

"The Northwest Review"

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Orders to discontinue advertisements must be sent to the office in writing.

Special Notices, set in nonpareil type, leaded, and located on the eighth page immediately over the city news, 10 cents per word each insertion. No notice inserted for less than \$1.

Professional cards (run in and without display) \$1 per month.

Advertisements unaccompanied by specific instructions inserted until ordered out.

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.

- 1 Thursday. St. Remigius, B. and C., first Thursday.
- 2 Friday. Holy Guardian Angels. First Friday.
- 3 Saturday. Votive office of the Immaculate Conception.
- 4 Sunday. XIX. after Pentecost. I. in October. The Holy Rosary.
- 5 Monday. St. Francis of Assisi. C.
- 6 Tuesday. St. Bruno. C.
- 7 Wednesday. Votive Office of St. Joseph.
- 8 Thursday. St. Bridget. W.
- 9 Friday. St. Dionisius. M.
- 10 Saturday. St. Francis Borgia.
- 11 Sunday. XX. after Pentecost. Maternity of the Blessed Virgin.
- 12 Monday. Votive office of the Holy Angels.
- 13 Tuesday. St. Edward, K. and C.
- 14 Wednesday. St. Calixtus, P. and M.
- 15 Thursday. St. Theresa. V.
- 16 Votive office of the Sacred Heart of Jesus.
- 17 Saturday. Blessed Margaret Mary.

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

SATURDAY, OCTOBER 3, 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.

DIVORCE IN THE CATHOLIC CHURCH.

"The Vatican has consented to annul the marriage of Count Antonio, the heir of Marshal Serrano, with Mercedes de Campos, daughter of the Governor-General of Cuba. They were married four years ago, and a rupture followed almost immediately afterwards. The bride was the possessor of a fortune of a million sterling, and was a general society favorite. The nullification of the marriage was the result of the dissipated life of Count Antonio, the facts being established by legal evidence obtained in Paris and Madrid with regard to his life and associates. The assent of the Vatican to annul it is based on the fact that the case is within the category of causes which permit a dissolution of marriage according to the laws of the Romish Church."

The above extract appeared in one of the city dailies recently. It originated in the infidel press of Italy along with other slanders on the Holy See. We pronounce this statement false. The Catholic Church is generally allowed to possess the virtue of consistency at least, and most Protestants will be satisfied when we show them that this account is absolutely impossible under the Church's doctrine upon the subject of Christian marriage.

Her teaching upon the subject is in effect this: A marriage validly contracted between baptized persons and consummated, no power on earth can annul for any cause, even adultery, in other words, divorce of persons once validly married, as to enable either to marry again during the lifetime of the other, is absolutely unknown in the Catholic Church.

What is sometimes by unlearned Protestants mistaken for a breach of this law is in fact none. A marriage, though something more, is yet a contract, and like other contracts may in a particular case be void from its initiation: to speak more accurately what appears to be a valid contract of marriage, may turn out to be no marriage at all, owing for example to one of the parties to the contract being already married, to the parties being within the forbidden degrees of consanguinity or affinity, and so forth. An ecclesiastical court might in such a case declare that the supposed marriage had always been null and void, but no event occurring after a marriage once validly contracted and consummated can ever be a ground for such a declaration. It is obvious that if the marriage referred to has been declared null, it was on no such grounds as those mentioned. "En passant," Romish means like Rome, Roman means belonging to Rome. We can understand a High Anglican being called Romish, but to apply the term Romish to a Catholic, who is "ipso facto" pure Roman, and does not merely smell strongly of Rome, is both ungrammatical and silly.

It seems impossible for the "Globe" to conceal its hatred of Catholics. In speaking of the newly appointed Minister of Justice, who no doubt has been raised to the position because of his peculiar fitness to fulfil the duties of the bureau, refers to him as "Papist" Thomson. The Globe and such other papers of the same bigoted leaning, must be made to understand that they cannot outrage the feelings of Catholics with impunity. Our ballots, which are our weapons in these days, must speak strongly against them on election.

FRANCOPHOBIA.

"We refer to the antagonism existing between the French and English speaking people of this country. It is no new affair this antagonism. It dates from the day that Old France ceded New France to the Saxon conqueror, but by ignoring justice, by truckling to injustice, by putting off until to-morrow what should have been done to-day; by resorting to actions of such palpable dishonesty that it is a wonder the people have stood them, the majority in this country has succeeded in averting the evil day. But it is here at last, and it will not down at the mere bidding of party leaders. The insolence of the minority has at last overshot the mark; an end has got to be made of it once for all, let that end be what it may. There is no use crying Peace, there is no use crying Harmony, when Peace and Harmony can only be purchased by a surrender of justice and fair play, and by the unholy alliance of weak-kneed statesmen and thorough-going rogues of party politicians. Shall the minority rule the majority in Canada? Shall the English speaking people ever give way to the French speaking people? Shall Quebec with its tainted record rule the Dominion? . . . Little by little, growing bolder by degrees as each fresh demand was conceded, as each threat was hearkened to, the minority has at last muzzled the majority by the throat, knowing that the exigencies of party politics rendered it possible. A war of race is the result, and how soon it may spring into frightful activity, no man can tell. . . . The climax has been reached, the crisis is close at hand; the combat is bound to come and must be fought out sooner or later. The sooner the better."

The above we quote from the Siftings of last week, and which must appear to most fair minded people as a base appeal to the prejudices of the English speaking people of this country, and which is certain to embroil the country in jealousies and squabbles unworthy of intelligent men, and calculated to wreck the commonwealth. But this bitter cry of rage and discontent on the part of this writer shows beyond peradventure the spirit that is at work; a strong spirit of intolerance on the part of the English "majority" to everything French, and a desire to throne in this free country an English and Protestant ascendancy as baneful as that which has been the curse of Ireland for so many years. A party that will deal out even-handed justice is piteously called for by the Siftings, but the insincerity of this is apparent. Public positions in this country are not closed to the "majority," as this writer would have us believe; on the contrary, the governmental departments are monopolized by the English to such an extent that is more than commensurate with their ability, and on the other hand, if equal justice was dealt out to all, the French Canadians would be entitled to a greater percentage of government emolument than they now receive at the hands of this bloated "majority;" but by this fustian, attention is directed from the injustice suffered by the French Canadians. But why should French Canadians back down before English Canadians? If Canada is what she is to-day is it not owing to the French, who first Christianized the land and built the tall chimneys; who federated the provinces with their blood, and saved Canada to England by the patriotism of de Salaberry and his chivalrous followers; why should these people retreat before this inflated "majority." The French are as much entitled to the enjoyment of Canadian soil as the English, and therefore mean to stay.

In its untempered zeal, our contemporary calls for an early meeting of the minority and majority, and holds up several volunteer corps with a view to terrorize the former.

It is true that in 1837 and English mob terrorized Montreal, but any attempt at terrorism in that city to-day would result quite differently, for although the English have certainly gained influence in the west of recent years, they have lost ground in the east; and by way of a rejoinder to the mountbankism of our contemporary, we would ask: if it take five thousand well-fed, well drilled and well-armed volunteers to put down four hundred unsophisticated, half-starved and ill-armed half-breeds, how many would it take to subject two million of enlightened people? This is not a very difficult problem, it can be done by simple rule of three, but we are in hopes that the result will have a salutary effect upon the mind of this would-be alarmist. But besides this insolence that French Canadians are being subjected to, there is the imbecile and bigoted outburst of the Ontario Orangemen, who would, if they could accomplish their designs, chase every Catholic from the land, and create in our fair Dominion a Protestant ascen-

dency which would be as distasteful here as is the English gourmand in Ireland. But the period of illusions is passed, and the people are now awake to the designs of these demagogues.

NOTES AND COMMENTS.

Marriages in the evening have been strictly forbidden by a recent decree of the Sacred Congregation of Rites.

Many reports are current in the German journals regarding a proximate revision of the May laws. It is to be feared, however, that these reports are only an election manoeuvre.

The Pope proposed—and by Bismarck—as arbiter in the Spanish German wrangle regarding the Caroline Isles. Thus a chapter of the Middle Ages is repeated, when, by common consent, the Father of the Christian World was appealed to, as an arbiter of international disputes.

At a great political meeting in London last week, a speaker who referred to the royal family with praise was greeted by a storm of derision. This does not argue well for the prospect of the Prince of Wales wearing the British crown.

No wonder the poor people of Montreal object to vaccination. Once before they submitted to the prescribed treatment willingly enough but the impure vaccine matter was the means of introducing into the system most loathsome diseases.

M. Goblet has thought fit to remind the bishops and priests of France that they have not the same privileges as other citizens, but it may be taken for granted that the clergy will not remain like dumb dogs during a period so fraught with important results to Catholic France.

The "North German Gazette," Prince Bismarck's official organ, says that the Catholic working men's societies are the "most declared adversaries of the Socialistic propagandism." Some time since it was the custom to charge Catholics with being the secret allies of the Socialists. But how times change.

Much interest is being manifested in the New York State election. The Democrats have brought out Mr. David Hill and the Republicans Mr. Davenport. The former gentleman will be acceptable to the Catholic portion of the electorate because of his declared readiness to endorse the Freedom of Worship Bill.

Another reverend gentleman believes he has solved the enigma of the millennium. This Mr. Baxter, of Hamilton, is certainly not as familiar with the Bible as he would have us believe, for the Scriptures distinctly say "that no man knoweth the day nor the hour when the Son of Man Cometh." But the world will not suspend operations on the strength of what this cracked-brain prophet may say, for in another of his dreams—but perhaps he sees these things in the auricular appendage of a hog—he may discover his mistake as to the accuracy of the date he has fixed for the finale.

CATHOLIC NEWS.

The towers of the New York Cathedral will cost \$190,000.

The German Catholics of Carroll, Iowa, are building a \$20,000 church in that town.

It is said a Plenary Council of the Irish Church will be opened in Maynooth the first of next month.

During the past ten years, ten thousand Chinese converts won the martyr's crown for confessing Jesus Christ.

Rev. S. J. Jubbin, of Shelbyville, Ky., celebrated the 63rd anniversary of his ordination to the priesthood in the Sisters' chapel at that place on the 21st.

At Peori, Bishop Spalding was elected president of the Catholic Total Abstinence Union of Illinois, which will hold its next annual meeting at Chicago, in September 1886.

Very Rev. Edward N. Porcile, S.P.M., rector of the Church of St. Francis de Sales, on Broadway, N. Y., has been appointed Provincial General of the French Fathers of Mercy in the United States.

Most Rev. J. B. Lamy, Archbishop of Santa Fe, N. M., has been retired. His Coadjutor, Most Rev. J. B. Salpointe, becomes his successor, "ipso jure." Archbishop Lamy was the first Catholic bishop of Santa Fe. He went to New Mexico 35 years ago.

The Rev. Fathers Westerwoudt and Reyffert will start for Borneo on Saturday afternoon, the 26th inst., from St. Joseph's Foreign Missionary College, Mill Hill, London, to join the noble band of missionaries under the direction of the Very Rev. Father Jackson, S.J.

On Thursday, September 3rd, Rev. C. W. K. Morrill, rector of St. James' Church, of Woonsocket, tendered his re-

signation to Right Rev. Thomas M. Clarke Episcopal bishop of Rhode Island, and on September 4 he joined the Catholic Church in the Cathedral of Richmond, Va.

The German bishops assembled in council at Fulda, by the tomb of St. Boniface, have addressed a pastoral letter to the Catholics of the Fatherland. The Government and the enemies of the Church are staggered by its moderation, and it is said that this letter may be the death blow to the Culturkampf.

Strong efforts are being made in Catholic circles, in Chicago and vicinity, to raise funds which will enable the Archbishop to purchase the half-finished palace which the late Wilbur F. Storey had intended to use as a residence. The building is to be converted into a convent and young girls' academy. The movement is said to meet with liberal response.

The Golden Jubilee of St. Vincent's College, Cestleknock, in care of the Congregation of the Mission, was celebrated September 9. This institution, started soon after the passing of the Catholic Emancipation Act, and supported entirely by individual Catholic contributions, early made, and has since maintained, a high reputation among the best educational establishments.

The late Rev. John R. Dillon, of Easton, by his last will and testament has bequeathed his library and billiard-table to the Seminary of St. Charles Borromeo, at Overbrook. This is no unimportant acquisition for the great institution, for Father Dillon had a large number of valuable books. It also sets a good example, which should be generally followed with regard to other Seminaries.

Mr. Francis Barnum, S.J., a nephew of P. T. Barnum, received minor orders at the College of the Sacred Heart of Jesus, Woodstock, Md., recently. Mr. Barnum relinquished a bequest from his father of \$80,000, because the stipulation was that he should never enter a Catholic religious order.

The Mexicans have begun a warfare against polygamy, and well-grounded rumors are afloat that a demand has been made of President Diaz that he rescind the grant of land in northern Chihuahua to the Mormons. The Catholic Church is at the head of the movement, and demands that the laws against polygamy be enforced.

The Disciple of the late Father Secchi, the illustrious astronomer, Father Giuseppe Lais, continuing the traditions of the master, has just published a Meteorological Atlas recording the atmospheric variations of the Roman climate. Another disciple of the same teacher, Father Stanislas Ferrari, S. J., has established an observatory on the Janiculum Hill, at his own expense.

A religious excitement is prevailing at Rockport, Ind. On Sept. 9, Dr. Williams, a Methodist preacher, together with three members of his family, were baptized in the Catholic Church. The subject of his lecture at night in the court house was: "Reasons why I left the Protestant Church to become a Roman Catholic." The house was crowded. The inconsistencies of Protestantism were held out to public view, whereas the Catholic doctrine was nobly defended.

PROSPECTUS OF THE SAINT Boniface College

The College of St. Boniface, incorporated by an Act of Parliament, and affiliated to the University of Manitoba, is, since the 19th of August, 1885, directed by the Fathers of the Society of Jesus, under the high patronage of His Grace the Archbishop of St. Boniface.

Its course of studies comprises the Greek, Latin, French and English languages and literature; History, Arithmetic Algebra, Geometry, higher Mathematics, mental Philosophy, Natural Sciences and Theology. Although chiefly intended to prepare young men for the study of the liberal professions and divinity, it is also calculated to fit them for commercial pursuits. Its large and spacious grounds, secluded from the city, offers all the advantages of a country site, and are so near the cities of St. Boniface and Winnipeg as to secure all the advantages of a town residence.

The College can accommodate a hundred students, of whom eighty may be boarders. The terms have been made as easy as possible. \$18 a month for boarding, and \$3 a month for those who take their meals in town and sleep in the college, beside a small additional fee for a few dormitory articles, of \$2 a year; the whole to be paid half yearly in advance.

The uniform consists of a frock coat, with trousers, necktie and felt hat, all black. Each student is to be sufficiently provided with other articles of clothing.

The discipline of the College, strict in point of morality, is, as far as possible, paternal in character.

The scholastic year opens on the third Wednesday of August and ends about the 20th of June.

ST. BONIFACE, AUGUST 28TH, 1885.