

"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.

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**Northwest Review.**

TUESDAY, JANUARY 16, 1900

**CURRENT COMMENT**

A great fuss has been made over an anti-British article in the "Semaine Religieuse" of Quebec. It was supposed to be written by the French Canadian editor; but when we read it, we were immediately impressed by the intrinsic evidence of its foreign authorship. The writer spoke of France as his home: "En France même...on nous vantait le génie colonisateur de l'Angleterre." He also betrayed an ignorance of British affairs which would have been impossible in a French Canadian of such ability as the article revealed. Then, this diatribe was represented as suggested by the recent British disasters in South Africa, whereas in reality the article contains not the slightest reference to the Transvaal war. This week the editor of "La Semaine Religieuse de Québec" declares that not only the Archbishop of Quebec is in no way responsible for the articles it publishes, but that in this case the author of the article lives in Manitoba. The editor evidently deeply deplors the "inopportune-ness of such an article in the present circumstances." We trust the editor will learn thereby not to patronize foreign contributors writing on questions which they cannot understand.

**TABLET TACTICS.**

The first editorial note in "The Tablet" of December 30th reads as follows:

"The Manitoba elections have resulted in a triumph for Mr. John Hugh [sic] MacDonald [sic] and in the defeat of the Liberal party. The Catholics of the province, while still complaining of grievances, seem as a body to have looked on helplessly at the elections, and been unable even to make up their minds which way to vote. Their organ, THE NORTH-WEST REVIEW, can find nothing to interest it in party politics. At present that journal seems to devote all the time it can spare from neglecting its duties at home to championing the Transvaal. If a little of the energy spent in demonstrating that the religious disabilities of Catholics in the Transvaal do not matter had been spent in steadily organizing the Catholic vote, perhaps the Catholics of Winnipeg would not now be obliged to make the miserable confession that there is nothing that interests them

in the politics of their own province."

The editor of "The Tablet," albeit a fervent Catholic, has unwittingly adopted some of the methods of Protestant controversy. One of these consists in completely ignoring an opponent's unanswerable reply and attacking him on some other point by a liberal invention of supposed facts. This is what truly honest, straightforward Englishmen call "drawing a herring across the scent." In our issue of Dec. 5th we proved, by the parallel instance of the Jesuits, an illegal body in England, holding large properties there to everybody's knowledge, that the dead letter of the Transvaal laws against Catholics cannot outweigh the fact that Catholics hold important offices in the South African Republic. Not being able to refute this statement of ours, "The Tablet," instead of honorably acknowledging that we are right, dishonorably distorts our views, making us say what we never said, viz., "that the religious disabilities of Catholics in the Transvaal do not matter." The only passage we can think of that bore the remotest resemblance to this unfair distortion was one quoted from the South African Catholic Magazine, in which the editor, Rev. Dr. Kolbe, said that, in educational matters, Catholics in most parts of the British Empire suffered greater disabilities than in the Transvaal, but that such disabilities constituted no valid reason for war. (See NORTHWEST REVIEW, Nov. 21, '99.) And we submit that this is as true as the Tablet's version that such disabilities do not matter is false. Kruger never robbed Catholics of educational rights guaranteed by the Constitution as Greenway robbed us here. Neither did the Imperial Government dream of asserting our rights by force of arms, for here there were no gold or diamond mines to grab, no millionaires like Cecil Rhodes to save from ruin.

Of the five sentences that make up the Tablet's editorial note, the only one that is not a distortion is the first, and that contains two inaccuracies sufficiently astonishing in a paper which not only prides itself on its accurate reproduction of proper names but is continually poking fun at the inaccuracies of other, especially, foreign, journals. It prints the present Manitoba premier's name as "John Hugh MacDonald." Everyone in Canada knows that "Macdonald," with a small "d," is the proper form for Sir John and his descendants. "John Hugh" for Manitobans is a rich joke. The two names in their real sequence, "Hugh John," are so familiar in this province that the family name is habitually dropped. "Hugh John's Committee Rooms" was a well known sign in Winnipeg during the elections. "John Hugh" reminds us of the Frenchman who said, "When I wear a collar-paper, my English friends find it a sore-eye." How the Tablet would snub any Canadian or American who should write "Henry John Newman" or "Edward Henry Manning!"

Sentence number two: "The Catholics of the province, while still complaining of grievances,

seem as a body to have looked on helplessly at the elections, and been unable to make up their minds which way to vote." That incidental sneer about our "still complaining of grievances" seems to imply that we have really very few left, whereas the fact is that no grievance has been legally removed and that Winnipeg Catholic schools are not only utterly ignored but actually taxed for the support of Protestant schools. The main assertion that Manitoba Catholics "looked on helplessly at the elections" is astoundingly grotesque in face of the fact that in Winnipeg South most Catholics voted for the Conservatives and that in ten other constituencies the Catholic voters turned the scale in favor of Hugh John. Is this blunder of the Tablet's another proof of that wider and deeper knowledge of our Manitoba affairs which it claimed in 1897 as a result of its being printed in the "nerve-centre of the British Empire?"

Sentence number three: "Their organ, THE NORTH-WEST REVIEW, can find nothing to interest it in party politics." This is a case of wrenching a text from its context so as to make the former say what the latter contradicts. The Tablet represents us as taking no interest in party politics in general, as if no political question could ever interest us. What we did say in our "Notes by the Way" of Nov. 28th was: "The REVIEW finds nothing that interests it in party politics AS AT PRESENT MANIPULATED,"—which is quite another story. However, we proceeded, directly after, to remark: "We feel that as unprejudiced onlookers, we see a great deal more of the true inwardness of the game than many of those who are in the thick of the fight. We do not intend to say how we think men should vote on this occasion; WE HAVE TAKEN A DECIDED STAND IN MORE THAN ONE ELECTION IN THE PAST, but that has been when some great question of vital importance to Catholics has been at issue, and we see nothing of the kind in this contest." After forecasting the probable triumph of the Conservative party, we add: "If our views are borne out by the result it will be a great change for Manitoba. Whether or not it will be a change for the better, we do not pretend to say. We, of course, have opinions on this but they are not for publication." This context proves clearly that we merely refrained from siding publicly with either party, because neither party gave any guarantee that our school grievances would be removed. The context shows that only in this sense did we take no interest in party politics "as at present manipulated." That we did, however take a keen interest in the issue, is shown by our devoting three out of seven editorial columns of that issue to the electoral contest.

Sentence number four: "At present that journal seems to devote all the time it can spare from neglecting its duties at home to championing the Transvaal." From a literary point of view this is the gem of the Tablet's note. We can calmly enjoy the skill in that rapier thrust because it leaves us absolutely unharmed. It is the

Tablet's way of punishing us for charging it with inability to see the other side of a question. So little did our Canadian contemporaries think that we neglected our duties that several of them took the trouble to reprint our forecasts of the recent election, forecasts which the event has proved to be the result of correct information carefully collected from various sources. As to the Transvaal, it is a pure travesty to say that we championed it; we simply pointed out, as many of the best lovers of the Empire have done before us, that there is much to be said in favor of the Boers. We plead for justice, but hold no brief for the South African Republic.

Sentence number five: "If a little of the energy spent in demonstrating that the religious disabilities of Catholics in the Transvaal do not matter had been spent in steadily organizing the Catholic vote, perhaps the Catholics of Winnipeg would not now be obliged to make the miserable confession that there is nothing that interests them in the politics of their own province." Of the three propositions contained in the foregoing sentence we have already proved that the first is false. The second, viz., the supposition that we ought to have organized the Catholic vote, reveals a lamentable ignorance of our situation here. It would have been the height of folly for a recognized Catholic organ to side publicly, in the circumstances surrounding the late election, with either party. Such a course would have defeated our best interests. So bitter and unreasoning is the fanaticism enkindled and kept aflame by Greenway and his henchmen that the fact of the Catholic body leaning towards one party would have thrown a considerable number of Protestant voters into the arms of the other.

Moreover, in this country the most effectual political organization is distinctly not provided by daily or weekly journals. The latter especially would be of very little use in a campaign of hardly four weeks' duration. We have a daily paper in Winni-

peg which has any amount of capital behind it, and which could give points to the Tablet in skilful misrepresentation, suppression of truth, and the sacrifice of facts to epigram; yet that paper is admitted by its own partisans to have done more harm than good to its party by its untiring efforts during the electoral campaign. No; we did not organize the Catholic vote, because that is not our business. We knew others were doing that better than we could, and the result proves the wisdom or our "masterly inactivity."

The third proposition of this last and most misleading of the Tablet's sentences implies that the Catholics of Winnipeg are obliged now, i. e., after the triumph of Hugh John, to confess that they are not at all interested in the politics of Manitoba. Really, this is deliciously funny. The very idea that the Catholics of Winnipeg could at this moment make any such confession is preposterous. Why, it is they who turned the scale, and they think their present situation is rather better than it was under Greenway. True, the NORTHWEST REVIEW said, before the election, that party politics, "as at present manipulated," did not interest it. This was an official declaration of neutrality, which left Catholics free to make up their own minds; but it had not the remotest connection with apathy on the part of Catholics. We knew full well that our coreligionists were deeply interested in the struggle; and we deemed it wise not to interfere publicly and officially.

Having thus pulled to pieces the Tablet's ill-natured snarl, we may be asked how it is that the great metropolitan journal betrays so much spleen. In reply we venture to offer this explanation. About three years ago the Tablet, seduced by the blandishments of leading Canadian Liberals, though itself a Tory of the Tories at home, undertook to settle the Manitoba school difficulty. Being at the "nerve-centre of the Empire," it understood the complexity of the case far better than the Canadian hierarchy, whom it



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persistently lectured. Having, thanks to its great influence, brought about the present deadlock, it sent its astute editor to spy out the land. He never forgave us for indicating, just after he passed through here, how much he had learned by visiting the country. Of course he knew more about Manitoba than we do. On top of this charging now comes the defeat of the Liberal party here and its consequent weakening at Ottawa. The whole house of cards threatens to topple over. Indira.

We cannot better conclude these remarks than by parodying the Tablet's last sentence: "If a little of the energy spent in demonstrating that the religious leaders of Catholics in Canada did not know their business had been spent in steadily supporting the Catholic hierarchy, perhaps the Catholics of Manitoba would not now be obliged to make the humiliating confession that they can place no trust in the great English organ of their own religion."

NOTES FROM THE JANUARY MISSIONARY RECORD.

Father Jodoin, Provincial in Canada, has returned from a visit to Albany and other Oblate Missions of Hudson's Bay. He was absent three months, and travelled 3,000 miles, 1,400 of them in canoes. He reports that the Indians in the region visited by him are all nominal Christians. But the Protestants still practice sorcery (la jonglerie), and are polygamists.

Father Charles Cahill, O.M.I., who is working hard for the conversion of the natives in the neighborhood of [Musk] Rat Portage, Lake of the Woods, Ontario (in the diocese of St. Boniface), writes representing how much money and other gifts, and how much personal service, are lavished on Protestant missions in the North-west by people in England, the United States and Canada.

Father Jeelen, O.M.I., writing from Pine Creek, Lake Winnipegosis, 200 miles north-west of Winnipeg, says that an Indian girl of fourteen is considered marriageable. [Quite according to Canon Law. Not long ago a half-breed girl of fourteen was married in St. Boniface cathedral.—Ed. N. W. R.] If a young man is not married at eighteen, his father takes it to heart. There are some Franciscan Missionary Nuns at Pine Creek Mission, and many are their privations.

Father Gabriel Breynat, O.M.I., is in charge of the mission of the Seven Dolours, which was founded in 1853, near Lake Athabaska (via Edmonton, N.W.T., Canada), in the vicariate of Athabaska-Mackenzie. In a letter dated May 1899, he relates some of the sufferings of the Montagnais or Caribou eaters, owing to famine and intense cold.

The Blood Reserve, via Macleod, Alberta, Canada, covers a

stretch of fifty miles. It has a mission, called S. Francis Xavier's, since 1889. Father Riou, O. M. I., of the diocese of St. Albert, in a letter lately received shows how many perils the missionaries have to be prepared for. He and Brother Barreau, in crossing a swollen river, had the narrowest escape from drowning, and were for long in and under the water; one of their two horses was drowned.

Father Ovide Charlebois, O.M.I., of the Saskatchewan Vicariate, tells how he was too late to see an Indian young man, who was at a distance from the "Black Robe" when taken ill. But the youth's weeping mother said to the priest: "Still it consoles my heart that he prayed much before he went to see the Great Spirit."

Amongst the pilgrims at Montmartre in November 1899, were Mgr. Audo (a Chaldean chorepiscopus), the Vicar Apostolic of Senegambia, the Bishops of Birmingham, Limoges, and Nevers, many priests from Philadelphia, Moscow, Fulda, Strassburg, Jerusalem, Quito, Austrian Galicia, and the East Indies.

Old Father Albert Lacombe, O.M.I., who last September 25th kept his sacerdotal golden jubilee at Edmonton, Northwest Territories, Canada, may perhaps be justly claimed as "the grand old man" of Canada. A native of Montreal diocese, where he was born in 1827, Father Lacombe has been the pioneer missionary of the vast and solitary regions of the "Great Lone Land" of the Dominion; and this fact has been recognised by both Church and State, in the names given to the diocese of St. Albert, of which he is Vicar-General, and to the district of Alberta, forming one of the four civil divisions of the north-west territories, both names being derived from Father Lacombe's Christian name and in compliment to him. The old missionary enjoys in a high degree the confidence of both the Indians and the Canadian Government. He was entrusted by the latter in 1885 with special diplomatic missions to the Blackfeet and the Stony Indians, and this year again to the half-breeds and Indians of the Athabaska and Peace River. Like several other Oblate Fathers, Father Lacombe has devoted special attention to the philology of the Indian languages, and is the author of a Cree grammar and dictionary.—Very Rev. Dr. Casartelli in the Weekly Register, Dec. 2, 1899.

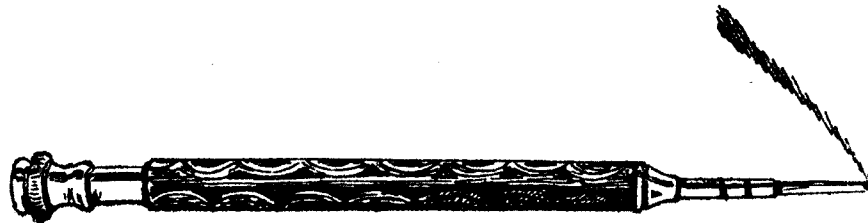
"We live all the year round on fish, taken in summer in the lake," writes Father Bonnard, O.M.I., from Pelican Narrows, Cumberland House P.O., Saskatchewan, Canada. He adds that from December to May the Fahrenheit thermometer goes down to thirty or forty degrees below zero.

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A novel petition has just been submitted to the French Chamber of Deputies by a lady resident in the department of Finistere. She proposes that steps be taken to test the quality of sow's milk as a form of nourishment for babies. Donkeys' milk, as is well known, is superior to cows' for the purpose, but the employment of the domestic pig has the merit of novelty.

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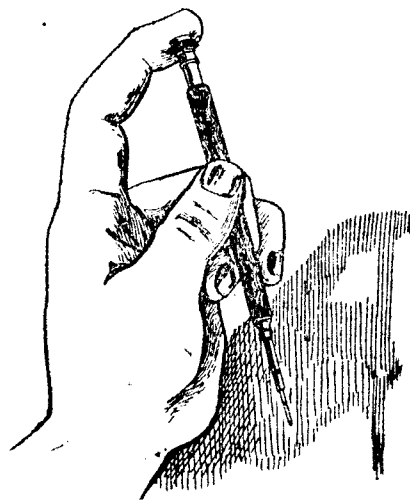
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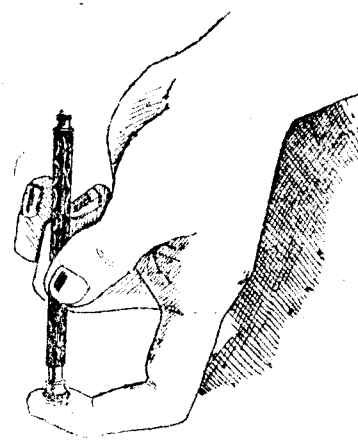
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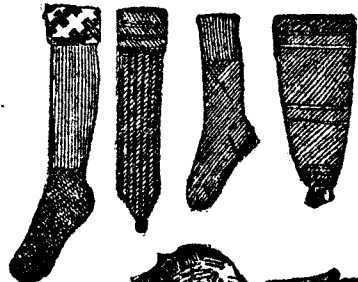
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What will help you Will help The Publishers.



How to shut.

HOME WORKERS WANTED!



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

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. PAYBURY, Esq., P.D., Toronto. DIRECTORS: P. J. H. MORROCKS, Esq., Consumers' Gas Company, Toronto; H. P. 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.

This 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 combines 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 it 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.

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.

It is 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 yarn 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 the 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, Knickers, Leggings and Tights for Children.

THE PRICES 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 Socks Bicycle Hose, \$5.00 per 100 pairs; fine Tights, \$2.00 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.

WHO CAN JOIN. All persons willing to accept and honestly knit the yarn entrusted to them, and to return made goods promptly to the Syndicate.

WHAT YOU MUST DO TO JOIN. 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 pointing in, the number of shares has been limited to twenty for each subscriber.

SUBSCRIPTION LISTS CLOSE IN THIRTY DAYS.

A QUICK CURE FOR COUGHS and COLDS

**Pyny-Pectoral**

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Large Bottles, 25 cents.

DAVIS & LAWRENCE CO., Limited, Prop's. Perry Davis' Pain Killer, New York Montreal

CALENDAR FOR NEXT WEEK.

JANUARY, 1900.

- 21. —Third Sunday after Epiphany. The Flight into Egypt.
22. Monday—Saints Vincent and Anastasius, Martyrs.
23. Tuesday.—Espousals of the Blessed Virgin.
24. Wednesday — St. Timothy, Bishop, Martyr.
25. Thursday. — Conversion of St. Paul.
26. Friday.—St. Polycarp, Bishop, Martyr.
27. Saturday.—St. John Chrysostom, Bishop, Doctor.

BRIEFLETS.

The Catholic population in Rat Portage and Norman is 1,500.

The Oblate Fathers of St. Mary's, Winnipeg, are now in their new and well appointed residence.

Rev. Father Sinnett, so popular in this country, has been appointed Catholic chaplain to the second contingent. He was born at Ridgetown, Ontario, and is 43 years old.

His Grace the Archbishop of St. Boniface said Mass last Sunday, the feast of the Holy Name, in the chapel of St. Boniface College, and was afterwards presented with two addresses (one in French, the other in English) and a charming piece of original poetry.

DEATH OF A DISTINGUISHED OBLATE.

The Very Rev. Father Joseph Antoine, first assistant to the General Superior of the Oblates of Mary Immaculate, died on the 11th inst. The fact was learned by cablegram and there are no details.

To love and be loved, is every woman's right. To be beautiful is impossible for some women.

To be bright-eyed, clear skinned, red lipped, vivacious, attractive is the privilege of all.



Dr. Pierce's Favorite Prescription is designed to cure all distinctly feminine ailments. It is prescribed for girls about to become women and takes from this dangerous period much of its discomfort.

thoroughly identified themselves with Canada as the worthy deceased, who, during the twenty years hespent in Montreal as Provincial of his Order, made many lifelong friends both among the clergy and the first Catholic families of the pivotal province.

Yesterday morning the local clergy assembled in the Cathedral at 8.15 to recite the office of the dead. At 9 o'clock His Grace Archbishop Langevin, O. M. I., began the Pontifical Mass of Requiem before a very large and sympathetic congregation.

THE PARTITION OF AFRICA.

It is necessary to bear in mind the great distances in Africa to fully appreciate the situation in the southern part of the continent. You recall in a general way that the Cape of Good Hope is the southern point, but you may not know that it requires a railroad ride of 1,040 miles almost due north in order to reach Pretoria, the capital of the Transvaal, or, more officially speaking, of the South African Republic.

If you were to take the United States, from the Atlantic to the Pacific and from the northern to the southern boundary lines, and increase the area threefold on the continent of Africa, you would still have enough land for the Republic of France, the entire German empire, all of Austria-Hungary, the kingdom of Italy, all that is left of Spain, and, of course, a few odd corners in which the British Islands could be stored without difficulty.

At present Africa is in the process of division, although most of the grabbing has already been done. Great Britain controls fourteen countries aggregating about 2,600,000 square miles, on which are populations numbering between 40,

000,000 and 50,000,000 of people, the vast majority of whom, of course, are blacks. In addition to this, Egypt might be named, because while Egypt and Egyptian Soudan are nominally under Turkey, they are really controlled by Great Britain, for Great Britain supplies the Khedive with a financial adviser without whose concurrence no financial decision whatever can be taken.

So we have here about two-thirds of the entire continent under the ownership of the European nations, but valueless as much of the 4,000,000 square miles may be—such, for instance, as the Sahara Desert—it is quite certain that it will be claimed and finally secured by some of these powers.

General debility and a "run down" state call for a general tonic to the system. Such is the D. & L. Emulsion. Builds you up, increases your weight, gives health.

The Family Medicines. Trout Lake, Ont., Jan. 2, 1890. W. H. Comstock, Brockville. Dear Sir,—For a number of years I have used and sold your "Dr. Morse's Indian Root Pills."

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Refined Ale "which sparkles like Champagne" DREWRY'S STOUT "The Builder up of the Weak; the Staff of the Strong."

E. L. DREWRY, Manufacturer & Importer WINNIPEG, MONTREAL, N.B.

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.

Branch 52, Winnipeg. Meets at Unity Hall, corner of Main and Lombard streets, every first and third Wednesday, at 8 o'clock p.m.

Branch 163, C.M.B.A. Winnipeg Meets at the Immaculate Conception School Room on first and third Tuesday in each month.

St. MARY'S COURT No. 276, Catholic Order of Foresters. Meets 2nd and 4th Friday in every month in Unity Hall, McIntyre Block.

The Nordheimer Piano ALBERT EVANS 318 Main Street.

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