



"AD MAJOREM DEI GLORIAM."

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A LUMP OF CLAY.

TRANSFORMED THIS BOY—AN INCORRIGIBLE CRIMINAL UNTIL HIS GENIUS FOR SCULPTURE BEGAN TO DEVELOP.

Three years ago a man was brought into the Boston Police Court on a charge of assault with intent to rob, was convicted and sentenced to the State Reformatory at Concord. It was clearly shown that this prisoner, although only a little over 20 years old, was a vicious and apparently hopeless character. The beginning of his life at the Reformatory was equally discouraging. It was soon necessary to discipline him.

In the allotment of classes for the industrial training which all of the inmates of the institution have he went to work with the men studying engraving. It was soon seen that he had an aptness for his work. His designs had truer lines and were more artistic than those of the other men. The room in which the engravers worked is very large, and in one corner a few boys had done crude work in clay modelling. One day this man took up a lump of wet clay. Almost of itself it took shape in his fingers. He was encouraged to continue, and soon sought the opportunity to do so. It took only a few days to show that he had remarkable talent as a modeler, and he was allowed to devote all his time for industrial work to this. His success was astonishing, and his designs grew more and more artistic and ambitious.

The superintendent of the Reformatory, Mr. Joseph F. Scott, arranged to have one of the most expert modelers in Boston come to Concord several times to give him instruction in these mechanical details which can be acquired only by practice. Meanwhile the developments of the man's moral nature kept pace with the artistic. It was not an easy task, for the old instincts were strong. It was as easy as ever for his old passions to flame up, and influenced by them his first impulse was to rebel and fight.

Then, almost as if painted on a canvas, could be seen the progress of the struggle going on in his mind, as he said to himself: "Now, if I let myself go, in word or deed, I shall be disciplined, and that means that my time for this work will be shortened, or taken away altogether." And in the end the art nature would win.

His first life-size figure was a head of the Madonna. When that was finished he took as a model one of the boys in the same shop with himself just as he worked, in inmate's cap and clothes.

His success in reproducing a likeness from life was phenomenal, and the life-size cast made from his model now stands in the office of the institution.

This head was very nearly completed when word came from the commissioners to the superintendent that this man's time was completed, and he was to be discharged the next day.

Ordinarily a prisoner is not notified of such a decree until the day when it is to take effect. In this case however, as there

were only a few more hours' work to be done to complete the study the superintendent decided to depart from the usual custom. Going down to the room where the young man was hard at work he said:

"H—, you are to go out to-morrow."
The prisoner looked up in surprise. Then his face fell as if disappointed.

"Why, I can't go to-morrow," he said. "I can't get this done by that time."

The going out from prison walls after three years of confinement behind them was nothing compared to the pleasure of the artist in completing a design.

As it happened, though, he went, and still the model was completed. The superintendent himself came down to the room to stay with him that night, and after several hours of hard work the head was completed, and the next day the artist walked out, free.

Several months before that time a letter had come to the superintendent from an entire stranger making enquiries about this boy. The writer was the proprietor of one of the largest carving establishments in the United States. He came to know of him through a lady who had seen the young man at his work. He now wrote that as soon as the prisoner was released he stood ready to give him a place at \$2 a day, with the opportunity to study a part of the time in one of the best art schools in the country. The discharged prisoner went directly into that shop, and has been there for six months, a successful workman and a hard and conscientious student, whose prospects are apparently of the brightest.

THE PEST OF INDIFFERENTISM.

Providence Visitor.

The sects are all at sea on the subject of religious belief. The pulpits do not know what to preach and their hearers do not know what to believe. They see nothing but contradictions in the creeds they have inherited. Archdeacon Farrar has helped to make confusion worse confounded by saying that an infallible authority on doctrine does not exist and moreover is not really needed. The result is a persuasion that creeds are of small account anyhow and that conduct is the great thing. One religion is as good as another. The Catholic poet, Alexander Pope, committed himself to this latter-day Gospel in a neat couplet:

"For modes of faith let graceless zealots fight,
His can't be wrong, whose life is in the right."

These views are called by the general technical name of indifferentism, and indifferentism is destroying the Protestant churches. We sometimes fear it is getting into the minds of our own people. Much of the so-called liberality we find in the world nowadays is due not to the fact that outsiders love the Church more than they used to, but to the profoundly different fact that they love Protestantism less than they used to. There

are Catholics who fall in with the liberal spirit and who are, therefore, disposed to make concessions which the Church can never endorse. They are tempted to temporize in doctrinal matters. They cannot understand why compromise rather than conflict is not the proper attitude to-day. They hear the statement made that, after all, it is quite immaterial to what creed a man subscribes if he pays one hundred cents on the dollar—gets along amicably with his neighbors, and discharges his duties generally as a member of society. But the Church can never tolerate compromise. She is dogmatically intolerant. As the divinely appointed guardian and preacher of the one true faith, she can give no countenance to falsehood. And any Catholic who, through human respect or his own conceit, gives his consent to those liberal notions is simply encouraging heresy. Sometimes the clergy come across manifestations of the spirit of indifferentism when rebuking negligent Catholics. Such people tell us, by way of excuse for their disregard of mass and the sacraments, that, after all, they don't do any harm to anybody, with, of course, the parenthetical remark that they lead better lives than some of their neighbors who, though diligent in church going, are by no means diligent in well-doing. It is the same old fallacy of alleging the sins of other people by way of justifying one's own. But now let us look into the reasons which make it impossible for a Catholic to endorse the notion that all religions find equal favor in the eyes of God.

To begin with, God is the God of truth. He loves truth by the law of His nature. He hates falsehood by the same law.

If it is true that Christ is the Word made Flesh it must be false to say that he is merely man. If it is true that Christ has instituted a ministry of reconciliation and has made the priests of His Church His ambassadors, dispensers of his mysteries, it is false to say that there is no priesthood. If it is true that Christ is really present in the Eucharist it must be false to say that he is really absent. Common sense tells us that the creed which holds to the Divinity of Christ, to the forgiveness of sins, to the Real Presence, is at utter variance with the creed, which holds the contradictories of these doctrines, and to say that God does not care which one men assent to is to say that He does not care whether they believe truth or falsehood.

Again, God has taken the trouble to make a revelation. Speaking by the prophets, and last of all by His Son, He has revealed to men certain facts concerning Himself and human destiny—facts which if Holy Scripture means anything are to be preached and believed to the consummation of the world. Without faith in these facts it is impossible to please God. The Apostles who were the repositories of the Christian revelation were endowed with power from on high to enable them to fulfil their mission of proclaiming the deposit of faith, the whole deposit of faith just as they received it, neither abating one jot or tittle nor adding anything to it. We may not patch up a religion for ourselves; the garment of revelation is seamless throughout; its every part is

consistent. Would-be large minded individuals weary of the jar of warring creeds, talk about the religion of the heart and of the moral order. That would be all very well if no revelation had been given, or if having been given no provision had been made for maintaining it in its purity and entirety. The Church which Christ founded is like a city set upon a mountain or a candle set upon a candlestick. All who wish to find it can do so. God has laid down the conditions for serving Him which are summed up under the two heads of faith and morals. Just as man is not free in a moral sense to do as he pleases, so he is not free in a moral sense to think as he pleases. God is truth; God has spoken; God's word abides forever, and it is man's duty to God and to himself to find out what that truth is and cleave to it even though he cannot understand it. Religion, pure and undefiled, consists in God's unchangeable revelation. In whatever else there may be liberty of opinion, there can be no liberty with regard to this.

Let us go back to Apostolic times and see what zeal there was for purity of faith. We find the Apostles meeting in Jerusalem to examine, discuss and condemn doctrines and observances which innovators sought to introduce. And we find St. Paul going through Syria and Cilicia commanding the Churches to keep the precept of the Apostles. If these Apostles, the heralds of Christianity, believed that men were free to believe as they chose, it was useless to hold a council, useless to teach, useless to preach. The more so, as by standing out as they did, they brought a storm of opposition on themselves. As to St. Paul, we find him writing to the Galatians in terms, than which nothing could be stronger or clearer or more scathing, against those who sought to introduce among that people a Gospel different to the one he preached to them. If it really matters not what men believe, how explain the wrath and anathemas of the Apostle of the Gentiles against those who presumed to teach to the converts of Galatia a faith at variance with what they received?

Indifferentism, though fair and attractive to those who care not to look beneath the surface, is really a hollow thing—a makeshift for those who are too lazy or too dishonest to seek the truth. It is a contradiction of man's reason and of God's word. It implies blasphemy. It is the most formidable engine directed by the devil against the Gospel of Christ.

THE FRENCH VOTE.

To the Editor of the NORTH-WEST REVIEW.

Sir,—Knowing all the facts connected with the contest in Lansdowne I think it only right to inform your readers through your columns that so far as I can judge only two French Catholics voted for the Liberal candidate in this constituency. Of course the French vote is very light, probably about thirty. The great majority of the French voters here are in Avondale and in that constituency the Liberals were beaten at every French poll except at Deleau where there was a tie. The most

strenuous efforts were made by Messrs. Garnot, Trudel and Marcotte the gentlemen imported by the Liberals to manipulate the French vote, but without avail. The noisy activity of these men combined with the knowledge that I was personally assaulted by a French Canadian Liberal while walking through the village with Mr. Hugh John Macdonald has led many to believe that the French Catholics voted Liberal, which I know they did not. There are other reasons which would lead outsiders to a wrong conclusion in this matter but I do not consider it expedient to set them out in print. These reasons are understood by many in Winnipeg and doubtless had great weight in leading the "Telegram" to the conclusion at which it arrived in all good faith.

Yours &c.
WM. JOHN MANBEY.

AN HOUR WITH GOD.

There are many so-called Catholics who complain that they are so occupied in the struggle for a livelihood that they have no time for morning nor evening prayer, and no time for the Holy Sacrifice of the Mass on Sunday. They have no time for God and their souls. They know nothing of the uplifting still hour alone with God. And yet those who daily find time to attend the Holy Sacrifice of the Mass or make some short visit to the Blessed Sacrament will assure you that it is the sweetest and best part of their day. The young Catholic should make it a fixed rule of his life to find time for a still half hour in which to be alone with God every day of his life. It is well to let this half hour, if possible, be at the Holy Sacrifice of the Mass, which is early in the day, that the certain strength and helpfulness to be derived from this communion with God may carry you through the trials and duties of the day. It will be easier to fix your thoughts upon the theme you choose when both mind and body are refreshed and alert. It is not easy at all times to concentrate one's thoughts on holy subjects. The human mind is a wandering, vagrant thing at best, and difficult to keep in subjection. The power of the world is mighty over it, and it is easier to think of things earthly than of things divine. But if you will to do it, you can fix your thoughts upon Jesus in the Sacrament for a little time every day of your lives. You can have your half hour, or at least a few minutes every day alone with Jesus. No one rises to the loftiest heights of spiritual exaltation without a little time alone with God. No great blessings or victories come to those who never have time. Meditate on Jesus, that your actual work for Him may be under His guidance. It is only through meditation upon Him that God seems real and actual to us.—Exchange.

A sudden chill often means sudden illness. Pain-Killer is all that is needed to ward it off. Unequaled for cramps and diarrhoea. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and 50c.