

"The Northwest Review"

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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 OCTOBER.

- 18 Sunday. XXI. after Pentecost. III. in October. Purity of the B. V. St. Luke Evan.
- 19 Monday. St. Peter of Alcantara.
- 20 Tuesday. St. John of Cantl.
- 21 Wednesday. St. Hedwige. St. Hilarton.
- 22 Thursday. Purity of the B. V.
- 23 Friday. Our Most Holy Redeemer. Votive Office of the Passion.
- 24 Saturday. St. Raphael. Archangel.
- 25 Sunday. XXII. after Pentecost. IV. in October. Patronage of the B. V. Holy Rellca.
- 26 Monday. Votive office of the Holy Angels.
- 27 Tuesday. Votive office of the Holy Apostles.
- 28 Wednesday. St. Simon and St. Jude Apostles.
- 29 Thursday. Votive office of the Blessed Sacrament.
- 30 Friday. Votive office of the Passion.
- 31 Saturday. Votive office of the Immaculate Conception. Vigil of All Saints. Fast.

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

SATURDAY, OCTOBER 24, 1885.

THE CIVIC GOVERNMENT.

A great deal of interest is being manifested in civic affairs, and it may be said that the municipal campaign has already begun. Some of the ringleaders being engaged in canvassing for the respective candidates for the mayoralty now in the field; but we advise our readers not to be hasty in making pledges to support any one; don't listen to the "just once more" appeal. If the people desire to have the business of the city conducted honestly, and jobbery avoided, now is the time to prepare the aldermanic ticket, and let every effort be made to secure good candidates in the field; men who have given practical proofs of their qualification to administer the affairs of the city; men who will adopt and carry out a rigid policy of retrenchment—not by reducing the income of the already low-salaried police officers and firemen, but by applying the pruning knife to over paid officials. Let our readers not be carried away by extravagant promises concerning the future, but remember the past blunders, and see that the affairs of the city are entrusted to men of sound business principles, and who have given practical proof of their ability to direct our municipal affairs and that a policy of economy will follow the installation of the new board. In selecting a mayor the faithful services to the city of some of our public men should not be passed by to give others who are less deserving the honor. There are some good names mentioned in connection with this office, but there is but one of the gentlemen named for the position who has a knowledge of civic affairs, a qualification which is absolutely necessary to save the city from serious loss.

A DISTINGUISHED CATHOLIC SCIENTIST.

The most remarkable feature in the Flood Rock explosion is the precision with which the explosive force has been regulated. General Newton handles dynamite and rackarock as a marksman might use the best of cartridges in the most perfect of rifles. His experience in the last twelve or fifteen years, illumined, as it is, by his matchless engineering genius, and by his wonderful power of organizing and controlling skilled fellow-workers, lands him far above any of his compeers in the art of exploding huge masses of rock. We remember a lecture of his at the Cooper Institute in New York, not long after the Hallett's Point explosion. On the stage he exhibited a perfect miniature copy, in some sort of

plaster, of the rock as it stood before the explosion. Wires radiated from it in every direction, and were all gathered into a framework connecting each with the single wire along which, as in the great explosion, the electric current was to do its blasting work. This gave the lecturer, who had done the great deed so successfully, an opportunity of explaining every detail of the operation. But he took care not to tell us what he was going to do. It was only casually that he mentioned the fact that each of the wires running into the plaster model, ended in a dynamite cartridge. When, however, his very interesting and luminous description had led up to the critical moment when his three-year-old daughter touched the electric key, he suited the action to the word, touched a button on a small piece of wood in his hand, and bang went the plaster model, shattered into atoms with a report not much louder than a pistol shot. Not a particle of burnt plaster fell beyond the orchestra seats close to the stage. The unexpected explosion was as startling as it was accurate in its aim. And yet it was done with hundreds of small dynamite charges.

General Newton is worshipped by those that work under him. He sees to every detail without interfering needlessly with engineers who know that, while he trusts them, they must be men of untrusting watchfulness, very slaves to duty. Himself a splendid specimen of West Point training, he loves to talk of all he owes to that great school, a school which he values more even for its mental discipline than for its military tactics. Modest, like all men of great worth, he dislikes talking of his triumphs over matter. Mind in its highest form, mind as irradiated by devout faith, is what he revels in. For the general is not only a Catholic, he is a man of prayer, walking and working in the presence of God. The lives of the saints are his favorite reading. When he meets with priests, he expects them to talk to him of the soul, of eternity, and of God. This clearness of spiritual vision enables him to ride rough-shod over many of those conventionalities which even pious Catholics submit to. Some years ago, when Professor Tyndall came to New York, General Newton was invited to meet him at a banquet. His answer was characteristic: "A infidel is no fit company for a gentleman."

THE POWER OF THE POPE.

We take the occasion afforded by the interest excited by the recent proposal of Papal mediation, to state the belief of Catholics regarding the power of the Pope.

His power then is two-fold—that springing from his character as Head of the Catholic Church or his spiritual power, and that springing from his character as the sovereign of a small part of Italy, or his temporal power.

The consideration of the former only of these shall occupy our attention now; of the latter we shall speak again.

Catholics believe that when the Roman Pontiff speaks "ex cathedra" that is, when, not as a private teacher, but as exercising the office of pastor and doctor of all Christians, of his supreme authority he defines a doctrine regarding faith or morals to be held by the Church at large, he is divinely protected from teaching error. This is based upon two patent facts—the primacy of Saint Peter and the succession from him of the reigning Pope. This and nothing more is the doctrine of "The infallibility of the Pope." It does seem necessary to supplement this for the benefit of even so called educated people by noting that "infallibility," does not mean "impeccability" or incapacity to commit sin. The Pope's custom we believe is weekly confession to a simple priest. It is to be noted also that the range of infallibility is in many ways circumscribed.

Yet although the range of infallibility is thus circumscribed, the jurisdiction of the Pope in the ecclesiastical order is of course of much wider scope. He sits as the Supreme Judge of Christendom, to whom every Catholic, be he potentate or peasant, owes a loyal and willing submission, yet a submission whose sanction is to be found in the consciences of his subjects. This dignity which we hesitate not to claim to-day for the Pope, was discerned by the world at large in the ages of faith, and was aided by the public law, and the common consent of peoples, but yet was exercised only in rare and critical circumstances.

To the beneficent results of the exercise of this power by the medieval Popes, let the Protestant Dean Milman bear witness. In his "Latin Christianity" he writes, "The Papacy was the only power which lay not entirely and absolutely prostrate before the disasters of the times,—a power which had an inherent strength and might resume its majesty.

It was this power which was most imperatively required to preserve all which was to survive out of the crumbling wreck of Roman civilization. To Western Christianity was absolutely necessary a centre standing alone, strong in traditional reverence, and in acknowledged claims to supremacy. . . . On the rise of a power, both controlling and conservative, hung, humanly speaking, the life and death of Christianity—of Christianity as a permanent, aggressive and to a certain extent uniform system. . . . It is impossible to conceive what had been the confusion, the lawlessness, the chaotic state of the middle ages, without the medieval Papacy."

We are not so foolish as to think we see in the recent proposal of Papal mediation, a revival of such a state of political affairs as would make the exercise of the power of which we are speaking practically operative on any larger scale than at present. But we repeat this power flowing from, or rather being a part of the spiritual power, is possessed by the Pope of to-day, equally with all his predecessors. Circumstances may at any time render its exercise both expedient and effectual.

Let another Protestant, the historian Alison, tell us of the exercise of this power so late as within the present century. "What does the Pope mean," said Napoleon to Eugene in July, 1807, 'by the threat of excommunicating me? Does he think the world has gone back a thousand years? Does he suppose the arms will fall from the hands of my soldiers?' Within two years after these remarkable words were written, the Pope did excommunicate him, in return for the confiscation of his whole dominions, and, in less than four years more, the arms did fall from the hands of his soldiers; and the hosts, apparently invincible, which he had collected were dispersed and ruined by the blasts of winter. 'The weapons of the soldiers,' says Segur, in describing the Russian retreat, 'appeared of an insupportable weight to their stiffened arms. During their frequent falls they fell from their hands, and destitute of the power of raising them from the ground they were left in the snow. They did not throw them away; famine and cold tore them from their grasp.' . . . Alison adds, "There is something in these marvellous coincidences beyond the operation of chance, and which even a Protestant historian feels himself bound to mark for the observation of future ages. The world had not gone back a thousand years, but that Being existed with whom a thousand years are as one day, and one day as a thousand years."

In such matters as these the Pope is not infallible, yet history is a witness to the surpassing wisdom of the occupants of the Holy See in all ages, in dealing with affairs beyond the scope of infallibility, and to the beneficent results following the free exercise of the spiritual power by the Supreme Pontiff.

NOTES AND COMMENTS.

The meeting of citizens called by the Mayor for the purpose of selecting a successor to the civic chair, has been postponed to Monday evening, owing to the great interest being manifested in the Governor-General's reception.

We agree with one of our exchanges when it says that it costs money to make a newspaper, just the same as to get coal out of the mines; and its subscribers should pay for it promptly, just as merchandise is paid for.

As announced by the Rev. Father Ouellette last Sunday, the formal opening of the new sanctuary of St. Mary's Church will take place on the Feast of All Saints, when His Grace Archbishop Tache will preside and a sermon be preached by one of the Jesuit Fathers.

The Catholics of Mexico are determined that the unhalloved presence of the Mormons shall not be countenanced in their fair country. They have taken a bold stand and have insisted that the President shall withdraw the concessions already made them.

In appointing Dr. O'Donnell head of the Board to deliberate upon the claims of maimed volunteers, the Government has displayed great wisdom. There is certainly no medical man in the Northwest better qualified to fill the post. He has been in the militia service for a number of years; he is a surgeon of conspicuous ability; and has earned a brilliant reputation for his skill as a physician.

That was a very deserving compliment paid to the intelligence and amiability of the Rev. Father Hugonnard by the Governor-General at the Dejeuner given him by the citizens. Father Hugonnard is producing wonderful results by his earnest efforts to civilize and educate the In-

dians at Qu'Appelle, and the great progress this good missionary has made in the Industrial School is a matter of admiration to all who visit the institution.

Filth is not one of the peculiarities of the French Canadians, says the Montreal Witness. Take a walk through the most settled districts of our own city. You will find floors uncarpeted, perhaps, but as clean as a man-o-war's deck. Go into the farm-houses, and neatness and cleanliness are marked characteristics. They are not dirty, far from it. The mechanic and laborer who goes home from his work in the evening will be found with his hair brushed and his face washed sitting at his doorstep. It is a libel to call the French Canadians a dirty race. The small-pox plague in Montreal is not attributable to the uncleanness of the French people.

Judge Ryan in Reply.

The following letter from the pen of our fellow-citizen, ex Judge Ryan, written in Toronto in June last in reply to statements against our clergy which had appeared in the Telegram of that city, advised, no doubt, by the white fraternity. Mr. Ryan, as is his wont, brought facts and reasoning to bear which the Telegram did not attempt to deal with.

Sir,—It does not surprise me that reports from, and of, the Northwest in this unhappy time often mislead more than they enlighten, such is the natural product of the period, but I was not prepared for the series of statements in your number of Saturday last to the effect that disaffection prevails exclusively among the French half-breeds, and that the Scottish portion are loyal because "French Jesuits are not at their side whispering in their ears." The Scotch half-breeds probably deserve your compliments for acting as you say, "with their usual caution," although such names as Ross, Bremner, and others, which we meet with on the Riel-Dumont muster-roll might lead to the suspicion that once again in history Scottish "caution" partially yielded to pride, patriotism and whatever other elements rebellion is made up of. Be this as it may, however, I respectfully take leave to object to the disparaging distinction you desire to establish. It is only calculated to engender bad feeling between men who must live together in the same land long after the present outbreak and its more direct effects will have ceased to vex us. But more emphatically still must I protest against the attempt to make the Catholic clergy responsible for the rebellion. I only know what common rumour tells of the immediate cause of the arming of the half-breeds. I have already intimated what I believe as to the remote cause, but it can be boldly affirmed that the clergy are blameless in the premises. I know them well, have witnessed their labours, heard their instructions, and therefore believe and love to cherish the belief, that in the Universal Church there is not a body of clerics more devoted to duty. "French Jesuits!" There is not one in the territory of the Northwest, and if there were I am satisfied he would be found as guiltless of wrong-doing as his Order was of the massacre of the Sicilian Vespers, an enormity charged against them in apocryphal history, notwithstanding that it occurred just one hundred years before their founder, St. Ignatius, was born. You say that "Riel is being freely repudiated now by Archbishop Tache and the priests." Is there a word of evidence that Riel's rebellious proceedings were ever countenanced by his Grace or any of his clergy? The contrary would seem to be the fact from the statements of Bishop Grandin, given in the Mail of Saturday. According to the Montreal Gazette, quoting from La Minerve, as far back as September last, "Riel protested against the coldness and opposition of the clergy to the half-breeds' claims and movements," to which the venerable prelate in reply said that, "if for some time past the relations between the clergy and the half-breed population with regard to what had taken place appeared cold and unsympathetic, that reserve on the part of the clergy did not argue any diminution of affection or charity, but was simply actuated by the extreme prudence which the actual circumstances demanded on account of the mystery in which they (the half-breeds) had thought proper to envelope their proceedings up to that day." "Obviously," says the Mail, referring to Bishop Grandin's utterances, "the half-breeds hid their plans in a mystery from the clergy." I am about to return, sir, to that part of the Dominion where the trouble prevails which I am sure we alike deplore, and I would venture to say as a parting word, that it is not in the interest of peace to disparage the character, and by that means weaken the hands of the Catholic clergy, who, properly respected, can do so much in conjunction with the civil government. MATTHEW RYAN.

A great man commonly disappoints those who visit him. They are on the look-out for his thundering and lightning, and he speaks about common things much like other people; nay, sometimes he may even be seen laughing.

With children we must mix gentleness with firmness; they must not always have their own way, but they must not always be thwarted. If we never have headaches through rebuking them, we shall have plenty of headaches when they grow up.

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