

NORTHWEST REVIEW

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At St. Boniface, Man.

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

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Northwest Review.

TUESDAY, AUGUST 24 1897.

Minus a Nought, Surely.

Is it possible that 32 American pilgrims, conducted by the Bishop of Wichita, presented to the Pope, as Peter's pence, only \$300? Is there not at least one cipher dropped? Can it be that these 32 Americans, pilgrims from the richest country in the world, gave less than ten dollars a piece? Until convinced of the contrary, we will cling to the hope that \$300 is a misprint for \$3000.

A Neat Reply.

An Anglican clergyman, Mr. Lacey, said, in the course of a sermon at Stroud Green last June: "In the encyclical the Pope condemns our Orders on entirely new grounds—the intention of the English Bishops and the defect of form. Every well educated English child can defend these two positions." To this the Tablet replies: "If 'every well educated English child' can answer the theological objections on defect of the Anglican Form and Intention, it is the more remarkable that the two English Archbishops should have, in our judgment, so conspicuously failed to do so."

Stamps.

Complaints as to the non-adhesiveness of Dominion postage stamps have been common for the last twenty years. The government mucilage is so poor that the stamps are continually dropping off in transit. Surely the present administration, which is so anxious both to improve on its predecessors and to stick where it is, ought to be able to find some means of making the stamp contractors use decent gum. The latter gentlemen should be licked with a stick till they make the stamps so that they will stick with a lick. Let us hope that the Postmaster-General will stick at nothing till he can count the entire issue of postage stamps among his most faithful adherents.

The Special Plenary Indulgence.

We print below a translation of the circular issued some two months ago to the clergy of the archdiocese, reminding them of the extraordinary favor granted at the beginning of this year by the Sovereign Pontiff. We published the text of the Papal rescript in our issue of March 17th last.

A plenary indulgence is a spiritual favor of incalculable value. When a Catholic, who performs all the prescribed acts of devotion or charity, is so filled with love of God that he abhors even the slightest venial sin, he gains the indulgence in its fulness, that is to say, all the temporal penalty due to his past sins is removed and wiped out by the superabundant merits of

Christ applied to that soul through the instrumentality of the Church; so that if that Catholic were to die directly after gaining the Plenary indulgence, his soul would go straight to heaven without passing through Purgatory.

Unfortunately, few of us are sufficiently pure of heart to gain a plenary indulgence completely; but we may aim at that perfection, and the very efforts we make to be truly contrite help to root us more firmly in habits of virtue.

Here follows the

CIRCULAR TO THE CLERGY.

Archbishop's House, St. Boniface, Manitoba June, 1897.

Reverend and Dear Father.

You are aware that our Holy Father the Pope, in his solicitude for our Manitoba Catholic Schools, has deemed to bless the pious undertaking established by His Grace the Archbishop under the title of the "Manitoba Catholic School Fund," an undertaking approved by the Episcopate of the Province of Quebec. His Holiness has, moreover, kindly granted, a plenary indulgence—applicable to the Souls in Purgatory, to be gained on the 27th of August, feast of St. Joseph Calasanzio—to all the faithful of either sex who shall have contributed to the support of our Catholic schools, provided that, being heartily sorry for their sins, having confessed them and received Holy Communion, they visit their own parish church and there offer up to God some prayers for the Propagation of the Faith and according to the intentions of the Sovereign Pontiff.

His Grace the Archbishop, while reminding us of this great favor, granted to us all by the Holy Father in an audience of the 26th of January of the present year, wishes to add to it the greatest possible solemnity, and accordingly

1st. He orders that a solemn Mass shall be sung in all the parish churches of the diocese for the intentions of all the benefactors, living and dead, of our Catholic schools, on the 27th of next August, feast of St. Joseph Calasanzio, whom the Sovereign Pontiff has kindly given us to be the Patron of our Catholic schools.

2ndly All the religious communities of the diocese are authorized to celebrate a solemn novena of preparation for the feast of St. Joseph Calasanzio, according to the intentions of all the benefactors, living and dead, of our Catholics schools in Manitoba.

Kindly accept, Reverend and Dear Father, the assurance of my respectful devotedness in Our Lord and Mary Immaculate.

By order of The Most Reverend Archbishop, JOSEPH GEORGE, O.M.I., Secretary.

"La Patrie" and our Schools.

The letter we wrote to "Le Manitoba" last week in reply to the absurd slanders of "La Patrie" will, we venture to think, oblige that paper to try some other plan of attack. We translate our reply for the benefit of our readers, and add some further remarks.

When "La Patrie" says: "The pupils attend these schools a few hours a day and a few days per month," it unwittingly tells us what really happens, not in Catholic schools, but in the much vaunted Protestant Public schools of Manitoba. We are here referring not to the "few hours a day"—which is merely a rhetorical flourish to balance the sentence, since the best schools are open only a few hours a day, five hours out of twenty-four—but to the "few days per month." A really good school is supposed to be open about twenty days per month during ten months of the year; in other words, 200 school days is a fair standard. For instance, the average number of days during which the Winnipeg public schools were attended during 1896 was 202. Some schools rather exceed this standard; one in particular, the school at Belton, Man., was open for 237 days; but we may call 200 days a fair standard.

Now, on consulting the official return of school attendance at the government public school of Manitoba during 1896, I find that the following schools were open less than half the

standard 200 days, several, as will be seen, less than a quarter of that standard period, some even less than a tenth of 200 days. The figure following the name of the school represents the number of days during which that school was open.

Two Rivers.....50	Wilson River.....82
Plainville.....41	Oakdale.....82
Gimli.....71	Isafold.....93
Arnes.....88	Geysir.....99
Baldur.....96	Powerville.....26
Big Island.....97	Clearview.....94
Boss Hill.....91	Elkwood.....86
Primrose.....62	Martin.....18
Gilbert Plains.....73	Ellenville.....82
Markham.....88	Dauphin Plain.....69
Kjarna.....73	Newbridge.....19
River Valley.....47	Amsterdam.....43
Rosenbach.....27	Halbstadt.....47
Laurier.....63.	

If the best attendance in the foregoing list—Geysir, 99 days—really represents what "La Patrie" calls "a few days per month," viz., less than ten days for each of the ten school months, what would that aggressive paper think of the attendance at Powerville—less than three days a month—at Newbridge and especially at Martin (fateful name in school matters!)—less than two days per month?

Clearly the editor of "La Patrie" should expostulate with his friends in the Manitoba cabinet for christening such things by the sacred name of a public school.

A further remark, which we made on another occasion, is suggested by the small average attendance mentioned in our letter to "Le Manitoba." Since the sparseness of our population makes the average attendance less than 25 in seven eighths of the public schools of the province, what a mockery was the "great favor" of one Catholic teacher for each school where the attendance would be 25!

Best Route to the Yukon.

One of the local papers having praised the route to the Yukon by Athabasca Landing, the Mackenzie River and Fort Macpherson as by far the easiest, and having based this opinion on the reported testimony of His Lordship Bishop Clut, O.M.I., the first missionary to cross Alaska from east to west, a representative of the REVIEW called on the venerable prelate, while he was here lately, to verify what seemed to him a rather extraordinary statement. Mgr. Clut kindly consented to describe the route he followed some eighteen or twenty years ago. The description corresponded substantially with the one that appeared recently in the esteemed contemporary to which we allude; but two very important points were diametrically opposed to that account.

The first essential difference between Mgr. Clut's interview with our representative and the other story based on a conversation reported at secondhand many years after it occurred is this: Mgr. Clut says very simply and artlessly, without being aware of what our contemporary makes him say, that he has no idea where the Klondyke district is, that, when he travelled through Alaska from the headwaters of the Yukon to the sea, he never heard of the Klondyke. Thus our contemporary's description of the easiest route is all right except as to the end, the objective-point of the journey. It is like describing all the details of a trip to Paris and making a mistake about the terminus, which turns out to be not Paris but Lyons. In fact, all the accidentals are there; the only thing that is wanting is the essential. And in this case it is the neighborhood of the Klondyke embedded in the Rockies that presents the greatest difficulties.

The second essential difference is that Mgr. Clut does not even consider the route he followed as the better one for entering the Yukon country. His Lordship told our representative that he was inclined to think the better route would be to ascend the Yukon from its mouth; which is diametrically the reverse of the route praised by our contemporary. Moral: Verify your authorities.

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REV. J. M. MCGUCKIN, O. M. I., Rector.

THE IRISH BISHOPS SPEAK.

Continued from page 1.

of the Sunday is a sufficient compliance with the requirements of that commandment. As an illustration of this fact we may remark that the leading printing and publishing house of Oakland and in fact one of the foremost establishments of its kind on the Pacific coast, is owned and run by an association of Christians who would conscientiously regard it as a sin to do unnecessary work on a Saturday; and we all know that pretty much our entire Jewish population entertain a similar belief. But not only do our people differ as to the particular day which is required by the above commandment to be kept holy, but they differ also as to the proper mode of keeping it holy. Thus, the Catholic believes that unless released from the obligation by some lawful excuse, such as distance, sickness, or the like, he should sanctify the Sunday, in part at least, by assisting at Mass, while other Christian denominations recognize no such obligation. Some Christians believe it sinful to engage in hunting, fishing, or almost any kind of amusement on Sunday, while others, equally conscientious, regard these pastimes as harmless.

"Then, again, a large number of people disbelieve both in the Old and New Testament, and consequently do not look upon the commandment to keep holy the Sabbath day as having any binding force. We here state these different views with reference to the above-quoted commandment, not for the purpose of discussing the question as to which are right and to which are wrong, but for the purpose of showing that such differences exist, and in view of the fact that they do exist, we maintain that it is impossible for the public school to teach said commandment according to any of said views without violating the public school law, which declares, in most States, that no 'sectarian or denominational doctrine must be taught therein.' Perhaps we shall be told that the commandments should be taught in the words we find them, without interpretation or comment. But let us see for a moment how this would work. Here is a ten-year-old boy, we will suppose, who has just read from his Bible the command, 'Remember thou keep holy the Sabbath day.' The boy, being naturally of an inquiring mind, turns to his teacher and asks the natural question, 'What is the Sabbath day?' What ought the teacher under such circumstances to say? Ought he to say, 'I don't know; or, I am not allowed to tell you, because to tell you would be sectarian teaching?' To such an answer, the boy in his own mind would probably reply, 'Of what earthly use is this command to keep holy the Sabbath day, if I am not to know what the Sabbath day is?' And suppose that the boy, still pressing his enquiry, asks the further question, 'In what way am I to keep the Sabbath holy? What is it necessary to do, and what to abstain from doing in order to obey this commandment?' Must the teacher again reply, 'I am not allowed to tell you'?

If anything in the world is

calculated to bring both the teacher and the Bible into ridicule, we think that such teaching as this would surely accomplish that result.

"With reference to the Sermon on the Mount, its different interpretations are no more harmonious than those of the commandment referred to. Even people professing themselves Christians differ widely as to whether that sermon was a divine or only a human utterance. The Unitarians, for example, not believing the divinity of Christ, only look on that sermon as a human production, while other Christian denominations accept its every word as the infallible teaching of Infinite Wisdom; so that the teacher can not undertake to tell his pupil in the public school, after reading to him that sermon, whether he is to accept it as the word of God or as only the word of a man, without again invading the realms of denominational teaching."

Our conclusions now are these:—first; that Washington was right when he said: "Let us with caution indulge the supposition that morality can be maintained without religion." Second; that the state can not teach morality without teaching religion as its foundation. Third; that the State can not either teach morality or religion without either establishing a new religious domination, or else teaching it as it is taught by some of the existing denominations. Fourth; that the State can neither teach religion as it is now taught by any existing denomination, nor as it might be taught by a State-begotten denomination, without a fatal infringement upon the doctrine of religious liberty: and that, therefore, the true and proper business of the State is not to teach nor to pay for teaching either morality or religion, but to foster and encourage the teaching of both, by carefully and scrupulously guarding and protecting the equal rights of all citizens to worship God and to educate their children according to the dictates of their own conscience.—P. HANNAN IN ST. LOUIS REVIEW.

Suffered from Infancy.

The Wand of Misery Waved Over Mrs. Thos. Green.

From her childhood She Suffered from Heart Troubles. Doctors Said Nothing Could Be Done for Her, and that Her Death at Any Moment Would Not Surprise Them.

From the Herald, Stratford.

"Of the making of books there is no end," it has been said, and the same claim might be set up in respect of the making of testimonials in favor of Dr. Williams' Pink Pills. Wonderful as are some of the statements published in the newspapers as to the cures effected in all parts of the country, fresh evidence proves that half has not been told. Were it not for a false sense of delicacy which a great many people entertain in regard to such matters, the columns of the press would be literally teeming with grateful acknowledgements of benefit derived from and permanent cures effected by the use of Dr. Williams' Pink Pills for pale people. It is quite within the mark to say that there is no better medicine offered the public that can at all compare with Dr. Williams' Pink