

THE WAR.

LETTER FROM CARDINAL VAUGHAN.

His Eminence Cardinal Vaughan has issued the following circular to his clergy:

Archbishop's House, Westminster, Dec. 20th, 1899.

Rev. Dear Father,—The fortune of war in South Africa fills the public mind with justifiable anxiety.

While the negotiations were proceeding, public prayers pro pace were offered throughout the diocese in every Mass when the rubric permitted. Since the declaration of war, prayers have been offered in like manner pro tempore belli. These prayers continue.

A solemn Requiem was sung last month at the Pro-Cathedral for the souls of those who had fallen in battle. A second public requiem will be sung at the Oratory on the first day available. Functions in other Churches will be duly announced.

In addition to prayers for the dead, we should now offer public and united supplications for our army, officers and men, and for speedy success to the British arms.

Whatever doubt was entertained as to the lawfulness of enforcing the British demands by recourse to the sword, there can be no doubt now that we have been forced into war, and that justice is on our side.

It has been clearly ascertained that Boer leaders in both Republics had long since determined to strike for the establishment of a Boer supremacy throughout Africa; that military preparations on a large scale had been secretly carried out for that purpose. It is also clear that the negotiations for a peaceable solution of the difficulties that had arisen were suddenly broken off by the ultimatum declaring war within a few hours, unless England at once withdrew her soldiers from her own colony, and forbade her troopships to enter her own African ports. There can be no mistake as to the intention; the invasion of British territory has been accompanied by a formal and repeated declaration of the annexation of the invaded territory to the Boer Republic. It is always lawful, and sometimes necessary, to resist invasion and annexation "vi et armis."

It is now a question of something more than of what is lawful. The question is, shall the British Empire be allowed to fall to pieces by supineness and by want of determination and self-denial? The answer is, No.

This Empire has been raised up by the same Providence that called the Roman Empire into existence, and as God used the one towards the attainment of His own Divine purposes of mercy, so does He seem to be using the other.

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. An Empire that has power to establish these conditions, which are preliminary to the spread of Christianity, is

possessed of a great and sacred trust, not to be surrendered until God Himself shall demand the surrender. At the present moment countless millions in the Dark Continent depend for their temporal and eternal salvation upon the establishment of that reign of law which usually follows British supremacy.

Let us remember that we are "as a drop of a bucket," that we are His instruments to be used or cast aside at His Good pleasure. Let us not provoke Him to reject us by pride, self-righteousness, and contempt of others. Rather let us humble ourselves as a nation before Him, confess our sins, and repent.

While we realize with grateful confidence the most honorable mission with which God seems to have entrusted us, we must endeavor not to be altogether unworthy of it, and must determine to make God, both in national and private life, the first object of our love and service. And then, we must be ready personally and collectively to make every sacrifice necessary or useful for the fulfilment of His trust.

For these purposes, you will please to recite on Sundays, until further orders, after the principal Mass or at Benediction, the Prayers to be found in the Manual among the "Occasional Prayers," and headed "In Times of Calamity."

Believe me, Rev. dear Father, to be your faithful and devoted servant,

HERBERT CARDINAL VAUGHAN.

CATHOLICS IN ENGLAND.

Catholic Record.

It is very noticeable that in no other country of the world do Catholics show a more intense, sustained and studied sympathy with the Government than they do in England. Perhaps the reason of it is that in no other country are Catholics so fairly treated by the Government in the matter of official representation. Not only are the offices of Postmaster General and Chief-Justice held by Catholics, but the highest official in the naval administration of England is also a Catholic. This gentleman is Vice Admiral Lord Walter Kerr, K.C.B. When Lord Kerr was only eight years old, his mother—a remarkable woman—was borne into the Church on the tide of the Oxford Movement. She had the faith of a saint and the courage of a heroine, and it required both to prevail over the influences which aimed at withholding her children from following her. We quote from a sketch in the New Era:

"To enable the youngest then a child of ten, to carry out his earnest desire to be a Catholic, Lady Lothian had to steal out of the house (Newbattle Abbey) early one winter morning, before the household was astir, and take him to Edinburgh, where he was received by Dr. Gillies, the Vicar-Apostolic. As they stealthily crossed the park, they heard the sound of hurried footsteps behind them, and were sure that they were being pursued. But to Lady Lothian's great joy, the pursuer turned out to be her third son, Lord Ralph, who, having heard of his mother's intention and yielding to an impulse of grace, had determined on joining his little brother in being received into the Church."

As first Lord of the Admiralty, it is the duty of Lord Walter to direct all the important movements of every ship in the British navy; and, though his official duties prevent him from taking prominent part in the great work which English laymen are doing, he has always spoken out vigorously when the rights of the Church or of Catholics were to be vindicated. It is worthy of remark that he has never found this manly frankness a bar to official advancement. In 1873 he married Lady Amabel Cowper, a convert and the wielder of a vigorous and industrious pen.

A RULING FROM ROME.

Bishop James A. McFaul of Trenton, N. J., received a copy of a cable message from Rome which had been sent to Archbishop Corrigan on the 11th inst. It holds that none of the powers to grant special dispensations heretofore enjoyed by Bishops of the Catholic Church is suspended during the holy or Jubilee year of 1900. The Pope's encyclical with reference to the holy year was interpreted by some of the hierarchy to mean that during the year 1900 certain special dispensations could only be granted in Rome. In order to set at rest all questions in the matter, a correspondence was opened with the Vatican and the cabled interpretation which the Bishop received a copy of was sent to Archbishop Corrigan on the 10th inst. Among the privileges supposed to have been suspended were those of mixed marriages and marriages with distant relatives.—Providence Visitor.

NOTES FROM STE. ROSE.

The new year is raving around the church, all so still within, he comes this night with a powdering of white on his wings that should be heavily snow-laden; but we welcome him heartily, being the Holy Year A. D. 1900. We welcome him kneeling in speechless adoration before the Sacred Host this one night vouchsafed to us. During long hours the faithful people come in crowds in populous cities, or perhaps only a solitary watcher in lonely country places, adores his Lord. So still and holy within and the raving wind without, like the Church in the midst of the world. Our beautiful new altar gleaming white and gold in the dimness makes us think of the great white Throne spoken of by St. John.

We are on the threshold of another century, but when the last priest shall have consecrated the last Host, then the centuries shall be no more, but what a terrible reckoning will then take place!

A propos of the New Year and speedy completion of another century, we are reminded in today's sermon of a pathetic incident in the life of Our Lord. He approached one day the gates of a certain city, his heart yearning over those who dwelt within, but they, when they saw Him coming, sent messengers to Him saying: "Master, go farther, abide not with us, we fear thy preaching." So it is now; Our Lord knocks at the gates of the world, and with ineffable longings He offers His love, His par-

don, His consolations, and the world says: "Master, pass on, abide not with us, we fear thy preaching." As of old, He would press the little children to His bosom, who would find joy and comfort there, but they drag them from His arms, the so-called Christian nations. This is why during the Holy Year now begun, we beseech of Heaven with fervent prayers and tears, pardon and mercy for the world hurrying to destruction.

There is a story told of St. Philip Néri that he endeavored to convert a young man of the world, the wicked world of other times, not ours, oh, no! from the error of his ways, but in vain. To all his admonitions the pleasure-seeker returned a mocking laugh. "I see," said the saint gravely, "that I must deal with you in earnest. Kneel down and lay your head on my knee." The young nobleman still laughing did so. St. Philip laid both his hands on the bent head before him and prayed for some moments in silence. When he had ended he said: "Now get up and go your way." The young man arose, his countenance fixed in horror, and departed without saying a word. But from that day he was a changed being, and those who knew him intimately whispered that while he bent his head upon the saint's knee, he beheld the underworld opened beneath him with its vision of fire and hopeless torments.

A SIGNIFICANT EVENT.

Signor Mohring, the editor of a comic paper in Berlin called the Ulk, has been sentenced by the Court to six months imprisonment for grossly insulting the Catholic Church in a mock heroic poem entitled "The Cowardly Act at Rennes." The subject of the poem is, of course, the Dreyfus trial, and the whole Catholic hierarchy from the Pope down are described in this disgraceful composition as being engaged in a plot to find the innocent guilty. There is, of course, no basis in fact for this representation of the Dreyfus case, but the wonder is that the German court has undertaken the vindication of the Catholic Church.

There is certainly a great change within a few years from the time of the Bismarckian kulturkampf when Catholics suffered under severe persecution. This change in Germany is to be attributed to the energy and determination of the Catholic or Centre party in the Reichstag. That party has kept constantly in view the purpose for which it was established, the attainment of justice for Catholics, and it has had remarkable success in gaining its object.

We would be glad to see equal determination exhibited by the Catholics of Canada to gain the just demands of the Catholics of Manitoba in regard to freedom of education.—Catholic Record.

Rev. Father Poulin, of St. Maurice, Assa, is here and will go east to-morrow for purposes of colonization.

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THE SICK SOLDIER AND THE SISTER.

Preaching in St. Paul's Church, Washington, the other day His Eminence Cardinal Gibbons said:

"Many a narrative and thrilling story of the sublime charity of our devoted Sisters has been cited. Let me record one here that has recently been published. Shortly before the Spanish American war two Sisters of Charity were walking in a street of Boston, and while passing a corner of the street one was insulted by a young man, who assailed her with vile language. She simply and silently pursued her journey. Some time after, when the war broke out, the youth enlisted in the army. He was wounded and taken to a hospital. The Sisters nursed and attended him with motherly care. He was deeply impressed with their attention, and one day said to the Sister in charge: "I love the religion which inspires such sentiments as you exhibit and will embrace that religion. But I have committed a sin which weighs upon my conscience. I once insulted one of your companions, and would peacefully die if I knew she forgave me."

"Let your mind be at rest," replied the Sister. "It was I whom you insulted. I recognized you when you entered the hospital. I heartily forgive you."

"The man died in the faith which could inspire such divine forgiveness and charity. Deeply beloved; let us, like that sweet Sister of Charity, forgive those who have injured us, no matter how great or small the offense, and Christ will receive us in the hour of death. If we love, we can forgive, and love is His greatest commandment."

A NEW NEWSPAPER DIRECTORY FOR 1900.

We have received from the publishers, The Central Press Agency, of Toronto, a copy of their Directory of Canadian Newspapers for 1900. This is the first issue of such a directory by the Company referred to, and it is very creditable to their diligence and enterprise. The obtaining of information for such a work means a lot of energy and patience, and the book, carefully compiled as it appears to be, cannot fail to be a most useful work of reference to advertisers and all who wish to obtain information respecting the publications of Canada and Newfoundland. In addition to detailed descriptions of all periodicals and the places where issued, there are lists by counties, classified lists under all heads, etc., besides summary of the postage law, customs rates on printers' material and other useful information. The book is well arranged and printed and does credit to the publishers.

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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 against 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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Clement VIII. as the last year of the sixteenth century, just as Leo XIII. regards the year 1900 as the last of the nineteenth century."

Of course the whole difficulty turns on "the year one." And it is passing strange that almost all those who discuss the question should overlook the only case in the history of the world when the beginning of that "year one" was clearly defined. We refer to the case of the French Republican Calendar. In all other eras, the Jewish, the Greek, the Christian, the Mohammedan, the calculation began many years after the initial date; for the Christian era in particular it was not till it had been going on for almost 800 years that its initial date was fixed and probably fixed from four to seven years too late. But the initial date of the French Republican Calendar was settled most accurately only one year and thirteen days after the event which marked the beginning of that short-lived era. On October 5, 1793, the Convention decreed a thoroughly new calendar, which was to date from September 22, 1792, the day on which the Republic was proclaimed. Thus, looking backward only one year, the Convention decided that September 22, 1792, would be considered the first day of the first month of the "year one"; but, as that year was already past, the Republican Era practically begins with September 22, 1793, which bears the name of the first day of the first month of "the year two." Thus the French mathematicians, who were, then especially, by far the greatest in the world, had no hesitation in beginning their brand new era, not with the year 0, but with the year 1, and that calendar was accepted and used by the French nation for thirteen years. Nor was it abandoned because it was faulty but because other nations would not take it up and looked upon the names of its months as ridiculous and the abolition of the week as unchristian.

At any rate this unique example in the history of calendars, proceeding as it does from the greatest known experts in the matter, is decisive.

DEATH AND FUNERAL OF MR. J. C. AUGER.

Extremely sudden but not unprepared was the death of Mr. Joseph Caesarius Auger last Wednesday evening. Of late years spells of faintness coupled with the doctor's warning had led him to prepare for a sudden demise. Though always a practical Catholic he had become more fervent. On last Christmas Day he received Holy Communion, and on Wednesday hardly an hour before the dread summons came he had recited the beads with his wife. This was their last act before they set out at 8 p. m. to walk from their home in St. Boniface to

the residence of the wife's mother, Mrs. L. N. Bétournay, of Edmonton street, Winnipeg. When they had got more than half way Mr. Auger felt great oppression in his side and began to cough heavily, but he made an effort and finally reached the house. There he collapsed almost immediately. Dr. Jones was called in but could do nothing. Father O'Dwyer came as soon as possible, but there was no longer any sign of life. Mr. Auger was 47 years of age and had been here 18 years.

The deceased was a clerk in the Winnipeg customs house and was highly esteemed by a host of friends. His widow is a daughter of the late Hon. Judge Bétournay, at one time law partner of Sir George Etienne Cartier. There are three children, the eldest being not quite eleven years old. Mr. J. C. Auger's life was insured for \$3,000. He was a member of the Catholic Order of Foresters and of the Ancient Order of United Workmen.

The funeral was held on Saturday morning at 9.30 from the residence of the deceased to the Cathedral and the St. Boniface cemetery and was very largely attended. Unfortunately the father of the deceased, Mr. J. C. Auger, Sr., registrar of Montreal East, was unable to come owing to illness. The requiem mass was celebrated at St. Boniface cathedral, Rev. Father Dugas, V. G., officiating, assisted by Fathers Gravel and Béliveau, D. D. In the sanctuary were Fathers Cherrier, of the Immaculate Conception, Drummond, from the Jesuits' college, and Dorais from the Industrial school. The choir under the direction of Mr. Ernest Levéque rendered appropriate music. Mr. Arthur Crick, of St. Mary's choir, sang the "Kyrie" and "Agnus." The "Dies Irae" was sung by Mr. Chas. Bernier, of the Immaculate Conception choir; the "Miserere Mei" by Mr. Louis St. George; the "Pie Jesu" by J. B. Leclerc, of the cathedral choir; the "Sanctus" by Mr. Ernest Levéque. The pall-bearers were Messrs. Jos. Lecomte, F. Chénier, H. Béliveau, E. Marston, E. Paradis and E. Prieur. Among the large number of floral offerings, sent by Protestant friends, a floral anchor from the employees of H. M. customs and a crown from the Ancient Order of United Workmen were conspicuous. Many Catholic friends sent offerings of Masses for the repose of their dear friend's soul.

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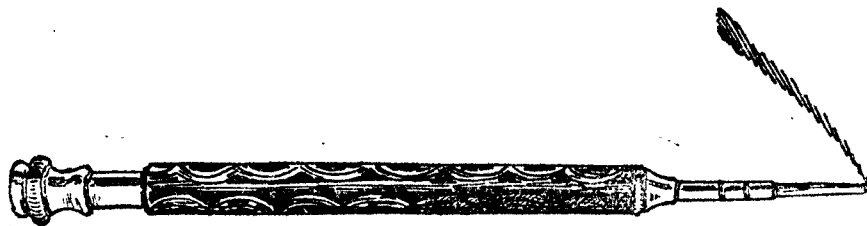
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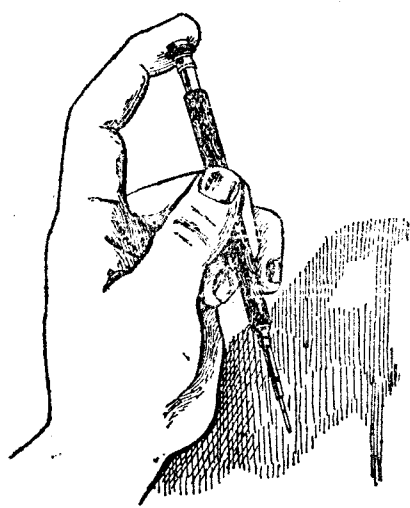
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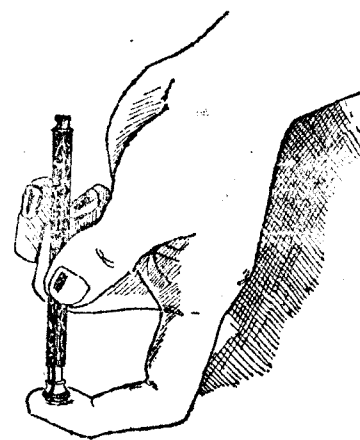
How to open.

This year's premium is worth as much as last year's, and besides we have cut the subscription price in two, for those who pay in advance, viz:—

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What will help you Will help The Publishers.



How to shut.

HOME WORKERS WANTED!

Canada's Greatest Industry. BY THE PEOPLE, FOR THE PEOPLE.

People's Knitting Syndicate, Limited.

Incorporated by Ontario Provincial Charter under the Ontario Companies Act. Head Office and Mill, TORONTO, ONT.

AUTHORIZED CAPITAL STOCK, \$180,000.00.

Divided into shares of \$1.00 each, of which 100,000 shares are offered for public subscription. (Each subscriber of twenty shares to be furnished a twenty dollar knitting machine free to work for the Syndicate and to share in the net profits of all goods made.)

PRESIDENT: A. W. HAYBURY, Esq., M.D., Toronto. DIRECTORS: P. J. H. HORROCKS, Esq., Consumers' Gas Company, Toronto; H. M. HARDY, Esq., Toronto; J. H. HUNTER, Esq., Toronto. BANKERS: THE IMPERIAL BANK OF CANADA, Toronto, Ont. SOLICITORS: GIBSON ARNOLDI & CO., Toronto, Ont. TRUSTEE AND TRANSFER AGENT: STUART S. ARNOLDI, Esq., North British and Mercantile Co., Toronto.

WORK FOR YOU WINTER AND SUMMER. Read Carefully and Become a Shareholder.



Samples of work done on machine as shown in this figure.



The Syndicate has been formed for the purpose of manufacturing knitted goods cheaper than any existing company, to keep down prices, and to oppose the large knitting companies and companies which have joined hands to raise prices. To do this successfully it will be necessary to get yarn at the first cost and to manufacture the goods with the least possible expense. Therefore—

1. The Syndicate will manufacture its own yarn and machines for which it has a mill and every facility.
2. The Syndicate will have all goods made by shareholders knitting at their own homes.
3. The Syndicate will pay for all properly made goods at once upon receipt of same, and besides paying for the work when sent in will semi-annually divide with its working shareholders the net profits from the sale of all goods made by its shareholders.
4. The Syndicate will sell all goods made by its working shareholders.
5. To each subscriber of twenty \$1.00 shares the Syndicate gives free a twenty dollar Knitting Machine to keep, and also supplies each working shareholder, free of charge, full directions, samples and yarn to make the goods.
6. To become a shareholder, a worker, the owner of one of the machines, to be paid for the work you do, and also to participate in the equal division of the net profits, you have only to become a member of the Syndicate and take twenty \$1.00 shares which will cost you twenty dollars.
7. To manufacture its own yarns and knitting machines and supply these machines and yarns to its shareholders FREE. By this plan it can readily be seen that the Syndicate will not only benefit its shareholders by way of dividends, but it will be the source of a regular employment and income at their homes. The Syndicate is fully prepared to keep its shareholders supplied with yarns for doing the various kinds of work required, and it is also in a position to dispose of all goods knitted from these yarns through large jobbers and to the general trade as fast as it is sent in by its shareholders.

We have a factory for the purpose of manufacturing machines and yarn only, all knitted goods being made by our shareholders at their own homes, no knitting being done on the premises. It will be seen that to manufacture goods on so large a scale it would be necessary to have a number of knitting factories, which would mean the investment of thousands of dollars, besides taxes, insurance and interest on same. We can, therefore, not only manufacture goods cheaper and in larger quantities, but down the Combines and pay our shareholders a handsome dividend semi-annually.

The Syndicate furnishes a high speed family seamless knitting machine, and will last a lifetime with ordinary usage. In fact the Syndicate will guarantee the machine for twenty years. It will knit from the finest imported yarns to the coarsest of Canadian wool yarn the same as hand work, but eighty times faster. With each machine a full outfit is sent, together with a supply of yarn to commence at once. The guide accompanying machine is so plain and the operation so simple that any one of ordinary intelligence can make any of the knitted goods required by the Syndicate such as Gents' Socks, Ladies' Stockings, Golf and Bicycle Hose, Leggings and Tights for Children.

The Syndicate pays for knitting these goods are:—Socks, \$5.00 per 100 pairs; Ladies' Stockings, \$10.00 per 100 pairs; Gents' Golf and Bicycle Hose complete, \$10.00 per 100 pairs; Leggings and Footless Bicycle Hose, \$5.00 per 100 pairs; Fine Tights, \$5.00 per 100. All these goods are quickly made on the machine and at these prices any person willing to work can make good pay, much more than clerking in store, working in shop or laboring on farm. Shareholders can devote all or part of their time knitting, but at all times they are expected to work for the interests of the Syndicate.

Each person willing to accept and honestly knit the yarn entrusted to them, and to return made goods promptly to the Syndicate.

Each person desiring to become a shareholder of stock, participating in the semi-annual dividends, and to do knitting for the Syndicate, receiving pay as fast as work is sent in, must cut out the following APPLICATION FORM, sign their name to it, fill in address and reference, and enclose it with Express or Post Office Money Order for \$20.00 to the Syndicate's Secretary, Stuart S. Arnoldi, 26 Wellington Street, Toronto, Ontario, to whom all money orders are to be made payable.

APPLICATION FORM FOR STOCK AND MACHINE.

STUART S. ARNOLDI, Trustee and Transfer Agent, 26 Wellington Street, TORONTO, ONT.

DEAR SIR,—I enclose you herewith \$20.00 in FULL PAYMENT for twenty shares of stock (subject to no other calls), in The People's Knitting Syndicate, Limited, which I wish allotted to me, and one of your machines, with samples, instructions and yarn, which I wish sent me as soon as possible to enable me to begin work for the Syndicate at once upon receipt of same. The said stock to entitle me to participate in the semi-annual dividends in addition to being paid cash on delivery for all the Knitting I do for the Syndicate.

Name your nearest Express Office: _____ Your Name: _____

Post Office: _____

Name Reference, Mr.: _____

Address: _____

Mention this paper. THE NORTHWEST REVIEW, St. Boniface, Man.

Owing to the large number of applications already pouring in, the number of shares has been limited to twenty for each subscriber.

SUBSCRIPTION LISTS CLOSE IN THIRTY DAYS.

Pyny-Pectoral

A QUICK CURE FOR COUGHS AND COLDS

Very valuable Remedy in all affections of the THROAT or LUNGS

Large Bottles, 25c.

DAVIS & LAWRENCE CO., Limited

Prop's. of Perry Davis' Pain-Killer

CALENDAR FOR NEXT WEEK.

JANUARY, 1900.

- 28—Fourth Sunday after Epiphany. Finding of the Child Jesus.
- 29, Monday—St. Francis de Sales, Conf.
- 30, Tuesday—St. Martina, Virgin, Martyr.
- 31, Wednesday—St. Peter Nolasco, Conf.

FEBRUARY.

- 1, Thursday—St. Ignatius, Bishop, Martyr.
- 2, Friday—Purification of the Blessed Virgin, Candlemas.
- 3, Saturday—St. Hilary, Bishop, Doctor. (transferred from the 14th Jan.)

BRIEFLETS.

Dr. J. K. Barrett, inspector of inland revenue, leaves today on a three weeks' tour of inspection of the offices in the Calgary division.

Yesterday the thermometer dropped thirty degrees in the middle of the day, at a time when even in the coldest weather it generally rises. The North wind was the cause.

The only supposedly historical picture that looked like a put-up job rehearsed by actors for the Biograph was the scene where Dreyfus protests that he is innocent. The whole thing was transparently unnatural and decidedly theatrical.

"Fighting Joe" Martin turned a political meeting into a bear garden at Vancouver last Saturday. He spoke for three hours amid catcalls and curses and the wildest confusion. While he spoke there were two fights between men and one between dogs.

The Biograph at the Grand is a great success. Of course the best and most lifelike pictures are those of our Holy Father, Leo XIII. His countenance beams with kindness. Mgr. Merry del Val, who accompanies the Pope, is also true to life for those who knew him here. Not the least agreeable feature is the easy, graceful, gentlemanly presentation of the pictures by Mr. LeRoy Kenny, who is quite an elocutionist and recited the "Absent-minded Beggar" with real taste and discernment. Several members of the Catholic clergy were present last night. There will be a matinee for Catholic school children on

Eruptions and skin diseases are a blot upon

Beauty

These blots are actually blood blots. To cure them lotions and outward applications are useless. The blood must be cured, before the skin becomes clean.

That great medicine for the stomach and blood, Dr. Pierce's Golden Medical Discovery, is most effective in cleansing the complexion and healing diseases which defile and deface the skin. It acts directly upon the stomach and the organs of digestion and nutrition. It increases the action of the blood-making glands, and expels from the system the lurking poisons which defile the blood and through it deface the skin.

No alcohol or other intoxicant, no opium or other narcotic is contained in "Golden Medical Discovery."

It may pay a dealer better to sell you a substitute which is less popular but more profitable than the "Discovery." It won't pay you to buy it, if you want a reliable remedy.

"For about one year and a half my face was very badly broken out," writes Miss Carrie Adams, of 116 West Main St., Battle Creek, Mich. "I spent a great deal of money with doctors and for different kinds of medicine, but received no benefit. At last I read one of your advertisements in a paper, and obtained a bottle of Dr. Pierce's Golden Medical Discovery. Before I had taken one bottle of this medicine I noticed a change, and after taking three bottles I was entirely cured. I can well recommend Dr. Pierce's Golden Medical Discovery to any one similarly afflicted."

The People's Common Sense Medical Adviser, 1008 pages, is sent free by the author, Dr. R. V. Pierce, Buffalo, N. Y., on receipt of stamps to cover expense of customs and mailing only. Send 31 one-cent stamps for the paper-bound, or 50 stamps for the cloth-bound edition.

Thursday at 3.30. Admission for girls and boys, 10 cents; grown up people, 25 cents.

Dr. Benjamin F. DeCosta, the eminent New York Episcopal clergyman who was recently converted to the Catholic faith, delivered a lecture on "America" in the academic hall of the Jesuit college in Montreal last Wednesday.

There have been a couple of decided thaws this last week, the thermometer going up to 43 in the shade. This plays havoc with the skating rinks, and spoils the country roads which the recent snowfalls had so much improved.

As a consequence of the immense war orders and of the enlistment of coal workmen, London is threatened with a terrible coal famine. Dealers announce that coal will soon cost, in the metropolis of England, eight pounds (\$40.) a ton.

When last night at the Grand a stereopticon view was announced of "Sir Wilfrid Laurier addressing the Canadian contingent at Quebec," it was looked at in perfect silence, the crowd greeting it with a "dead frost." On the contrary, when Hugh John's picture was thrown on the screen, the applause was general.

Major General George Arthur French was stationed at Kingston, Ont., as adjutant, from 1862 to 1866; from 1870 to 1873 he was inspector of artillery in Canada; and from 1873 to 1876 he was Commissioner of the Northwest Mounted Police. Speaking to the second contingent the other day, Lord Minto referred to this last Canadian command of General French's.

A concern that promises to have the hearty support of the public, is the People's Knitting Syndicate of Toronto, Limited, stock in which to the value of \$100,000 is now offered for public subscription. It is the avowed object to oppose the large knitting combines, and to place its products on the market at a cheaper price than the trusts can do, as well as to enable its shareholders to share in the profits of the syndicate and to make money at their own homes. The plan of the syndicate is novel and engaging. To each subscriber for twenty \$1. shares in the Syndicate, a knitting machine is given, and the member is then supplied with yarn to manufacture at his or her own home such knitted goods as the Syndicate requires. The Syndicate promises cash payments for the knitting done by the shareholders, and also to divide among its members semi-annually the net profits realized from the sale of goods made by shareholders for the Syndicate. The Syndicate should have no difficulty in disposing of knitted goods, which are always in demand. The plan seems to be a good one and is in the hands of well known Toronto gentlemen. It should be a great success.

ENGLISH AS A WORLD LANGUAGE.

REASONS FOR BELIEVING IT WILL SOON SUPPLANT FRENCH IN DIPLOMACY.

From the Washington Times.

Considerable comment has been occasioned among officials of the State Department within the past few days over the fact that the new commercial treaty between Mexico and China is written in English.

The use of the English language in drawing up international agreements is something unprecedented. French has had the distinction of being the

diplomatic language, but the State department officials now think that the drafting of the Mexican-Chinese treaty marks the beginning of the end of the general use of the French in this particular.

For the past 200 years in a large majority of negotiations looking toward the formation of international agreements, the language of the French people has been most widely used by diplomats in official correspondence and in the actual drawing of the treaty itself. This rule, while general, has not been universal, but the few exceptions have only gone to prove the rule. French has been the great social language. Nearly all men of education have been taught it and in the social intercourse of Europe it has been generally spoken. From the fact that the diplomats of the world have been familiar with it, it has crept into diplomatic intercourse to the almost total exclusion of other languages.

The treaty of peace between the United States and Spain was written in French as have also been the majority of international documents during the past two centuries. Within recent years a rule has been made in diplomacy by which a diplomatic representative in official correspondence may employ the language of his own country, or that of any other if he chooses. Notwithstanding this rule the French has been retained in perhaps a majority of instances.

The German ambassador now uses German, in his correspondence with the State Department and England's representative the English. The Swedish, Norwegian, Russian, Belgian, Turkish, Italian and Greek diplomatic representatives all employ the French while those of China and Japan use English.

In a large measure English is supplanting the French both as a social and commercial language. The statistics of the International Postal Union gave the number of letters addressed in English from all parts of the world as being about 75 per cent.

In foreign universities the tongue of the Anglo-Saxon race is taking the place of the French and is fast becoming the social medium of intercourse. From the general prevalence of the language it is thought that it will before a quarter of a century be the diplomatic language.

A WIDE DIFFERENCE.

"Uncle Jim, what's the difference between a politician and a statesman?"

"A politician is a man who can talk and a statesman is a man who can hold his tongue." —Chicago Record.

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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. KRAMPFEN.

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" " " 22 to 7.....	2.00
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Something else will be "voted a Fault." That is "to be rashly forgetful" of "liquid food" for the thirsty traveller. Such as the

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"which sparkles like Champagne"

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C. M. B. A.

Grand Deputy for Manitoba. Rev. A. A. Cherrier, Winnipeg, Man.

AGENT OF THE C. M. B. A.

For the Province of Manitoba with power of Attorney, Dr. J. K. Barrett, Winnipeg Man.

The NORTHWEST REVIEW is the official organ for Manitoba and the Northwest of the Catholic Mutual Benefit Association.

Branch 52, Winnipeg.

Meets at Unity Hall, corner of Main and Lombard streets, every first and third Wednesday, at 8 o'clock p.m.

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St. MARY'S COURT No. 276.

Catholic Order of Foresters.

Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block.

Chief, R. T. Jobin; Vice-Chief, K. D. McDonald; Rec. Sec., E. W. Duggan; Mr. Sec., P. Marlin; Treas., T. D. Duggan; Mr. Conductor, P. O'Donnell; Jr. Conductor, E. Dowdall; Inside Sentinel, J. Melton; Representative to Provincial High Court, T. Jobin; Alternate, R. Murphy.

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