## NORTHWEST REVIEW

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tuesday, december 19, 1899
DECRETUM URBIS ET ORBIS
Anni sacri a Beatissimo Patre et Domino Nostro Leone XIII feliciter indicti, proxime celebraturos initia. summopere decet nocte surgentes adire saeculi Auctorem, ad eius aras provolvi, divinum scilcet Agnum, sacro convirio interesse, ut opportuno maxime tempore liceat auxilium, gratiam, misericordiam invenire Nunc enim propior est salus Ecce nunc tempus acceptabile ecee nunc dies salutis." Quod si regnum caelorum, id est praesentis temporis Ecclesia, simile esse perhibetur decem rirginibus sponso de nocte occurrentibus, hat potissimum solemni faustitate licet unicuique mentem accuratius in sacra illa verba in tendere: "aptate vestras lampa det: ecce sponsus venit, exite obviam ei."
Cum insuper media nocte postremae diei mensis Deeembris faturi anni praesens absolvatur saeculum novumque habeat initium; valde congruum est, ut
pio quodam ac solemui ritu Deo pio quodam ac solemui ritu Deo gratiae agantur pro acceptis hnius decursi saeculi beneficiis, at potiora impetrentur, urgente prasertim necessitate temporum,
ad norum saeculum auspicato ineundum.
Itaque ut imminens annus nen ab implorata Dei ope Fiusque Unigeniti Filii Servatoris nostri sumat auspicia
idemque prospero cursu finiatur, longe felicius, uti sperare las est, allaturus aevum: Ssmus. Dominus Noster Leo I'apa XII benigneconcedit ut die 31 mensis Decembris, tum labentis, tum adventuri ami, media nocte in templis ac sacellis ubi Ssma Eucharistia rite adservatur, iuxta pradens arbitrium Ordinarii, suj cuiusque loci, expon possit adorandum idem Augus tissimum Sacramentum: ficta potestate legendi rel canendi tadem hora coram Illo unicam missam de festo in Circumcisione Domini et Octava Nativitatis: fidelibus autem sive infra sive extra Sacrilicii actionem. de speciali gratia, sacram synaxim recipiendi:

## servandis.

Contrariis non obstantibus quibuscunque. Die 13 Novembris, anno 1899
C. Episcopas Praenestinus Card. Mazzelía; S. R. C. Prae
lectus D. Panici, S. R. C. Secretarius. DECREE FOR THE CITY AND THE WORLD

It is most fitting that those who will celebrate the beginning of the Holy Year happily proclaimed by our most blessed
Father and Lord Leo XIII., hould rising by might, approach the Author of the century, cast themselves down before His altars, offer the most acceptable Victim, namely the Divine Lamb, and partake of the sacred banquet, that they may, at the most opportuue moment, find help, grace and mercy: "For now our salration is nearer. Behold now is the acceptable time, behold now is the day of salraion." If the Kingdom of heaven, that is, the Church of like unto the ten Virgins going out in the night to meet the bridegroom, it is especially on this solemn and happy occasion that one may ponder more carefully these holy words: "Trim your lamps: behold the bridegroom cometh, go ye forth to meet Him.
As, moreover, at midnight of the last day of the month of December of the coming (or nest) year the present century ends and a new one begins; it is exremely becoming that thanks be given to God, by a pious and solemn rite, for the blessings reeived during this completed century, and that still greater blessings be obtained by prayer, especially under the stress of ontemporary needs, for the ausicious beginning of the new entury
Wherefore, in order that the approaching year 1900 may begin by the imploring of help from God and His Only Begotten Son Our Sariour, and that the same year may be brought to a prosperous end, to usher in, as we may hope, a far happier e, our most holy Lord Pope Leo XIII., graciously grants that on the 31st day of the month of December, both of the current and of the coming year, at midnight in the churches and chapels where the most Most Blessed Sacrament is duly kept -according to the wise judg-
ment of the Ordinary of each place, the same Most August Sacrament may be exposed for adoration: with permission to sy or sing at the same hour before It one single mass of the festival on the Circumcision of the Lord and the Octave of Christmas: and with the special favor to the faithful of receiving Holy Communion either during or outside of, the Holy Sacrifice: provided all otber requirements be observed.

Camillus,
Mishop of Pareneste, Cardinal sacred Congregation of sacred
Rites.
D. Panila,

Sec. Sac. Con. Rites.

## CURRENT COMMENT

We print in another column the original Latan text of the Papal decree permitting midnight Mass on Dec. 31st. 1899 and 1900 , together with our own
translation of the same. The publication of the original will set at rest the misunderstandings into which several secular newspapers have been betrayed
by a too hasty reading of the text or by an imperfect know ledge of Latin.
It will also give a much needed quietus to the blunder in ranslation which made certain editors first accuse the Holy Father of holding that the nine-
teenth century closed with the 31st of December, 1899, and then charge him with ignorance. Leo XIII. says exactly the contrary. These are his words: "As at midnight on the last day of the month of December of present century ends and a new one begins," etc. We commend this opinion of the Sovereign Pontiff to the editor of the N. Y Freeman's Journal, who has strenuously upheld the opposite view, viz., that the century
ends in a fortnight from now.

It is hardly necessary to add hat this is merely an opinion of the Popes; it is in no sense an infallible pronouncement. There are many reasons why it canuot e. First and decisive is tho fact, obrious to auy one who
reads the document, that the decree is not signed by Leo XIII but by Cardinal Mazzella. It is not a Papal pronouncement at all. But, even if it were signed by the Pope, it does not concern
faith and morals; it is purely disciplinary; it is not imperative but merely permissive, in other words, it does not even lay down any disciplinary enactment, but simply allows the us of an extraordinary and hitherto unheard of privilege.

As to the use of this privilege it well to make a few remarks. 1. If a priest choose to take adrantage of this permission he must expose the Blessed Sacrament. The exposition is a sine qua non of the permission; he cannot say or sing Mass at midnight between Dec. 31st, 1899, and Jan. 1st, 1900, or at the same date next year, without exposing the Sacred Host in the monstrance. He can begin the Midnight Mass only after having performed the ceremony of Exposition. 2. Permistion is given for one Mass only, not for three Masses as at Christmas. Therefore the priest who says or sings the New Year Midnight Mass cannot say or sing another Mass on that day. However, the Most Rev. Archbishop grants to the parish priests of his diocese the permission to say two Masses ou that day, so that the use of the Papal privilege will not prevent them from singing the usual High Mass on the morning of the Circumcision. 3. This is only a permission; no priest is obliged to say or sing this New Year Midnight Mass. 4. The permission granted to the faithful to receive Holy Communion at this Midnight Mass is mentioned in the decree as a special faror; but the universality of this permission proves that we were right when last year we maintained, in reply to one of the contributors to the St. Louis "Review," that this privilege was far from being unprecedented. The Church does not proceed by leaps and bounds, but step by step

And now that we have examned the dry bones of this per missive decree, may we not be allowed to descant apon the
beanty of the idea which it embodies. Going out to meet the Bridegroom in the middle of the night, adoring Him as the athor of the century, elevating Him as the Sacramental King to the worship and love of His people, consecrating to Him the beginning and the end of the Holy Year, which is also the ast year of that wondrous epoch which we call the Nineteenth Century! Verily we must all keep our lamps trimmed, for lo the Bridegroom cometh

Admirably in keeping with he dominant idea of this decree is the General Intention for the coming month of January, ecommended to our prayers by His Holiness Leo XIII. This intention, which we find beantifally developed in the January number of the American Messenger of the Sacred Heart receivd yesterday, is "Christian Pro rress." "At no moment," says
he Messenger, "could this appeal for prayers for Christian rogress be more opportune. The century of material pregress drawing to a close. In the last year of its flamboyant course will sing endless paans who know how much of error disorder, unrest and crime larks beneath the tinsel sarface, it surely belongs that we should pray or something higher, for the only true advancement, the progress of immortal souls in faith, hope and charity, in truthfulness, honesty, marital fidelity respect for human life, for purity. And thns shall we best ecure the spread of material which shall be "added unto" us.

## YUKON SCIIOOLS.

Elsewhere we reproduce an rticle from the Dawson Daily News annouucing as highly probable, though notyet certain, an ordinance recognizing the priniple of separate schools. The plan deserves commendation in o far as it acknowledges the minority's right to found dis sentient schools such as we ought to have in Winnipeg and ther centres of mixed populaion. Another praiseworthy feature is the fair share of re presentation on the executive council. We cannot say so much of the restriction placed on religious instruction, which in this projected ordinance is confined to the last half hour of he afternoon. Uuless there is instruction, which hardly ever lasts more than half an hour in any Catholic school, and which the teacher should be free to introduce where most conven ent, this restriction, un parents to have the children brought up in a Christian atmosphere. It is none of any goverument's busiuess when or how or how much religion is aught in schools, provided the secular instruction of
be up to the mark.
The influence of the French Canadian element in the Yukon is visible in that eminently wise provision that in Catholic schools "it will be as obligatory to teach the French language as the English language.
The "Dawson Daily News,"

Arctic enlightenment are borrowed, is dated October 3. "The Yukon Snn," a weekly paper, bearing date October 10 , evidently a far inferior publication, has also been sent to us. An editorial attempts, without any show of argument, to pooh-pook the project of establishing separate schools. It is easy to discover the moving spirit of this revolt against justice and fairplay, when we read in the next columu an interview with that loudmouthed agitator, Mr. Fred C. Wade, the author of an election pamphlet against Catholiciona which positively reeks with the most barefaced lies of a hoary antediliuviantype. The Yukon Sun is evidently not aware thar, before Mr. Wade's departure for the Klondyke, his influence

