; in the Quebec division only 34 out of 339 or about 10 per cent. were correct; Toronto had 70 out of 628, or about 11 per cent., correct. The best showing is in the Hamilton division where 220 out of 356, or almost 62 per cent., were correct. Though one would hardly expect it of the staid city by the eastern sea the banner division for fast meters is Halifax, where 114 out of 254, or about 45 per cent., worked too fast, and only 5, or less than 2 per cent., ran too slow. However, it is consoling to know that all these errors fell within the limits of inaccuracy tolerated by law.

Hysterical as are the wailings of the English press over the casualties in the South African battles, history shows that the percentages of the losses have not been very great as compared with other wars. So far the British loss has seldom risen over 8 per cent., whereas in the fierce battles of the American Civil War the percentage of loss on both sides approached in some instances one-half the total strength of the contending armies. The Federal loss at Fredericksburg was estimated at about 50 per cent., the same figure is given for the Confederate loss at Gaines Mill, and in about fifty other battles of the same Rebellion the percentage ranged between 16 and 18 per cent. In the famous charge of the Light Brigade at Balaklava the loss was 37 per cent., and at Metz the Gardeschützen lost 46 per cent. Though the proportionate loss of officers in the earlier South African battles was really appalling, the British losing about one officer to six men, yet there have been previous instances of very numerous casualties among officers. Thus at Spicheren, in the Franco-German war the Germans lost 223 officers and 4,871 men, and at the siege of Ciudad Rodrigo, in the Peninsular war, the British loss in one desperate charge was 90 officers and 1,200 men.

We beg to direct our readers' attention to the paragraph we print elsewhere, headed "Of

interest to Farmers." The Canadian Catholic Emigration Society has long been well known in Canada under the name of the Southwark Catholic Emigration Society; but it has, within the last year, been amalgamated with another, under the presidency of His Eminence Cardinal Vaughan. It has three houses in Canada: a distributing home for boys at Ottawa, a home for young servant girls in Montreal, and a farm for older boys at Makinak, Manitoba. The society has about six hundred boys in the country, placed for the most part in Ontario. These, with very few exceptions, are doing well and giving satisfaction to their employers. Miss Procter and Miss Urquhart, who are the chief organizers of the Society in Canada, under the direction of the Rev. Edward St John residing in England, were here last summer and had the honor of meeting His Grace the Archbishop, who gave them great encouragement and expressed his interest in their project of extending their work westward. This is an excellent opportunity for farmers who want to secure strong lads of 17 or 18 for regular and continuous farm work.

Mr. E. L. Fayollat, of St. Claude, writes to us protesting against what we said, in our issue of January 2, about "a bad lot of Frenchmen from France," and hoping that we will retract this expression. Considering that his letter is dated January 24, it strikes us, in the first place, that he is rather behind the age in promptness of repartee. Secondly, we invite him to re-read with us the whole sentence. There is nothing like the context to clear up a text, and this is the more necessary in this case as Mr. Fayollat evidently never saw our paper but has simply been put up to this by "L'Echo de Manitoba," which asked us to explain the exact bearing of that phrase. What we said was: "In Lorne the majority of the French polls were in favor of the Conservative candidate, and in those places where the vote went Liberal this was either because the 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." It will be observed that we divided the French Liberal voters into two classes, one, "a bad lot," and the other, dupes of Mr. Rochon. Hence, though Mr. Fayollat boasts of being a representative of the the Liberal party at the poll of St. Claude, he need not belong to the "bad lot," he may be, for aught we know, merely a dupe. From what we hear of St. Claude we are inclined to think that the dupes were much more numerous than the "bad lot." For the majority of the Frenchmen from France at St. Claude have recently given substantial proof of their good dispositions towards the Catholic Church.

Dr. St. George Mivart has written to "The Times" a letter in which he deprecates being held responsible for the opinions of others which he merely quoted. The editor of the Tablet,

Mr. J. Snead Cox, replies, also in "The Times," and shows that leading Protestant newspapers understood Mr. Mivart as holding those opinions himself. In "The Tablet" the same editor pins the slippery Doctor down to "the essential point—and one which no amount of pleading can be allowed to obscure," which "is not whether Dr. Mivart personally denies the doctrines of the Virgin Birth and perpetual Virginity, but whether he personally maintains that a denial of them—(whether by himself or by others, it matters nothing)—is compatible with Catholic faith either now or at any future time."

Mr. Woolley left Winnipeg yesterday a disappointed man. So were those who invited him to lecture here. He was heralded as the greatest temperance lecturer in America, if not in the whole world, and, when he spoke in hall or church, he shocked the best Protestants by the irreverence and flippancy with which he handled, in a spirit of well-meant but ill-bred humor, the most sacred subjects. His lectures were utterly devoid of great ideas. As one clergyman wrote to the Free Press, they could not be called temperance lectures at all. There was no central thought, no sequence of argument or illustration. They were merely a disjointed series of questionable jokes. This is one more proof that a public speaker may have a first class reputation in the United States and be a failure in Canada.

ANOTHER OF SHELDON'S BOOKS.

We have lately received from the Poole Publishing Company, Toronto, a copy of "The Crucifixion of Phillip Strong," by Charles M. Sheldon, the now well known author of "In His Steps." The story of Phillip Strong is a tragedy full of vigor and pathos. The hero strives to follow Christ through the haze of Protestant Christianity, and of course the result is disastrous. Although the only allusion to Catholics is a kindly one, yet the author unconsciously betrays the awkward unreality of his point of view, when he makes the wife of Phillip Strong say, "There are other things that are Christian which the Church of Christ on earth does not do, Phillip." The serene ignorance which prompts a nameless sect to ignore the larger half of Christendom and call itself and the unrelated fragments of the other sects "the Church of Christ on earth" is deserving of all pity. Unwittingly also the book becomes a revelation of the uncharity and intense worldliness of apparently pious Protestants. Phillip's brave but ineffectual fight to get a negro accepted as a member of his church is the sort of thing that the most indifferent Catholics would never dream of.

The scene is laid in Milton, a town of 80,000 inhabitants, and we are told there was not a single church in the poorer quarters of the town. This does not seem true to the realities of the present day. We should like to hear of a town of 80,000 inhabitants without a single Catholic church in the poor

district. But Milton—another anomaly—had no Catholic church at all, and the seven Protestant churches were all in one fashionable street.

As illustrating the difference between a Protestant and Catholic standards of action, we may mention what happened when we related to some Catholic young men Phillip's noble offer to the church trustees. Feeling that his salary of \$2,000 a year was too much for a fervant minister with only a wife and no children, he asked the trustees to apply one half of his salary to the poor of the town. "Why didn't he give it away himself to the poor without bothering the trustees?" said one of our Catholic hearers and all the others chimed in to the same effect. There you have the Catholic impulse—to go and do it yourself without any public fuss—as opposed to the Protestant tendency—to think, speak and act in committees or battalions. And facts prove that the Catholic is the more effective way. An ounce of example is worth a ton of corporate resolutions. The author catches glimpses of this truth, as when he makes Phillip say: "The world of sin and want and despair and disbelief is not hanging for money or mission schools or charity balls or state institutions for the relief of distress, but for live, pulsing, loving Christian men and women, who reach out live, warm hands, who are willing to go and give themselves, who will abandon, if necessary, if Christ calls for it the luxuries they have these many years enjoyed, in order that the bewildered, disheartened, discontented, unhappy, sinful creatures of earth may actually learn of the love of God through the love of man." Phillip acts up to what he preaches, but he cannot make his people imitate him. Perhaps some of them might do so, if he talked less about it. Catholics who become poor for Christ's sake don't talk much about it, but their actions do more for the preservation of Christian principles in the world than a thousand of Mr. Sheldon's well intentioned and pathetic stories could ever effect. It is because at least one million out of 250 million Catholics have given up all things for Christ that the 249 other millions are less worldly and less uncharitable to the poor than their Protestant neighbors. What the Rev. Mr. Sheldon preaches is what is being done every day, silently and therefore effectually, all over the Catholic Church. Nor, in order to compass that end, does the real Church of Christ need to exaggerate as Phillip does, when he says to his people that if they are unwilling to sell all they have and give it to the poor, Christ would say to them that they could not be his disciples (p. 191). Our Lord

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never said any such thing, for He knew too well that heroic sacrifices can never be common. What he did say was, "If thou wilt be perfect, go sell, etc." One may be His disciple without being a perfect disciple.

This brings us to a strange want of mental perspective that permeates all this Protestant pietism. There is no sense of proportion in the lives of the best people in these books. The absence of what to a Catholic is the ever present and obvious distinction between small and great faults, between degrees of legitimate self-indulgence and between venial and mortal sins throws their spiritual life into a curious jumble. Reading a Sunday paper, drinking a glass of beer, selling cigars on Sunday are thrown in pell-mell with cruel injustice to the working classes, leasing houses of ill-fame and encouraging intemperance of the foulest kind. Hence it is no wonder that it should never occur to so fervent a disciple as Phillip Strong that perhaps Christ called him to give up, as most Catholic saints would have done, the charming but too earthly companionship of his wife Sarah. Almost all Mr. Sheldon's minister heroes have excellent wives, though many of them have a strangely unnatural knack of being childless. In this respect they would not have made even respectable Old Testament patriarchs, and they do not seem ever to have read 1 Cor. VIII., 7, 8, 26.

SHORT ON GOOD STORIES.

THE PREDICAMENT OF A WOMAN WITH SEVEN CALLS TO MAKE.

"Seven visits to make in one afternoon! Well, I think I can manage it. Some of them may not be at home, and I can make an early start. Let me see. There's that anecdote about Ethel's fox terrier and the cute speech of little Bob and that awfully clever thing that Dexter told the other night about the Goddess of Liberty. Is that all I have in stock? Oh, dear, no! There's that quotation from 'The Pneumatic Woman' that struck me so. I haven't got it off to anyone yet and I dare say it will go as original. Not one person in ten has heard of 'The Pneumatic Woman.'

"Is that enough for seven calls? I'm afraid not. Well, there's always the weather. Really, if it came to the point, I'd rather talk interestingly about any old subject than stupidly about a brand new one. There's more art in it. I wonder if I dare risk that joke about Clara again? I've told it so many times lately—indeed, I won't be sure that some of the times were not at the very places I'm going.

"How mean it is that Maude made me promise not to repeat that lovely bit of gossip she gave me this morning! I haven't heard anything so delicious for a long time. Well," with a sigh, "I promised on my word of honor I wouldn't tell, and"—another sigh—"why, here we are at Mrs. Somebody's. I wonder if I have enough to talk about for seven calls? Oh, well, some of them may be out—and—oh, dear, if I only hadn't promised Maude!"

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CANADA AND ENGLAND

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A PROMINENT BROCKVILLE BUSINESS MAN PAYS A TRIBUTE TO THE GOOD WORK OF A CANADIAN INSTITUTION IN ENGLAND.

From the Brockville Recorder.

One of the most successful business men in Brockville is Mr. Thomas Nappy, the well known Perth street grocer. Mr. Nappy is an Englishman by birth and the success he has achieved in business here has enabled him for some years past to make an annual holiday trip to the Motherland. In a casual conversation with some friends in the Bank of Montreal, recently, Dr. Williams' Pink Pills happened to be mentioned and Mr. Nappy said that if the pills effected many cures as marvellous as one that had come under his notice, he was not surprised that they were so frequently the theme of conversation. Asked later by a reporter of the Recorder to give the story, Mr. Nappy readily consented to do so, and we give it practically in his own words. "Don't be disappointed when I tell you that the cure did not occur in this country," said Mr. Nappy. As a matter of fact it occurred in England and came under my observation on the occasion of two visits made to that country. During the summer of 1888 I paid a visit to my old home in England and while there visited William Ledger, a relation of mine living at 45 Fitzwilliam street, Doncaster. In Ledger's family was a little girl, Lilly, about six years of age, who was absolutely helpless with what the doctors said was St. Vitus' dance, but really seemed to me more like paralysis. This child was one of the most pitiful sights I ever saw; more helpless than a new born babe. She could not move a single limb, and if the head were turned to one side or the other it remained in that position until someone changed it. The poor child had to be fed and looked after like an infant, and as the doctors had not been able to do anything to relieve her, recovery was not thought possible. Indeed, I said to the child's grandmother that I thought its early death would be a relief not only to the child, but to its parents. This was the condition of the child when I left for Canada. Again, in the summer of 1899 I made a holiday trip to England and to my amazement when I visited my friend Ledger I found Lilly as bright and active a child as one would find anywhere, with absolutely no trace of the trouble that had made her a helpless burden the year before. I told her parents I had never expected to see her alive again and asked what had effected her cure. 'Dr. Williams' Pink Pills,' said the father. He further said that returning from work one night, he found in the house a little book describing the pills, left during the day, and after reading it decided to use them in Lilly's case. After supper he bought some of the pills and gave the first to the child that night. In a few days they saw they were helping her, and in less than two months' time there was not a child in the neighborhood, brighter, healthier or more active. I have heard a great deal concerning what Dr. Williams' Pink Pills have done in this country, but this case coming under my own observation is as near a miracle as we can look for in these days, and shows why Dr. Williams' Pink Pills are so much talked about everywhere.

Dr. Williams' Pink Pills are just as valuable in the case of children as with adults, and puny little ones would soon thrive and grow fat under this

treatment, which has no equal for building up the blood and giving renewed strength to brain, body and nerves. Sold by all dealers or sent postpaid at 50c a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Do not be persuaded to try something else said to be "just as good."

MORLEY'S INDICTMENT.

HE RIDICULES THE GOVERNMENT'S POSITION BEFORE AND SINCE THE WAR OPENED.

Free Press.

London, Jan. 24.—Mr. John Morley, addressing his constituents this evening at Forfar, made but little reference to the present aspect of the war in South Africa, confining himself chiefly to a renewal of his indictment of the "policy which led to hostilities." He ridiculed "the notion that a few Boer successes entitled the Transvaal to be described as a first class military power," and declared that "the fact of the Boers sending the ultimatum no more disposed of all other questions than the defiance of the American colonists, in throwing the tea into Boston harbor, disposed of all the questions of the war of American independence."

"It is quite certain," continued Mr. Morley, "that had the government appreciated the temper of the Transvaal people and foreseen what was coming—what we all know in these black gloomy days—there would have been no war. It is dreadful but true that a want of foresight and decent information led the government to stumble into war in the dark. Lord Salisbury's menacing speech of July 28, if applied to a great power, could only have meant war. It was absurd, if the government really believed in a Dutch conspiracy, to spend time in negotiations regarding the franchise. The conspiracy was an afterthought of the government conjured up to mask a hideous and ghastly blunder."

In conclusion Mr. Morley declined to commit himself as to what would happen in the future; but he warned his hearers not to be duped by the idea that the Boers after defeat would settle down quietly. With reference to the points at which the conflict would come to an end, Mr. Morley observed: "Something depends on a chance, which I hope is remote, but is certainly not invisible, of our being called on to meet dangers in other quarters."

RENOUNCES PROTESTANTISM.

CAMBRIDGE LIVINGSTON, A WELL-KNOWN NEW YORKER, BECOMES A CATHOLIC.

The fact has become known that Cambridge Livingston, of New York, a son of the late Robert Cambridge Livingston, and whose mother was Miss Maria Whitney, has become a Catholic. Mr. Livingston, who is a well-known member of the prominent family of that name, and who is also related and connected with several other of New York's oldest families, is a bachelor about 32 years old. He was graduated from Harvard in the class of '90, and has for some years been a prominent member of the Knickerbocker Club. He is also a member of the Catholic Club, which latter organization he joined after becoming a member of the Catholic church.

Mr. Livingston's change of creed was not brought about, it is said, by any particular influence. There are other Catholic Livingstons, the president of the Knickerbocker Club, who

is a cousin of Cambridge Livingston, and his daughters, the Countess de Laugier-Villars, formerly Miss Carola Livingston, and her sister, Mrs. Geraldyn Redmond, formerly Miss Estella Livingston. Miss Elizabeth Livingston, a distant cousin, became a Catholic last spring.

THE WEATHER AND CROPS.

SIMILARITY OF PRESENT WINTER WITH THE SEASONS OF ONE AND TWO PAST DECADES.

The Free Press correspondent at St. Andrew's writes: "Your correspondent finds that this winter is very similar to the winters of 1878 and 1899. In 1878 the ice in the river broke up Feb. 26, and in 1889 on March 20. The two previous winters were both remarkably cold, and in both cases seeding commenced during the last week of March. In 1887 and 1888 there were two very wet seasons, especially during August, ending with very early frosts, dating in one case Aug. 22 and in the other Aug. 26. In both cases we had two successive dry seasons, and the grain crops were very short, and in some cases a failure. As this winter appears to be a repetition, it would be wise for farmers to get in their seed as early as possible, and drill it well in. It is well that so much plowing was done in the fall. Feed during the seasons mentioned was very scarce. It would be wise for farmers to take care of their surplus feed, as in the winters of 1880 and 1890 hay was up to \$25 per ton and hard to get at that."

After a cold drive a teaspoonful of Pain-Killer mixed with a glass of hot water and sugar will be found a better stimulant than whiskey. Avoid substitutes, there is but one Pain-Killer, Perry Davis', 25c. and 50c.

20 Miles to Procure Medicine. Winfield, Ont.

W. H. COMSTOCK, Brockville. DEAR SIR.—Am selling your "Dr. Morse's Indian Root Pills" in this locality. I have customers who come 20 miles for the sake of getting Morse's Pills. This speaks for itself as to their value. I use them in our family with "the most satisfactory results." My wife has been cured of "sick headache" by their use. We could not do without them. Yours, etc., A. KRAMPEN.

The D. & L. EMULSION

The D. & L. EMULSION Is the best and most palatable preparation of Cod Liver Oil, agreeing with the most delicate stomachs. The D. & L. EMULSION Is prescribed by the leading physicians of Canada. The D. & L. EMULSION Is a marvellous flesh producer and will give you an appetite. 50c. & \$1 per Bottle. Be sure you get the genuine. DAVIS & LAWRENCE CO., Limited, Montreal.

THE Very Best

Investment a young man or woman can make is in a USEFUL, PRACTICAL and MONEY-MAKING EDUCATION, such as is given at the WINNIPEG BUSINESS COLLEGE. Write for circulars. G. W. DONALD, Sec. N. B.—We are now located in our new premises, Cor. Portage Ave. and Fort St.

For Small Boys.

The Sisters of Charity of St. Boniface, yielding to repeated requests from various quarters, have determined to undertake the management of a boarding-house for boys between the ages of six and twelve. Special halls will be set apart for them, where, under the care and supervision of the Grey Nuns, they will be prepared for their First Communion, while attending either the Preparatory Department of St. Boniface College or the classes of Provencher Academy. This establishment will be known as "Le Jardin de l'Enfance" (Kindergarten).

The results already attained in similar institutions of the Order give every reason to hope that this arrangement will fill a long felt want.

Board and lodging will cost six dollars a month. For the boys who attend Provencher Academy there will be an additional charge of fifty cents a month; and for those who take music lessons, \$3 a month.

Bedding, mending and washing will be extra. The Sisters are willing to attend to these extras on terms to be arranged with them. The boys who attend the Preparatory Department of St. Boniface College will have to pay the tuition fees of the College.

Applications should be made to

THE SISTER SUPERIOR, GREY NUNS' MOTHER HOUSE, ST. BONIFACE.

Premium Talk

This week we are sending out accounts to THE REVIEW subscribers. It is hoped they will respond promptly. In this connection, we remind them that the time limit to get the premium expires on March 1.

Those who cannot pay will please communicate with the management, if they do not want to have the paper stopped.

