

"The Northwest Review"

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Special Notices, set in nonpareil type, leaded, and located on the eighth page immediately over the city news, 10 cents per word each insertion. No notice inserted for less than \$1.

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Notice of Births, Marriages and Deaths, 50 cents each insertion.

Correspondence conveying facts of interest will be welcomed and published.

J. J. CHADOCK,

Editor and Publisher.

CALENDAR FOR JANUARY.

1. Friday—The Circumcision of Our Lord.
2. Saturday—Octave of St. Stephen.
3. Sunday—Octave of St. John Baptist.
4. Monday—Octave of the Holy Innocents.
5. Tuesday—Vigil of the Epiphany.
6. Wednesday—The Epiphany.
7. Thursday—Of the Octave.
8. Friday—Of the Octave.
9. Saturday—Of the Octave.
10. Sunday—1st. after Epiphany. Finding of the Child Jesus among the Doctors.
11. Monday—Of the Octave.
12. Tuesday—Of the Octave.
13. Wednesday—Octave of the Epiphany.
14. Thursday—St. Hilary B. and D.
15. Friday—St. Paul, H.
16. Saturday—St. Marcellus, P. and M.
17. Sunday—2nd. after Epiphany. The Holy Name of Jesus.
18. Monday—Chair of St. Peter at Rome.
19. Tuesday—St. Canute, K. and M.
20. Wednesday—St. Fabian and Sebastian, MM.
21. Thursday—St. Agnes, V. and M.
22. Friday—St. Vincent & Anastasius, MM.
23. Saturday—Espousals of Our Lady.
24. Sunday—3rd. after Epiphany. St. Timothy, B. and M.
25. Monday—Conversion of St. Paul.
26. Tuesday—St. Polycarp, B. and M.
27. Wednesday—St. John Chrysostom, B & D.
28. Thursday—Of the Most Holy Sacrament.
29. Friday—St. Francis of Sales, B. and D.
30. Saturday—St. Martin, Vand M.
31. Sunday—4th after Epiphany. St. Peter Nolasco, C.

THE PRESS—THE PEOPLE'S DUTY.—If you wish to have an honest press you must honestly support it.—Archbishop Macfale.

SATURDAY, JAN. 23, 1886.

NOTES AND COMMENTS.

St. Boniface is going in for retrenchments. The new council has already effected a saving of \$1,400 in its estimated expenses.

We heartily congratulate Le Manitoba on the 15th anniversary of its establishment. It is conducted with conspicuous ability and is a credit to Catholic journalism in Canada.

The jury has brought in a verdict of guilty against the "Toronto Mail" in the Lafamme libel case for \$10,000. The "Mail" has decided to go to the supreme court, where it expects to have the verdict reversed.

A cable despatch from Vienna reports Rev. Father Beckx, the general of the Society of Jesus, to be at the point of death. Father Beckx entered the order in 1819 and has been at its head since 1853. He is a Belgian, of profound learning and piety.

DeLesseps is still confident of carrying to a successful issue, his Panama canal scheme. He says the task is a far easier one than that of the Suez canal. Why don't this vigorous and intelligent Frenchman give his attention to Canada? There is a good field here for his engineering skill.

It is rumored that it is the intention of Sir John to grant a full and unconditional pardon to all now confined in prison for participation in the Northwest uprising. This is as it should be and we hope the report is correct. Let us consider the civilizing influence of a little justice, for after all this is what the red man first thirsts for and with it he can get along with rather less of our soldiers, guns and lead.

It has now been shown beyond cavil by Col. Jarvis and his party, who have made a critical survey of the territory, that the Hudson Bay Railway is not only feasible but of easy accomplishment. It is therefore the duty of our representatives at Ottawa to see that this fact is impressed upon the government at its

next session as well as to secure a liberal subsidy. The future greatness of this country hinges upon this outlet for our products and it therefore goes without saying that no time should be lost in getting the construction of the road underway. A grave responsibility rests upon our federal representatives.

By all means the authorities, if they are alive to justice, should allow the Jesuits the full amount of their claim for the property of which they have been deprived so long. It can only be retained, without compensation, by fraud.

The annual issued by the "Catholic Mirror" of Baltimore for 1886 is one of exceptional merit. It is replete with choice and interesting selections, is profusely illustrated and neatly printed. It is fully in keeping with the general excellence of the "Mirror" itself, which stands first in the front rank of Catholic journals.

The commissioner appointed to enquire into the "Algoma" disaster has concluded their deliberations and the result is that the captain and first officer have been censured and had their certificates suspended. It is not with any degree of satisfaction that we refer to this matter, for we would willingly see the commanding officers of the ill-fated steamer exonerated. The city papers at the time of the disaster, one and all, with their proverbial servility made all sorts of excuses for the officers of the vessel and predicting their exoneration. But contrary to their reasoning and forecasts about the matter, the verdict brought in by the Jury is strictly in keeping with the view we took of the matter in an article written at the time of the disaster. Our words were the same in effect as those of the jury. That the captain was not following common practice in navigating the lakes.

CATHOLIC SCHOOLS.

Pursuant to a notice issued by the Superintendent of Education, there will be held on Monday, the first day of February, in the respective school wards public meetings of the Catholic voters of the city for the purpose of electing trustees for the ensuing year.

The wisdom of the Board of Education in dividing the city into three school wards certainly cannot be questioned, the many advantages to be derived from the change easily suggest themselves and it is to be hoped that the meetings will be well attended. It is one of the most serious duties of conscience for parents to see that their children receive proper training. Our Holy Father has recently raised his voice in solemn warning against indifference in the matter of education; and certain it is that if the crusade against Christianity is to be checked we must secure our children a sound religious training along with a good secular education, and this can be accomplished only at our own schools and colleges; and the parent who is indifferent in this most important duty is incurring a grave responsibility.

In order, therefore, that there may be no misunderstanding, as in the past, as to who are qualified to participate in the forthcoming meetings we will quote that part of the school law most directly bearing upon the matter.

Thus section 17 of the school law reads respecting the mode of proceedings at the school meeting:—"At every school meeting as authorized and required to be held under this present Act, the ratepayers, or a majority of them;

(a) Shall elect a chairman; and the chairman of the meeting shall decide all questions of order, subject to an appeal to the meeting, and in case of equality of votes, he shall give the casting vote, but he shall have no vote as chairman, and the chairman shall take the votes in the manner desired by a majority of the electors present, unless a poll be demanded by any elector present, when he shall be the returning officer;

(b) Shall elect a secretary; and the secretary shall record the proceedings of the meeting in a book kept for that purpose, and if a poll be held he shall record the names of the voters, and the candidate or candidates for whom each elector votes and such poll shall be held on the day of such meeting and shall be kept open until four o'clock in the afternoon, unless at any time one hour shall have elapsed without a vote being recorded."

Section 24, defining the qualification of voters, is as follows:—

In incorporated cities or towns no person shall be entitled to vote at any school meeting for the election of school trustees, or any school question whatsoever, except in the district to which he belongs as a Protestant or Roman Catholic, and unless his name be upon the "revised municipal voters' list" for the ward in which he offers to vote; and in case any objection be made to the right of any person to vote in a ward, the chairman or returning officer of the election shall, at the request of any elector present, require the person whose right

of voting is objected to, to make the following declaration:

"I, A B, do declare (or affirm) that I have been rated on the assessment roll of this school district and that I am legally qualified to vote at this election.

And again in treating of the office of trusteeship, the law proceeds thus:

"In all school districts divided, or hereafter to be divided into wards for school purposes, there shall be two trustees elected for each ward at the first meeting, one of whom shall hold office one year from the next annual school meeting, and in each case, until a successor has been appointed; the trustee to hold office for the longer term shall be the first nominated, if no poll be held, and in case a poll is held, the person obtaining the highest number of votes, and in case there be an equality of votes, the returning officer, by his vote, shall designate the person to serve the longer term; and afterwards there shall be elected at each annual meeting a number of trustees equal to the number of those whose term of office has expired, and these newly elected trustees shall remain in office three years in towns and cities not divided into wards for school purposes, and two years in such as are so divided, and in each case until a successor has been appointed."

Now it is plain from the above extracts, who are and who are not qualified to take an active part in school affairs. We have done our best to place the matter in a clear light before the Catholic voters, and we believe we reach the large majority of them, and their duty in the matter is therefore plain. No reasonable ground for complaint can be raised in the future. If your name appears on the voters list used in the last municipal elections, your duty is to attend the meeting held in your ward. This is the intent and purport of the law as interpreted by the Board of Education and by which the meetings should be guided. To avoid mistakes as to place of meeting we will give school wards as located by the Board. Thus:

The voters in wards 1 and 2 of the city will meet in St. Mary's School-House, Hargrave Street. Those in city wards 3 and 4, in St. Joseph's School-House, McWilliam Street; and those voters in city wards 5 and 6 in the Immaculate Conception School House, Point Douglas.

THE JUBILEE.

By an Encyclical dated the 22nd December last and which we hope to give to our readers in our next issue, the Holy Father has proclaimed this present year a year of Jubilee or rather has granted under the form of a general Jubilee, a plenary indulgence to be gained during this year.

Although in due course the faithful of the diocese will be instructed with regard to the matter, we have thought that some reference to it, touching upon the general subject, would not be out of place here.

The term "Jubilee" has been adopted by the Catholic Church from the Jewish Church and a full account of this Levitical institution is to be found in Leviticus XXV, 8 and following verses. The Jews were to number seven Sabbaths of years that is to say, forty nine years and the fiftieth was the year of Jubilee. The land was to rest as in Sabbatical years; lands and houses in the open country or in villages without the walls reverted to their original owners or their heirs: all Hebrew slaves were to go free.

The Catholic Church proclaims from time to time a "year of remission" (see verse 10) that is, from the penal consequences of sin. She offers to her children if they repent and make their peace with God and perform certain pious works, a plenary indulgence and during a jubilee she empowers even ordinary confessors to absolve from reserved cases and censures and certain kinds of vows, &c.

The Indulgences of an ordinary or extraordinary Jubilee and those granted in the form of Jubilee are, in their effect, one and the same thing, as the ordinary plenary indulgence; the increased power of jurisdiction of confessors in the former cases being the chief, if not the only, difference.

An ordinary Jubilee occurs at Rome every twenty fifth year and is usually extended to the entire world the following year.

For those not living in Rome the conditions for gaining the indulgence of this present Jubilee are, 1st to make two visits to three churches or three visits, if there be only two churches or six visits if there be only one. The local ecclesiastical authorities are to give directions as to these visits and to prescribe their intervals, &c. On the occasion of each visit the faithful are to pray, according to the intentions of the Holy Father, for the well being and exaltation of the Church, for the extirpation of all heresy for the conversion of all who are in error, for concord among Christian princes and peace and unity among all the faithful.

dition to the forty days of Lent and the other fasts of precept using only the food generally allowed in times of penance.

3rd. To confess their sins, receive Holy Communion and according to the advice of their confessor give an alms, each according to his means, for the furthering of some work likely to promote the propagation and increase of the Catholic Church.

The indulgence is may be applied for the benefit of the souls in purgatory.

The Holy Father wishes this jubilee to be placed under the patronage of the Blessed Virgin, Queen of the most Holy Rosary.

We trust the faithful will urge each other to take advantage of the Holy Father's gracious act in thus opening the treasury committed to his keeping.

ANTI-MORMONISM.

The law proposed by Mr. Edmunds and recently adopted by the senate for repression of polygamy, contains many provisions which aim at the virtual destruction of the Mormon Church in regard to its economical connections with the civil constitution of the territory. That law considers as illegitimate all children born outside the first marriage, the only one valid in the eye of the American law and declares them incapable of inheriting any portion of the property belonging to their father. It provides for the creation of a sort of syndicate composed of fourteen members appointed by the President of the United States with the approbation of the senate, to take possession of the properties belonging to the corporation of the Mormon Church and to liquidate its affairs. It authorizes the Attorney General to sue in the name of the Government for the dispossession of all properties of the Mormon Corporation exceeding \$50,000, except the buildings exclusively consecrated to religious worship, and the amounts realized are to be applied to public schools. Then the law abolishes the "perpetual Emigration fund society," that is, that financial institution which provides for the expense incurred for Mormon immigration and orders its liquidation also for the benefit of public schools. These dispositions of the property on the whole are equivalent simply to an act of confiscation with this simple reservation that the proceeds are to be applied to popular instruction.

These provisions were considered by many members of the senate as an act constituting an attack upon religious liberty. The law was however adopted by thirty eight against seven votes, and we believe the law to be a just one, for the liberty of so-called religious tenets must have some limits. No one—not even the Mormon Latter-Day Saint,—can claim the right to propagate immorality.

CANON MACHRAY.

This reverend gentleman's name appears as the author of a romance in the last number of the "Atlantic Monthly", which cannot certainly be said to be creditable to him. He has, to say the least, acted strangely inconsistent with his calling. In reviewing the article "Le Manitoba" takes the reverend and would-be novelist to task in these words:—"Noblesse oblige", says an old French adage, and on that account, there are many things which we overlook in the case of ordinary mortals but cannot pardon in that of one whom a sense of propriety ought to constrain to do honor to the titles he bears and the functions he fulfills.

In society, a man who is ignorant of good manners, or who, knowing them, cares not to respect them, wounds even without malice, well bred people. These thoughts which are not new, and which everybody of tact and good breeding knows perfectly, occurred to our mind on reading a little tale recently published in an American review, the author of which is an Anglican minister of Winnipeg.

This little tale of small value intrinsically, would probably neither have attracted attention nor called for criticism by anybody, had it been written by the first comer. But when an author is a minister of the pure gospel, the nephew of a bishop, professor in a college and a canon into the bargain, his work cannot pass without examination and without a conclusion being drawn from it. Mr. Canon Machray will therefore not be surprised if we take the liberty of bringing to his notice the lack of propriety there is between the title he honours himself with and the work he has just brought to light.

When anyone engages in writing, he ought to have an end in view, for we do not write simply in order to string words together and make round phrases. From every work, long or short, some moral is drawn as a conclusion, be it only the moral of the wolf. Lafontaine's fables always end in that way, even when he speaks only of beasts. The romance then of Mr. Canon Machray ought to have a conclusion,—whether he has foreseen it or not. And the conclusion is this: ridiculous cast upon the character of the missionary priest.

The author's story runs thus:—A young man by the name of "Pierre," born at St. Athanase, Province of Que-

bec; falls in love with a young girl of his village; he opens his heart to her, she gives him hopes. Everything seems to go well, when one fine morning young "Marie" (this is the girl's name) strikes the eye of an Englishman who pops the question, obtains her for his wife and cuts the ground from under the feet of poor Pierre who remains thunderstruck by such a blow. Discouraged, he renounces the world, enters the novitiate, is made a priest and at length is sent a missionary among the Indians of the McKenzie River.

Thus far, it would be passable; that a man renounces the world by reason of a deception is not bad, for God may use the simplest and most natural means to cause religious vocation to come to the light and produce distaste for the world, but here comes the nice part of the story.

Pierre renounces the world, but it is through despair, and his heart does not renounce Marie whom John has snatched from him. The image of the girl whom he loved so much continues to follow him everywhere, even to the depths of the wilds among the Indians. In a small looking-glass which he has in the pocket of his habit, becomes depicted as by enchantment all the scenes of his youth; Marie above all, his Marie, passes and re-passes in the little glass, and the heart of Pierre, the missionary, dies of grief at the remembrance of this object lost to him. One evening, he receives letters from Canada; these letters convey him the news that Marie, forsaken by the Englishman, has just died from the effects of the ill-treatment received since her marriage. Her husband has fled to London with another woman. This is too much for Pierre; overwhelmed with grief, he seizes his looking glass to behold once more the figure of the dying Marie; he falls backwards and dies of grief.

Thus end the story. Nothing so flat as this finale on a looking glass. The genii in the Arabian nights (Mille et une nuits) have much more good sense and likelihood. But what is most pitiful is the moral which follows; and foreseen or not, it is there.

The religious vocation which we admire when it comes from God, is considered in the case of Pierre as his last shift; he renounces the world without renouncing the love of this girl whom he loved at a time when it was permitted to love her. Now, to show him to us as a missionary priest, ever haunted by the image of a silly woman; erring this image along with him in the apostolic journeys to the Indians and doing the work of an apostle of Jesus Christ; this work which demands a soul detached from all the ties of the flesh, a soul filled with heroism, showing him to us, I say, doing that work with a heart wholly bound to the earth, is most disgusting,—such a tale is nothing more than calculated to cause the most perfect type of devotion,—the missionary among the Indians—to be treated with disdain and contempt.

Those who know the Catholic missionaries,—who have seen them at work, know well that they do not drag at their feet like escaped convicts the ignoble ball of worldly love, and they will always know how to render homage, as the editor of the "Siftings" has done with respect to the devoted Father Legoff. But everybody has not the advantage of knowing them, and those who would judge of them, as of the "Pierre" of Canon Machray, would have a very low idea of them.

Since "Noblesse oblige", we will repeat what we have said at the head of this article:—a man, the nephew of an Anglican bishop, Canon of the cathedral and professor in his college ought to remember that by virtue of all these titles, he owes respect, more than any one, to truth and morality, and that he ought to labor to do useful works, for surely, in this case, his literary work is far from that. The best that we could say would be that it is useless, but then let him rather follow that other adage of an ancient writer:—"Melius est nihil agere quam nenias."



SEALED TENDERS, addressed to the Post Master General will be received at Ottawa until noon, on Friday the 19th of February, 1886, for the conveyance of Her Majesty's Mails, on a proposed Contract for four years, six times per week each way, between Stonewall Post Office and Railway Station, from the 1st of April next.

The conveyance to be made on foot or in a suitable vehicle.

The courier to leave the Post Office and Railway Station with the mails, on such days and at such hours as may be from time to time required to deliver the mails at the Railway Station within ten minutes after leaving the Post Office and at the Post Office within ten minutes after the arrival of the mail trains.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Stonewall and at this office.

W. W. McLeod,
Post Office Inspector.
Post Office Inspector's Office,
Winnipeg, 8th Jan., 1886.

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AND
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