

NORTHWEST REVIEW

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At St. Boniface, Man.

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

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Six months, - - - - - \$0.50.

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Northwest Review.

TUESDAY, JANUARY 9, 1900

**IMPORTANT ANNOUNCE-
MENT.**

Next week we intend publish-
ing cuts of the gold-mounted
pencil case given as a premium
to subscribers who pay up for
1900 in advance. Those who
pay before the lapse of thirty
days after they receive their bill
will be entitled to this premium.
Look out for your bill.

HOW THE NEWS COMES.

Written for the Review.

"Hurrah! The victory's com-
plete!"
Ories herald one.
"Nay, 'twas a very wise retreat,"
Says herald two.
"Alas! 'Twas naught but dread
defeat,"
Sighs herald three.

CURRENT COMMENT

The article on the Boer com-
mander-in-chief, which was
introduced with a comment last
time, was then omitted
by an oversight. We insert
it this week with still greater
misgivings as to the stature
therein attributed to General
Joubert.

The London Times, in an
editorial of the 4th inst., says:
"We cannot fail to note the
extraordinary fullness of the
information passed by the cen-
sorship concerning the successes
of Major-General French and
Colonel Pilcher. It is possible
to follow French's rather com-
plicated movements with some
detail, and Pilcher's have been
made scarcely less familiar. It
is a very striking contrast
between this condition of affairs
and that which obtains in con-
nection with the greater events
of the campaign. Do the
authorities think it consistent
with the dignity of the country
to permit the suppression of
news about the checks our
troops have suffered, and then
encourage the sending of copious
accounts of relatively small
successes? Of course, we know
the solemn pretense of the mili-
tary people, that it is important
to keep the Boers in ignorance of
our intentions; but, in the first
place, the Boers seem always to
know rather more about the
inside of our camps than our
generals themselves; and, in the
second place, no excuse of that

kind is available in the case of
past events."

Thus, even at its best, French's
supposed victory was "a rela-
tively small success." At its
worst, that is, when the whole
truth leaked out, it was a decid-
ed check, with the loss of 70
men taken prisoners, seven of
whom are officers.

The war despatches which
are cruel enough in that they
raise hopes that are not realized,
become still more nerve-racking
when they pass through the
hands of the scarehead writer.
Yesterday the Free Press announ-
ced in letters almost an inch
high "White's Victory Com-
plete"; this morning in letters
just a trifle smaller, but still
very conspicuous, the same
paper asked, "Will White Hold
Out?" This sort of thing is
becoming monotonously painful
and ridiculous.

Since the richly deserved
wiggling we gave it last week
the "Morning Telegram" has
wisely kept silence on the school
question. English-speaking
Catholics, who contributed so
largely to Greenway's over-
throw, might have some excuse
to be sore and indignant at the
way too many French Canadians
voted, although when the vote
was analyzed, they acknowledged
that their brethren in the
faith had been shamefully de-
ceived; but Conservative Protes-
tants can allege no such pallia-
tion for their anger at the French
Canadian vote. The attitude of
Manitoba Protestant Conserva-
tives on the school question has
been, with few exceptions, an
anti-Catholic stand, which in no
way deserves our gratitude.
They ought to be only too glad
that we gave them the very
effectual assistance we did in
the last election. It is, to put it
mildly, very ungenerous on
their part to complain that
Catholics did not give them "the
earth," when they had done
nothing to deserve that Catholics
should give them anything at
all.

Mr. Andrew Carnegie the
multi-millionaire, one of the
best authorities in the world on
applied mechanical science, re-
cently said that "the foremost
scientific college in the world is
to be found in Montreal." The
context shows that what he
means is a very narrow field of
science, namely, that which
enables men to become, like him-
self, managers of great industries.
And in this the expensive
machinery department of McGill
University, set up by the munifi-
cence of a born Catholic, Sir
William McDonald, certainly
ought to be able to produce
good results, albeit we have yet
to hear that many leaders of men
like Carnegie have issued from
any such institutions. In its
way, then, and in its narrow
sphere, this very high praise
from the Iron King must be
gratifying to all Canadians who
are interested in the progress of
steel and wheels.

What lends to Mr. Carnegie's
opinion on such matters great
weight in the minds of the un-
thinking multitude is the fact
that he started with nothing but
brains and muscle and has made
his 200 million dollar pile. At
62 years of age he now informs
the world that he is going to

distribute his vast wealth, to
give it away, because,—he the
multi-millionaire, has said it and
therefore it must be true—"the
man that dies rich is disgraced."
On hearing such lofty disinter-
estedness one would naturally
suppose that Mr. Carnegie has
some grasp of those basic truths
without which life is not worth
living. But such a supposition
would be an egregious mistake.
Mr. Carnegie is not even a theist,
much less a Christian. His
prophet is Mr. Herbert Spencer.
In other words, he deems him-
self like the brutes that perish
utterly when they die. Mean-
while, the next best thing to
enjoying one's riches, perhaps
the best way to enjoy them, is to
give them away and be daily
praised therefor, especially as
when death does come and find
him still the possessor of thirty
or forty millions, he can always
plead that he did not know the
Grim Reaper would call so soon.
Thus does a man, whose life
before God and the entirety of
Christendom is a dismal failure,
lay claim to the highest kind of
Christian virtue ("go sell all
thou hast and follow Me"),
while scoffing at Christianity.
Albeit Mr. Carnegie is not aware
of the fact, his absurd exaggera-
tion about the rich man dying
disgraced is an unconscious
tribute to the teachings of the
Catholic Church, which alone
has erected the giving away of
riches and the becoming poor
for Christ's sake into the highest
expression of her unworldliness.

**FRENCH RAILWAYS THE
FASTEST IN THE WORLD.**

As late as twenty-five years
ago the French people them-
selves, while upholding the
military discipline of their rail-
way service, admitted readily
enough that English and Ameri-
can express trains were much
faster than theirs. Now, how-
ever, all that is changed. The
"Scientific American" for Dec.
30th last, in an editorial on the
subject, says that "the French
railroad system, which in point
of size and importance ranks
about fourth in those of the
world, stands easily at the head
of the list in respect of the
number and speed of its express
passenger trains. A recent
tabulation of these trains shows
that Le Chemin de Fer du Nord
operates no less than forty-five
trains a day with an average
running speed, including stops,
of from fifty to sixty miles an
hour. Of these, eleven have a
speed of 50 miles an hour, nine
of about 51, eleven of about 52,
three of about 53, ten of from 54
to 57, and one train has a timed
running speed of 60½ miles an
hour." Doubtless Great Britain
and the United States have a
few trains of from 50 to 54 miles
an hour, and there are in the
United States two summer
trains run at the rate of about 60
miles an hour; but such speeds
are very rare and not at all
characteristic of the whole of
the express service. As com-
pared with the speed of the
average express trains of Ameri-
ca and even of Great Britain,
these French results are certainly
a great advance, especially
when we are told by the best
known expert on the question
of express trains that these fast
French trains are by no means
mere racing outfits, but weigh
from 150 to 300 tons.

LIGHTNING CALCULATORS.

A teacher in St. Boniface
College, one day last week, read
to his class certain extracts from
an article on the wonderfully
rapid calculations of Arthur
Griffith, a new mathematical
wonder from Indiana. One of
the extracts was the following:
"He handled the 33rd power of
2 in four seconds, and when
asked the 33rd power of 5,
smiled, mumbled to himself
during about five seconds, said
"write" and then dictated, "116,
415, 321, 826, 934, 814, 453, 125,"
calling off the sextillions, quintil-
lions, etc. He was then asked
to multiply that by the 33rd
power of 2, and he instantly
said "one decillion." As soon
as the teacher had reached this
point in his reading two hands
went up and two boys said
simultaneously, "That's easy."
"How, easy?" said the teacher.
"Yes," one of the two boys re-
plied; "the 33rd power of 2
multiplied by the 33rd power of
5 is the same as the 33rd power
of 10, and the 33rd power of 10
is 1 followed by 33 noughts."
And the teacher soon saw that
the boy was right, and that this
particular performance of Arthur
Griffith's looks very much like
a "put-up job." At first sight the
multiplying together of two
such long rows of figures as the
33rd power of 2 and the 33rd
power of 5 looks like a tremen-
dous undertaking, an impres-
sion which Griffith increased by
adding, "When you get two
days off, you might find it for
yourself." But our bright
Manitoba boys, both natives of
St. Boniface, found out the
trick in two minutes.

**THE PREMONSTRATEN-
SIANS.**

A Regina correspondent of
one of our Catholic exchanges
having lately written about
the highly esteemed and deserv-
edly popular pastor of the terri-
torial capital, Rev. Father Von
Heertum, as one of the "Rev.
Fathers of St. Norbert," it may
be well for the enlightenment
of our local readers, to explain
what is meant by that expres-
sion. This explanation will, we
trust, be all the more welcome
because the parish bearing St.
Norbert's name is only nine
miles from St. Boniface.

The Norbertines or disciples
of St. Norbert belong to a class
of religious who bear the general
title of "Canons Regular."
During the first centuries that
elapsed after the era of persecu-
tions and Arianism had passed,
the clergy of every large church
were termed "Canons," as being
entered on the list (the Greek
word, kanon, meaning "list" as
well as "rule") of ecclesiastics
serving the Church. A more
definite meaning was attached
to the word in consequence of
the efforts of Chrodegang, Bishop
of Metz, in the eighth century,
to revive a stricter discipline
among his clergy. He formed
the priests of his cathedral into
a community, bound by a rule
(kanon) under which they lived
in common on the proceeds of
an undivided property and
recited the divine office in choir
with the same regularity as
monks. Many other cathedrals
and large churches, thence
named collegiate, organized
themselves in the same way.

Gradually, however, in many
places, the obligations, of relig-
ious poverty were abandoned
and the common property was
divided into portions or pre-
bends, one for each canon. In
some cathedrals the community
life instituted by Chrodegang
was retained, and other separate
institutions similarly ordered
arose, such as the Augustinian
Canons and the Premonstraten-
sians. To the former belong, if
we mistake not, the Canons
Regular of the Immaculate Con-
ception who have several houses
in this diocese.

The Premonstratensians were
founded by St. Norbert in 1119,
at a place called Prémontré
(i. e., foreshown), a lonely valley
in the forest of Coucy, near
Laon, 87 miles north east of
Paris. There a monastery was
built which remained the
mother house of the order till
the French Revolution; it is now
in ruins. St. Norbert was soon
joined by thirteen companions,
to whom he gave the rule of St.
Austin with certain constitu-
tions framed by himself. The
habit of the Norbertines being
white, in England, where they
had 34 houses before the dissolu-
tion of monasteries by Henry
VIII., they were commonly
called White Canons. There
were at one time a thousand
Premonstratensian abbeys, many
provostships and priories, and
five hundred houses of nuns.
But the Reformation, Joseph-
ism in Austria, and the French
Revolution sadly thinned their
numbers. At present their prin-
cipal abbeys are in Austria (of
which there are three in Bohem-
ia, the abbey of Strahow in the
city of Prague being the deposi-
tory of the relics of the founder
of the order), there are several
in Belgium and Holland, a few
small houses in England, one
in De Pere, Wisconsin, and a
small community at Regina,
consisting of Father Von
Heertum and one lay broth-
er. Another Premonstratensian
priest is soon expected to join
them.

THE CENTURY AGAIN.

We clip the following inter-
esting correspondence from the
Grand Forks Daily Herald, mere-
ly premising that the corres-
pondent is too cocksure when
he says "it is a well known fact
that Christ was actually born
B. C. 4." It is probable, as
Father Patrizi tries to prove in a
volume of 300 pages; but it is
not certain. Learned chronolo-
gists have been for the last 300
years, aware of this mistake; but
they have accepted the conven-
tional Christian era, because
any change would be practically
impossible.

A Constant Reader: Being a
careful reader of your excellent
paper I have of late noticed
much discussion concerning
the actual time when the twen-
tieth century will begin. As
far as I can see there are two

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affections of the
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