

**NORTHWEST REVIEW**

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REV. A. A. CHERRIER, Editor-in-Chief.

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**Northwest Review.**

TUESDAY, DECEMBER 26, 1899

**IMPORTANT ANNOUNCEMENT.**

Our up-to-date subscribers last year will remember that the premium they then received was fully equal to our promises. This year we repeat a similar offer, and the premium this time is not at all inferior to last year's. All subscribers who pay up in advance before Feb. 1, 1900, will receive a beautiful gold-mounted automatic pencil-case.

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**CURRENT COMMENT**

Appearing as we do just after the joyousness of Christmas, we wish all our readers the best blessings of this holy season and the grace to spend happily the Holy Year of Jubilee, which is also the last of the Nineteenth Century.

In order to more powerfully induce pilgrims to visit the Eternal City, where alone during 1900 the jubilee indulgence can be gained, almost all other indulgences, both partial and plenary, are suspended during the twelve months which began the day before yesterday, the Jubilee having been solemnly opened in Rome on Christmas Eve. Thus, from Dec. 24, 1899, to Dec 31st, 1900 there will be no indulgence for the rosary, the stations of the cross, the prayer "Oh good and most sweet Jesus," and all other hitherto indulgenced prayers and practices of devotion. The only vocal prayer that retains its indulgence is the Angelus. Its ten years and ten times forty days for the Quarant' Ore and the indulgences of the Privileged Altar (gained by priests alone) are also allowed to continue. Though this is simply the revival of an ancient ordinance for the Great Jubilee Year, it comes with all the shock of a startling novelty to Catholics of this generation who had never heard of this stoppage of indulgences

before. Those of us who have grown up in the habit of using with special faith and love prayers which the Church has indulgenced will find this new departure a motive for appreciating still more highly the priceless treasure of indulgences and for striving to make up for the absence of them by greater fervor in the practice of solid virtue.

Now is Major Mulvey's time. Having fortunately been relieved by his constituents of all electoral responsibility, he is at liberty to devote his warlike instincts to the defence of the British Empire so sorely tried in South Africa. Let him, then, catch that historic "white horse," shoulder that terrible musket of his for the fourth time and be off to the wars again. We can do without him, but Buller cannot.

Last week's "Manitoba" contained a most interesting and important correspondence from Dawson City. The writer paints Fred C. Wade in his true colors, as one of the suddenly rich men of the district, as instrumental in removing Colonel Steele and Captain Starnes, both friends of Catholics, and in excluding from the administrative Council so able and just a man as Judge Dugas, as aiming at supplanting Mr. Ogilvie and becoming Governor of the Yukon. The rotund Fred already talks as if he were Governor, and as if he were hand in glove with the Hon. Mr. Sifton. His only argument for establishing unsectarian schools in the Yukon is that that district is further west than Manitoba and Manitoba has no separate schools!

The correspondent of "Le Manitoba" adds that the irrepressible and unscrupulous Wade is beginning to be found out at Dawson, where he is already quite unpopular. This shows that his Winnipeg phases are being repeated over there: at first a good deal of bluster and brow-beating, which for a time wins the applause of the groundlings, and then the silent contempt of all respectable people.

"Town Topics" rightly finds fault with an Italian translation of Kipling's "Absent-minded beggar" as "Il Mendicante Distratto." Of course this typically British use of "beggar" implies no begging. But how would our "arbitrator elegantiarum" translate the now famous title into French? How would "Le Luron Distratt" do?

We fully agree with both the manner and the matter of the following extract from "The Lounger" in the same paper: "I fear me that the lesson is being sternly driven home that muscle, and brawn, and dash, and pluck, are not enough alone to win battles in these latter days; that brains and hard study are wanted too; and that the spectacled, scientific Teuton in his chair, with his books and his plans before him, may be putting his time to better purpose than his Anglo-Saxon rival in the hunting field and on the polo ground. However England's 'awful way of doing business' seems to work out somehow in the long run." So it

has seemed hitherto; but this sort of haphazard warfare may very possibly not always end by succeeding. Already England's well-wishers fear that her prestige is irretrievably lost.

The touching letter from Father Corre, Missionary Apostolic at Kumamoto, Japan, is accompanied by a photograph which we regret we cannot reproduce. Other Catholic papers have given half-tones of this photo, but they utterly fail to reproduce the details of the faces and mutilated limbs of the lepers whom two white-robed nuns are lovingly tending. Subscriptions for Father Corre may be addressed to Rev. A. A. Cherrier, Church of the Immaculate Conception, Winnipeg, and will be duly acknowledged in our columns.

**"A ROMAN CATHOLIC."**

To the Editor of the NORTHWEST REVIEW.

Sir,—Apropos of the Casket's recent article on "A Roman Catholic" copied into the REVIEW and other Catholic papers, let me put the matter in another light.

I.

I am speaking to a "High Anglican" and use the expression "We Catholics." He interrupts me with the request that I should say "We Roman Catholics." The Casket puts the question—"Would it be right to comply with this request?" I answer—"No; because under such circumstances my High Anglican friend would infer that I admitted his false assumption that there are Catholics other than Roman Catholics, in other words, that there are several species of Catholics of which Roman Catholics are only one. I should ask my friend what from his point of view are the other species of "Catholic" which with "Roman Catholic" make up the genus "Catholic." He no doubt would answer "Greek Catholic" and "Anglo-Catholic" and perhaps some others. To bring out the point more plainly I would say: "Catholic" is your genus; your species then are "Roman," "Greek" and "Anglo" and for this latter, it seems to me, you must permit me to substitute as its equivalent either "Anglican" or "English"; if you don't you have "Anglo-Catholic" (with a hyphen)—a single compound word, the meaning of which obviously is that the persons to whom the compound word is applicable are not Catholics at all but have merely some of the characteristics of Catholics. You accept then the word "English". But the species "Roman", "Greek", "English", are not species of the same class or order; with "Greek" and "English" we properly set down Russian, Spanish, German, Italian, &c. These species are based on a reference to the countries in which Catholics are resident or of which they are subjects; on the other hand "Roman" is admittedly in the present connection an epithet signifying obedience to the See of Rome. If there are other Catholics than Roman Catholics you must name other species of the same class or order, e. g., on your hypothesis Catholics in obedience to the Sees of Canterbury, Constantinople, Alexandria, Toronto, &c., whom, no matter where dispersed throughout the world, we might expect to be called Cantuarian, Constantinopolitan, Alexandrian, Torontonian Catholics; but no one has ever heard of such species of Catholics; that is there are none; that is again, "Roman" does not indicate one of several species;

that is still again, "Catholic" and "Roman Catholic" are identical. "Catholic" used of individuals is the adjective taken from the expression "the Catholic Church," which when expressing and emphasizing one of its essential attributes—its unity—is also designated "the Roman Catholic Church". "Roman Catholic" is thus also the two adjectives taken from this expression, "Roman" in no sense qualifying "Catholic" but each expressing attributes of the Church to which both words refer".

II.

But where the circumstances would not lead to the inference that a Catholic by using the expression "Roman Catholic" appeared to admit the existence of other Catholics than those in obedience to the See of Rome, I confess I see no objection to its use and I find that it is frequently used in public documents put forth by Catholic Bishops, and in Theological Manuals and controversial works by Catholics both clerical and lay of learning and standing, without apology. A great Saint—St. Francis of Sales in his "Catholic Controversy" (1st Ed. by Rev. H. B. Mackey, O. S. B., p. 211) has the following: "In the time of Gratian, Valentinian and Justinian there were everywhere Roman Catholics, as may be seen by their laws. St. Bernard says the same of his time; and you know well it was the same in the time of Godfrey de Bouillon. Since then the same Church has come to our age, ever Roman and papal. So that if our Church now were much less than it is, it would not cease to be most Catholic, because it is the same Roman Church which has been and which has possessed all the provinces of the nations and peoples without number; but it is still now extended over the whole world."

Here we have the Catholic Church at large spoken of as the Roman Church and in the other authors to whom I refer the whole Church is designated indifferently "the Catholic Church" "the Catholic Roman Church" "the Catholic and Roman Church" and "the Roman Catholic Church" and sometimes though doubtless seldom, "the Roman Church". That the word "Roman" in this connection did not first come into use only since the "Reformation" would appear to be shown in Newman's Development chap. v, sec. 1, 1st Ed., p. 275, et seq.

Although the expression "Roman Catholic" may be much more common in English speaking countries than elsewhere I think Casket is incorrect in saying that we never hear it on the continent of Europe. Besides what I have said above I feel certain that I have seen documents issued by Bishops of France in which the expression is made use of, and I lately saw it stated that in localities where there are "Old-Catholic" churches, Catholic churches are sometimes distinguished by the addition of the word "Roman". I believe the history of the use, now under discussion, of the word "Roman" is about as follows:

In the lifetime of Our Lord and for some years afterwards His followers neither applied to themselves nor had applied to them by outsiders any distinctive name. "At Antioch they were first called Christians"—a name probably first applied to them by outsiders and then adopted by themselves. From almost the beginning there were schismatics who continued to call themselves and to be called Christians. In distinguishing the orthodox Christians from the schismatics, the accredited teachers of the Church pointed out that the true Church was easily distinguishable from schismatical bodies inasmuch as the former was and necessarily

must be Apostolic, Holy, One and (as having a universal mission) Catholic, and so the words expressing these attributes or marks were used as descriptive of the true Church, that is, authoritatively for several centuries before they appear to have been formally used as such by the Church in a corporate capacity or equivalently as in Creeds. (See Addis & Arnold's Cath. Dict., tit "Creeds" as to dates when these words were first inserted in the "Apostles" and "Nicene" Creeds). In other words in the development, occasioned by heresy, from the implicit to the explicit "The Church" became "The One Catholic and Apostolic Church" abbreviated to "The Catholic Church" and "Christians" became "Catholics". Later other Schismatics arose who claimed to be "Catholics" and either to be alone the whole Catholic Church or to be a "branch" of it, thus striking especially at its unity.

Then (as I have said—I think the accredited teachers of the Church in declaring the *test of Catholicity* and the *source of unity* showed that the Church was "Roman" and so again in the development from the implicit to the explicit an additional attribute supplied an additional epithet in the name of the Catholic Church and that in the mouths of her accredited teachers, though perhaps it may still be correct to say that the Church has not yet formally in her corporate capacity or equivalently as in creeds so styled herself. Do not the proceedings of the Vatican Council throw some light on the point under discussion? I have seen two statements that they do but the statements were contradictory as to what the proceedings teach.

I should like your criticism of what I have written.

N. D. B.

Dec. 15, 1899.

EDITORIAL NOTE.—As, in reprinting the Casket's article on the expression "Roman Catholic," we refrained from any comment (see NORTHWEST REVIEW, Nov. 28, 1899), we have no difficulty in accepting the more historically correct view of "N. D. B." who, as old-timers will recognize, once occupied our editorial chair with acknowledged ability. The spirit of the Casket's article we heartily endorse. We resent being forced by would-be Catholic Protestants to differentiate ourselves from them when the abysmal difference between us is so obvious. But, on the other hand, when the term "Roman Catholic" is properly understood, it is a perfectly legitimate expression.

Our correspondent quotes St. Francis of Sales as speaking of the "Roman Church" and "Roman Catholics". This shows that the "Casket" is not quite accurate in stating that the expression is not French. We lately came across another instance. Bergier, in his famous "Dictionnaire de Théologie," still one of the ablest of controversial manuals, published in Paris in 1788, writes: "In order to impose upon the ignor-

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