

"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 SEPTEMBER.

- 3 Thursday. First Thursday.
- 4 Friday. First Friday. Votive Office of the Sacred Heart.
- 5 Sunday. 15th Sunday after Pentecost.
- 7 Monday. Votive Office of the Holy Angels.
- 8 Tuesday. Nativity of the Blessed Virgin.
- 10 Thursday. St. Nicholas of Tolentino.
- 13 Sunday. 16th after Pentecost. The Holy Name of Mary.
- 14 Monday. Exaltation of the Holy Cross.
- 15 Tuesday. Octave of the Nativity.
- 16 Wednesday. Ember Day—Fast.
- 18 Friday. Ember Day—Fast.
- 19 Saturday. Ember Day—Fast.
- 20 Sunday. 17th after Pentecost—Seven Dolours of the B. V.
- 21 Monday. St. Matthews, Apostle and Evangelist.
- 27 Sunday. 18th after Pentecost.
- 29 Tuesday. St. Michael the Archangel.

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

SATURDAY, SEPTEMBER 26, 1885

OUR PROSPECTUS.

The want of a Catholic paper in the North-West has been long and keenly felt and the publication of the NORTHWEST-REVIEW is intended to fill that want as far as possible, and not, as is erroneously thought, to wage war against other denominations, far from it. There is perfect accord existing between Catholics and protestants in this country, and the NORTHWEST REVIEW will do nothing that will in any way disturb that feeling, on the contrary, its endeavor will be to perpetuate it and to use its power in every instance to avoid anything that would put an end to the present harmony existing between Catholics and Protestants.

The main endeavor of the NORTHWEST REVIEW will be the diffusion of Catholic literature; to supply pure, solid, and entertaining reading for Catholics, and will strive to prove such a companion to its readers that its weekly appearance will be anxiously looked for.

The greatest claim on which the REVIEW seeks a place in the household is, that it is and always will be, thoroughly and uncompromisingly Catholic.

On the question of politics—a question which largely enters into the composition of most newspapers—this journal will be conspicuously independent. The opinion that Catholic papers should, in a great measure avoid politics is shared in by the publisher of the REVIEW; but as Catholics have wide and deep interests in this country which are either affected or touched upon by politics it therefore becomes an impossibility for a Catholic journal to avoid entirely being brought into the political arena. However, the REVIEW will interfere in politics only when Catholic interests are at stake and in the cause of good government, treating all questions in a broad and liberal manner without regard for party feeling. If a government be found unworthy of public confidence or an official a source of danger to the commonwealth, the REVIEW will never hesitate to say so no matter who be the offending party or parties.

The REVIEW will also use its power

and influence for the welfare of Manitoba and the North-West by advocating the emigration to the North-West, of our co-religionists from the eastern provinces as well as from the mother country, not, be it understood to serve any sectional end but solely in the interest of the North-West which we believe offers splendid advantages to the immigrant and in this direction, the NORTHWEST REVIEW will be in a position to do much good owing to the fact that it will be read in families which other journals will not reach.

By giving reliable information of the resources and the peculiar fitness of the North-West as a home for immigrants—not by offering unalloyed or unprecedented advantages to the unsuspecting emigrant—but by stating truthfully the advantages to be derived by settling here, the NORTHWEST REVIEW hopes to merit the confidence and support of all.

J. J. CHADOCK,
Editor and Publisher.

THE FRENCH ELECTIONS.

The date fixed for the general election in France is now closely at hand—October 4th—and it is very gratifying to note that the Catholic party is alive to the gravity of the situation should the infidels retain the ascendancy. The French Catholics are in the majority and should therefore rule the country. In the past they have witnessed their priests exiled, their sisters of charity dragged from the bedside of the sick, the house of God desecrated, the teaching of religious truths in school denied, and the cross—the emblem of our redemption—torn down from the school and cemetery. All this and more have they suffered at the hands of their infidel rulers, but are now determined to submit to these indignities no more, and resolved that Catholics will govern Catholic France. There is great necessity for political energy and organization on the part of the friends of religion, and the recent utterances of the Catholic leaders show the situation is well understood. They perceive that if these enemies of Christianity control the destinies of the country, military service will be imposed upon seminarians, thus interfering with the formation of the clergy, and consequently weakening their ranks, thus completing the work of spoliation already begun. But the decided action of the Catholics in this campaign gives us great hope; they have issued an appeal to the electors which must tend to bring about unity, regardless of political leanings, and a change in the existing state of things must necessarily follow. The heavens are brightening for the future of Catholicism in France.

EVOLUTION IN RELIGION.

This is the caption of an article in a recent issue of THE MANITOBIAN. If, forsooth, the Catholic Church is not to be counted in the "creeds of Western Christendom," the general trend of the article may be admitted as correct. The writer asserts: "To-day there are men of well-tested faith and morality connected with every creed of western Christendom who openly hold Darwin's views"—further on—"with the growth of religious toleration and liberality, the feeling in favor of corporate unity among Christians has gained ground. It is being more and more felt that some common ground of faith being taken, non-essential matters might safely, and perhaps well, be left to individual judgment."

We shall endeavor in the confined limits of an article to explain why the Catholic Church is not obnoxious to the remarks contained in the two passages quoted.

No Catholic holds, nor can hold "Darwin's views." A theory of evolution, very far short, however, of that constructed from Darwin's unproved hypotheses is held by many Catholics. That theory, its nature and its bearing upon revelation, we shall best explain by giving in substance the words of a Catholic author. "There are two distinct assertions made in the general account of man's creation, (1) God formed man's body from the dust or slime. (2) God breathed into that body a living soul. So far all Catholics are agreed and there can be no possible room for controversies—these points are irrevocably settled—the only point on which there can be a dispute is of quite minor importance, and one which holy Scripture nowhere decides, and that is the "manner" in which God formed Adam's "body." That He made it, that He made from the earth, is clearly stated in the second chapter of Genesis, but there our information ends. As to "how" this great work was accomplished, no word of ex-

planation is afforded us. Was it immediately or was it mediately? Was it in an instant or was it during a protracted period of many years? . . . It is not a matter which can materially effect our duties to God or our religious attitude or in any way be needful for us to know. . . . What does it really signify from a religious point of view, whether Adam's body, ere yet his soul had been breathed into it, were instantly prepared for its reception by the command of God, or only slowly and by a gradual process of greater and greater development? Till the soul informed it, it certainly was not a portion of Adam's human nature, whether it had occupied one second or a thousand years in making."

We have no space for the discussion of the merits of this theory. Those Catholics who hold it see in it nothing inconsistent with any doctrine of the Catholic church, and not faltered one iota in their allegiance to her, nor in the firm belief in her infallibility in matters of faith and morals, and her surpassing wisdom in every regard. Whatever in the future may be the assured conclusions of science, Catholics have nothing to fear from them. Scientists are from time to time broaching new theories and discarding old ones, but their proved conclusions can never be inconsistent with the dogmas of the Catholic church, "the pillar and the ground of truth." What she has taught as essential in the centuries past, she will continue to teach as essential in the centuries to come, and science will never prove her false.

The faith—we should rather say the views—of Protestants has no such sure resting place, and hence unlike Catholics they are ever liable to be tossed about by every newly propounded scientific hypothesis which to-morrow may explode. Having no assurance that what they have considered essential is in fact so, they are ever prepared to place it upon the list of non-essentials; the result is the latter are ever increasing; and the further result is that the spirit of indifference is daily overwhelming them. The much boasted unity of Protestantism is a unity of indifference. On the other hand while this kind of unity in on the increase among Protestants, there was never perhaps a time in her history when the unity of the Catholic church was so intense as in our own day. Over two hundred millions of all peoples, tribes and languages of all sorts and conditions in obedience to one man, in whom they recognize the Vicar of Jesus Christ, keeping the unity of the spirit in the bond of peace—truly this is the "unity of faith."

NOTES AND COMMENTS.

The English are in convulsions over Parnell's recent utterances; but may he not ask "what are they going to do about it?"

Why should not the Catholic Journalists of Canada form a national league. Other countries have them. The many advantages to be derived from such an association easily suggest themselves.

Mr. Chamberlain says that "Home Rule for Ireland means the destruction of the British Empire." Nevertheless Ireland must and shall have Home Rule.

We publish in another column a letter which was addressed to the Free Press by a Catholic layman, in answer to the sophisms of the Rev. Mr. Silcox, Winnipeg's sensational pulpiteer. We may add that in quoting from the "Christian Doctrine," the rev. gentleman might have at least gave the passages in full and not attempt to distort the meaning of the context by detaching statements therefrom.

This week we call attention to a subject of vast importance to Catholics on this continent. It is the appeal on behalf of the Catholic University, which we publish elsewhere. We advise our readers to read the document, which deals with the question in a very thorough and lucid manner, and learn the aims and objects of the proposed University. Miss Caldwell has most generously given the sum of \$300,000; but the permanency of the institution rests upon the munificence of Catholics, and whether the appeal of the board of trustees for funds will be promptly responded to remains to be seen. For our selves we believe it will.

His Grace Archbishop Morant took with him to Rome a large collection of Australian mineral and botanical specimens for presentation to the principal museums and gardens in Rome.

In the State of Kansas the Protestants vie with the Catholics in their liberal donations to the fund for erecting Catholic churches, knowing that their erection will greatly add to the increase of permanent settlers.

OFFICIAL.

DECRETUM URBS ET ORBIS.

Among the many acts of Apostolic vigilance by which our Most Holy Lord, Pope Leo XIII, since his entrance upon the office of Supreme Pontiff, labors to insure, with the help of God, the restoration of the Church and of society in general to that state of tranquility which is so much to be desired, one of the most conspicuous is the Encyclical Supremi Apostolatus, dated September 1, 1883, concerning the celebration, during the whole month of October that year, of the most Holy Rosary of the glorious Virgin Mary, Mother of God. That observance, by a special providence of God, was chiefly instituted for the sake of preserving soundness of faith in the Lord's flock and of rescuing souls redeemed at the cost of His divine blood from the pathway of eternal perdition. On account of the gladdening fruits of Christian piety and confidence in the heavenly patronage of the Virgin Mary which were reaped that month from this eminently beneficial work in every part of the Catholic world, and also on account of the continuance of calamities, another apostolic letter "Superiore Anno" was issued on August 30 of the following year, 1884, containing the same exhortations and injunctions respecting the dedication of the coming month of October with equally solemn rites and equally fervent piety to the honor of the Most Blessed Virgin Mary, Queen of the Rosary; for perseverance in what has been undertaken is one of the principal fruits of a good work and is also a pledge of future success. Being, therefore, intent upon this matter—seeing on the one hand that we have been distressed hitherto on every side by many evils, while on the other hand there continues to flourish among Christian people that faith which works by love, accompanied by an almost incalculable amount of reverence for and confidence in the most loving Mother of God, our Most Holy Lord wishes that now in every place the most ardent zeal and alacrity should be shown in persevering all with one heart and mind in prayer with Mary, the Mother of Jesus; for he entertains a sure and certain hope that she, who alone has destroyed all heresies throughout the world, will, if we on our part bring forth worldly fruits of penance, turn away at length the avenging anger of divine Justice and bring us safety and peace.

His Holiness, therefore, directs that all the regulations which he made the last two years with respect to that month, in which the celebration of the Blessed Virgin Mary, Queen of the Rosary, takes place, should be observed this year likewise, and also in subsequent years, so long as the present distressing state of the Church and of public affairs continues, and so long as it is not granted to the Church to return thanks to God for the restoration to the Supreme Pontiff of his full liberty. He, therefore, decrees and commands that every year, from the first day of October to the second of the ensuing November, at least five decades of the Rosary of Mary shall be recited every day with the Litanies of Loretto in all parish churches throughout the Catholic world, and in all public places of worship, dedicated to the Mother of God, or even in other places of worship to be selected by the judgment of the ordinary. If this observance is carried out in the morning, the prayers shall be said at the time of mass; if in the afternoon, the Most Holy Sacrament of the Eucharist shall be exposed for adoration, and then benediction shall be given to the faithful. He desires also that where religious processions are allowed by the law of the country, they should be made in public by the Sodalities of the Most Holy Rosary.

The Holy Father renews the particular indulgences granted at other times to all who have been present on the appointed days at the public recitation of the Rosary, and have offered up prayers according to the intention of His Holiness; also in those who, hindered by a legitimate cause, have performed these acts privately, he grants also for each time an indulgence on the part of God of seven years and seven periods of forty days to those who at the time mentioned above have performed, publicly in churches, the same acts ten times at least; or, if they have a legitimate hindrance, in private, if they have purified themselves from their sins by the Sacrament of Penance and received Holy Communion, he imparts to the treasures of the Church a Plenary Indulgence of their sins. He bestows this free and full pardon for faults and remission of punishments to all these alike who, either on the day of the Festival of the Blessed Virgin, Queen of the Rosary, or on any of the eight following days, have received the Sacraments as mentioned above, and have

prayed to God and His Most Holy Mother according to the intention of His Holiness in any place consecrated to public worship.

His Holiness, having regard in this matter for those of the faithful who live in the country and for whom in the month of October there will be the special impediment of the duties of Agriculture, allows them, at the discretion of the ordinaries, to leave over in their parts of the country the performance of the several duties mentioned above, with the gaining of the Holy Indulgence, to the ensuing months of November or December.

On all and each of these matters our Most Holy Lord has commanded that the present decree should be issued by the Sacred Congregation of Rites and transmitted to the ordinaries in all places for the faithful execution thereof. Dated August 20, 1885.

D. CARDINAL BARTOLINI,
Prefect of the Sacred Congregation of Rites
LAURENCE SALVATI,
Secretary.

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