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Northwest Review.

TUESDAY, AUGUST 1, 1899

CURRENT COMMENT

Mr. James Fisher, M.P.P., has written a dispassionate but most damaging statement of the Lake Dauphin railway deal. This letter appears in the Toronto Telegram of Monday, the 24th inst. It is as calm and circumstantial as a legal document, but as unanswerable as an oration of Demosthenes. Mr. Fisher proves that Mackenzie and Mann first secured, from the Federal Government \$15,000 a mile, and then, without letting the Manitoba legislature know of this deal with Ottawa, secured from Hon. Thos. Greenway and the majority of the Manitoba members a further grant of \$8,000 a mile. As the cost of building the railway is only \$11,000 a mile, it does not require much figuring to see that the contractors must have put into their own pockets—from the 125 miles of railway—at least one million and a half of dollars. The "Morning Telegram" of Winnipeg is, therefore, pretty near the mark when it says:

Messrs. Mann & Mackenzie are now after railway contracts in China. Their experience with Messrs. Sifton and Greenway should be a valuable training for them in the art of dealing with Chinese mandarins.

We are glad to publish—though we regret it was sent to us so late—the Vancouver "Daily World"’s report of the corner stone ceremony in the new and splendid Catholic church of that city. Our Archbishop’s sermon and reply to the address are, as usual, full of suggestive thoughts. Mr. Walter W. Walsh, who read the address, is an old St. Boniface College boy and a distinguished graduate of Ottawa University. The Vancouver papers have not yet learned how to spell His Lordship Bishop Dontenville’s name: They still call him Dontenwill.

Rev. M. Blais, O.M.I., last night, accompanied on his homeward journey to St. Guillaume d’Upton his aged brother, Rev. Joseph Blais, who was obliged to shorten his visit to the west on account of ill health.

HOW THEY TRAIN FOR MINISTRY.

We earnestly commend to the venerable Archdeacon Fortin’s zealous and watchful care the "budding theologians" here below described. This is no indignant protest against dangerous tendencies; it is simply an extract from the column "for feminine readers" in last Saturday’s "Morning Telegram," describing events of common occurrence in the Protestant theological colleges of Winnipeg. Madame Trix, who signs that column, does not apparently find anything reprehensible in these theological flirtations; she merely warns her sisters not to be deceived. This nice way of preparing for the Protestant ministry and its chief tenet, fidelity to one wife, is quite within the province of our local censor. The Archdeacon will no doubt explain to these giddy "theologs" that their ideal ought not to be the Mormon ministry.

Madame Trix writes:—

This is about the time of year when "a young man’s fancy lightly turns to thoughts of love." In vacation he seeks something more diverting than classics and the higher mathematics, and usually finds it in the bewitching summer girl. The "theolog" is usually the most fickle in this respect, the science and arts men can’t compare with him. A "theolog" who is not engaged when he enters college is quite an extraordinary specimen of the genus homo. We know him—this particular specimen. He preaches in the country during vacation and pays marked attention to the farmers’ pretty daughters and the school teacher if she happens to be young—and interesting. All the time the wretch is engaged to some girl in Ontario. That is where they seem to go for their wives. Perhaps it is in pity, for down east there is usually half a dozen girls to every man, pardon me, I should say—every eligible man.

This from a budding theologian: "There is not another fellow in the college who has had so many girls weep on his coat sleeve." Horrors! Then the following, is it not shocking? "There are some awfully nice girls in W—y. I’m half engaged to two or three and am seriously thinking of buying them all paste diamond rings."

SCAPULARS.

Letellier—Whoever told our correspondent that the recital of specified prayers "could deliver 10,000 souls from Purgatory each time" must have been either perpetrating a ghastly joke or betraying astounding ignorance. Even the infallible church does not pretend to define what souls or how many may be delivered from Purgatory at any given time. Our correspondent’s informant has also mixed up two very different things, the blue scapular of the Immaculate Conception and the brown scapular of Mount Carmel.

The principal plenary indulgences granted to those who wear the blue scapular, provided they go to confession, receive Holy Communion, visit the Blessed Sacrament and pray for the Pope’s intentions, are the following: 1. The day on which one is first vested with the blue scapular. 2. At the hour of death. 3. During the exercises of a retreat, once a year. 4. The first Sunday of each month. 5. Every Saturday in Lent. 6. Pas-

sion Sunday, the Friday in Passion week, Wednesday and Thursday in Holy Week. 7. The feasts of Christmas, Epiphany, Easter, Ascension, Pentecost, Trinity, the Immaculate Conception, the Nativity of the B. V., the Purification, the Annunciation and the Assumption. 8. The principal feasts of the Theatine Congregation, to which the Venerable Ursula Benincasa, propagator of this scapular, belonged, viz.: Aug. 7; Sept. 14; Nov. 10; March 19, 24; May 3; June 17, 24, 29; last Sunday of July; Aug. 2, 28; Sept. 29; Oct. 2, 15; Nov. 1; Dec. 13.—9. (Here comes the indulgence of which our correspondent’s informant had so grotesque an idea.) Whoever, while duly wearing the blue scapular, and being in a state of grace, recites six (not five) times the Our Father, the Hail Mary and the Glory be to the Father, etc., in honor of the Blessed Trinity and of the Mary’s Immaculate Conception, with the intention of asking of God the exaltation of Holy Church, the conversion of heretics and peace among Christian nation, may gain all the indulgences of the seven basilicas of Rome, of the Portiuncula, of Jerusalem and of St. James of Compostella. These indulgences are very great, probably equivalent to many plenary indulgences, though the best authorities do not give the exact number; and, in order to gain them, it is not necessary to say the above mentioned prayers on one’s knees, nor to receive the sacraments. According to the best writer on this subject (Beringer, Les Indulgences, vol 1, pp. 411-412), it is doubtful if all these indulgences may be gained more than once a day, but probably several of them may be gained as often as the six Paters, Aves and Glorias are recited. However, we need hardly remind our correspondent that the gaining of any plenary indulgence in its fulness supposes a very high state of fervor without any the slightest attachment to the smallest venial sin.

Our correspondent’s other question about Our Lady’s promise refers to the brown scapular of Mount Carmel. It is related that the Blessed Virgin appeared to Pope John XXII, promising to help and console in Purgatory the souls of those who belonged to the confraternity of the Carmelite scapular, and to withdraw them from Purgatory as soon as possible, especially the Saturday after their death. Note, however, that this favor is promised only to those who have observed chastity according to their state of life, and who have recited every day the little office of Our Lady, or who, if they cannot read, have, besides keeping all the fasts of the church, abstained from flesh meat every Wednesday and Saturday, unless Christmas falls on one of these days. Nevertheless, it is well to know that the new edition of "A Catholic Dictionary," approved by Cardinal Vaughan, which on this point corrects a previous edition’s sweeping condemnation of this pious belief, still maintains that the authenticity of this Bull of John XXII, called the Sabbatine Bull, is denied by Pope Benedict XIV., who says he could find more reasons against it than he cares to produce.

NOTES BY THE WAY.

A local newspaper man, who met a great many members of the party of United States journalists which recently passed through the city, informed the writer of this note that the visitors were very much surprised at the warmth of their reception and the princely way in which they were entertained in Winnipeg. They seemed to have expected very different treatment, and it would have been more in accord with their expectations if our citizens had looked upon their visit here as a golden opportunity to do a good stroke of business at the expense of the strangers. We trust that the tremendous efforts we have made of late to show our great love for, and admiration of, our friends to the south will bear good fruit, but there are many who think that we are going considerably more than half-way on this side of the line, and that whilst the advances we make will all be gracefully accepted for the time being, our Yankee cousins are giving but little tangible evidence that their love for the Union Jack and what it stands for has any more real depth than it had a couple of years ago when the Republic had no foreign complications on hand and when it was quite popular to "twist the lion’s tail."

Still another sudden death, this time a man found dead in a field, and we are informed that the coroner has decided there shall be no inquest. How long are the people going to permit this dangerous practice to exist? We venture to say that in no other portion of the British dominions is there such laxity in so serious a matter. It seems to us astonishing that the law should permit any single official to decide off-hand in matters of this kind, and we know that it is quite contrary to the principle of all British laws which have for their object the greater security of human life. It is high time that the law on the subject in this province should clearly and distinctly provide that every sudden death be fully investigated and passed upon by a jury.

The motion introduced into the Local Legislature by Mr. R. P. Roblin to give cities of fifty thousand population the power to take a vote of the ratepayers on the question of Sunday street cars has been shelved for the time being, but not before many members who were at one time bitterly antagonistic to the proposal had expressed themselves as being now disposed to favor it. We may reasonably hope that the next legislature will take the matter up and deal with it in a more liberal spirit than the assembly which has just had it last sitting. Mr. Roblin deserves the gratitude of the citizens of Winnipeg for the energetic fight he made to gain the point. When Winnipeg is given the power to vote on the matter there can hardly be two opinions as to what the result will be. It goes without saying that the members of the Lord’s Day Alliance, the Ministerial Association, and others of that ilk, will make a bitter effort to induce the citizens to maintain the present

state of affairs, but the days when narrow-mindedness on such matters can prevail in this city are numbered and the goody-goody people who have elected themselves the conscience keepers of the community may as well prepare to submit to the inevitable.

The wisdom of the municipal authorities in establishing the system of small parks round about the city is being amply demonstrated just now. Every evening and on Sunday afternoons during the warm weather hundreds of citizens have availed themselves of the opportunity offered in these breathing spaces of enjoying the cool breeze under the shade of the trees, and now the council has inaugurated a series of band nights so that at least weekly the residents in the different sections of the city have the privilege of listening to a free open air concert. Gradually and step by step Winnipeg is growing into a beautiful and up-to-date city. This is especially noticeable in its streets and parks, and despite the criticism that is constantly hurled at our city council and officials, we venture to say that on the whole and considering the means at their disposal they are doing exceedingly well.

Mr. Joseph Martin’s career as a politician in the west has been as brief as it has been inglorious. Defeated and discredited in Manitoba, he sought to impose himself on the people of British Columbia and for a time the party in power, owing to their weakness and the threats which Mr. Martin made, had to submit with the best grace possible to the imposition. At the first opportunity the premier and the other members of the cabinet, who never wanted him as a colleague, have taken energetic and effective means to rid themselves of his company and at this date he is, according to the press dispatches, once more out of office and, it seems, has even been forced to resign his seat in the house. One wonders to what region this stormy petrel of Canadian politics will now turn his attention. He cannot go any further west and remain in Canada, but it might be well, in the interest of all parties, if he would still follow the setting sun in his search for political honors and emoluments, and winging his way across the waters of the Pacific, offer his services to the Mikado.

AMERICANISM AGAIN.

Providence Visitor.

The wearisome controversy about "Americanism" appears to be entering into a new and acute stage. The literature of the subject has recently been enriched by three remarkable contributions. The Archbishop of St. Paul attempts to show in an interview with which he honored the editor of the New Era that, some of his brethren to the contrary notwithstanding, the errors discussed and condemned by the Pope in his letter to the Cardinal of Baltimore have not and never did have any currency in this country. Dr. Barry, the well known English priest and literateur, is out with a