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Northwest Review.

TUESDAY, JULY 27 1897.

CURRENT COMMENT.

Death of O'Connell Powell. It is with the very greatest sorrow that we this week record the death of the well-known young Catholic and Irishman, Mr O'Connell Powell. The deceased, who came to this country only a few years ago, was as well-known as perhaps any young man in the city, and he had hosts of friends. Elsewhere we give a sketch of his brief but brilliant career. While tendering to his relatives our sympathy in their bereavement we bespeak from all the Catholics who knew him a prayer for the repose of his soul.

How To Treat Slanderers.

The Free Press Evening News Bulletin of the 19th inst. contained the following despatch—

Victoria, July 18.—The Roman Catholics of the city have taken determined steps to prevent "Father" Ruthven, who claims to be an ex-priest, from repeating the series of lectures which he delivered two weeks ago. When Ruthven was here before he got a little notoriety through letters being written to the papers. He returned this week and advertised three lectures on Sunday and Monday. On Thursday last he was arrested for publishing indecent literature viz, the books attacking Catholic priests. The case was remanded until Monday, and he is allowed out on bail, which made it possible for him to lecture on Sunday.

Tuesday, however, he was arrested on a charge of criminal libel and also on a charge that his lectures advertised for Sunday, were likely to lead to a breach of the peace. The charge of criminal libel was laid by Father Nicolaye, and in effect was that Ruthven maliciously intended to injure Father Nicolaye and deprive him of his good name and reputation by publishing obscene and defamatory libel contained in a book or pamphlet entitled "Crimes of Romish Priests," and also in a certain hand bill imputing gross public and private immorality.

The other charge was laid by Simon Bantly, and was to the effect that the hand bill circulated calling attention to Ruthven's lectures was calculated to produce a breach of the peace. Ruthven came before Judge Hayison in the court house at half-past two o'clock, to answer to these charges, and near midnight the case was concluded, and Ruthven was committed for trial on the charge of criminal libel and bound over to keep the peace.

On Wednesday last the 21st inst., the Morning Free Press had this additional item in a telegram from Vancouver—

Ruthven, the bogus Roman Catholic priest who nearly precipitated a riot in Victoria, B.C., has been released on

\$3,000 bail from the Victoria jail and a promise that he will not again say in public that Catholic priests teach murder and immorality. He will stand his trial for criminally libeling the Victoria priesthood.

We heartily congratulate the Catholics of Victoria on their method of silencing a defamer. This method is an example that ought to be followed wherever the population is so gullible as to be affected by the slanders of an ex-priest. It is passing strange that people, in other respects reasonable, who would laugh to scorn any one who slandered the entire body of doctors or lawyers, should give credence to one who defames the entire body of Catholic priests; but the fact that they occasionally allow themselves to be thus duped is proved by the following Victoria despatch of July 7th to the "Mail and Empire" of Toronto:

One Ruthven, or Riordan, a strong anti-Catholic, lectured here on Sunday and last night on the Catholic priesthood. After the Sunday meeting, a rowdy element of the audience stoned St. Andrew's Roman Catholic Cathedral, and hooted and insulted Father Nicolaye, the white haired priest.

What this Ruthven is the Casket tells us in its issue of July 15th:

The aforesaid Ruthven, alias Riordan, is a notorious wretch who was expelled from a Jesuit school in Dublin, who then went to Australia and became a Presbyterian minister, but was expelled from the ministry for drunkenness and cruelty to his wife. Coming to America, he was, after a long career of fraud, convicted on the 25th day of April, 1893, at Buffalo, N. Y., of obtaining money under false pretenses, and sentenced to serve a year in the Erie County Penitentiary, which he did. The chief witnesses against him were a Presbyterian minister from Australia and several of the Protestant clergy of Buffalo. He had previously joined the Baptist Church and been expelled thence for fraud. He had acquired some notoriety as an "ex-priest" before his incarceration, and upon his release found, despite all exposures, a profitable market for his calumnies against the Catholic Church. These are of the same class as those dealt in by the indecent Fulton, who, though the author of abominations which working girls in Boston refused to put in type, was recently given the open sesame to most of the New Glasgow Protestant pulpits. The incident related in the above despatch is the natural outcome of those blackguardly attacks, and if the latter are not always followed by such demonstrations, it is not the fault of either the "lecturers" or those who encourage them.

Further particulars are furnished in a special despatch to the Montreal Star, dated Vancouver, July 21st:

Many witnesses were in court who swore that they had been taught nothing but what was proper and moral by priests and others. They also swore that they would not keep the peace if Ruthven publicly insulted their religion. Protestants and Catholics joined in urging that Ruthven be punished to the limit of the law. The Protestants who stoned the Catholic cathedral were quieted by the receipt of a telegram from the police in Buffalo, saying that Ruthven had never been a priest as advertised, and that he had spent two years in the penitentiary.

Catholicity in England During Sixty Years.

A subject touched lightly by those American journals, secular or even distinctly Protestant, which are devoting most space to the retrospective and contemporaneous interests of Queen Victoria's Jubilee season, is the religious history of England during her reign. Can this be due to a weak desire to conceal one of the most remarkable features of that history—the recrudescence of the old Catholic faith upon England's soil?

Sixty years ago, eight years after Catholic Emancipation had been won for England as well as for Ireland by Daniel O'Connell, the Church in England was just climbing feebly out of the Catacombs in which she had been hidden for nearly three hundred years. To-day, in the splendid restored Catholic hierarchy, some of the proudest names of the nation shine. The Benedictines,

Carthusians, Franciscans, Dominicans, are strong again in England, not as foreign importations, but men of the people, as in olden times. The Catholic body has much of the noblest lineage, amplest wealth and ripest culture in the land and is well represented in the councils of the nation, and in its best intellectual expression. Nay, it is even said as of old in Pagan Imperial Rome, that the Church has won her conquests within the palaces of the Caesars themselves.

Mr. G. W. Smalley has written a parallel between the reigns of Queen Elizabeth and Queen Victoria. He is not tender of the former's memory, on many points. Indeed, in his zeal for Victoria, he hardly gives Elizabeth her intellectual due. But on one of the alleged achievements of the daughter of the eighth Henry—her victorious championship of Protestantism and destruction of the Papacy in England—Mr. Smalley waxes enthusiastic. He forgets, however, to continue the parallel at this point. It would be awkward to have to state that the representative of the Pope of Rome and the Catholic Archbishop of Westminster are two of the most honored guests at Queen Victoria's jubilee; that the present Lord-Chief Justice of England is a Catholic, and an Irish Home-Ruler, too; that he, like his predecessor, has a brother among the Jesuits; and that the Jesuits, so numerous hanged, drawn and quartered in the reign of the gentle Elizabeth, for daring to exist on English soil, are now entrenched even in Oxford, and employed in British scientific expeditions. So, in place of the natural contrast of the religious condition of England under Victoria, he tells us that the Queen has kept Home Rule from Ireland despite Ireland's unceasing struggle for it, and the willingness of the best English statesmanship to concede it. Only he stigmatizes the former as "plots and rebellions," and the latter as "schemes of disintegration."

The Church has thriven within the past sixty years in England, first, because it is free. Second, because it has been helped in its open expansion as it was in its secret expansion by the multitudes of faithful Irish Catholics flocking every year to London and to other English cities. Third—and this the most marvellous in the world's eyes—it has grown in numbers and still more in influence, because of the accessions to the ranks of the faithful from the Anglican Establishment itself.

It is impossible to write the religious history of Queen Victoria's reign without giving large space to the Oxford Movement (which began but a few years before her accession), with its two-fold action on the religious life of the land. On the one hand it has started that long procession of converts to Rome, led by Newman, Manning, Faber, Wilberforce, Ward—which like the kings of Banquo's lineage in Macbeth's vision, stretches in the outlook, on till the crack of doom. Think of the unspent force of that movement! Conversions to the Faith at the rate of six hundred a month during 1896, according to Cardinal Vaughan's careful and conscientious estimates. Let us remember, too, that four hundred Catholic priests in England were formerly clergymen of the Anglican body.

On the other hand the Oxford Movement has created what is called "the Anglo-Catholic Party" within the Protestant Church of England itself. These people—and they are a strong body—rich, cultivated, charitable, earnest, everything but logical—are intensely ashamed of the Protestant spirit of Anglicanism; disown the so-called "reformers," and endeavor to be externally at least, as Catholic as Cardinal Vaughan himself in all things but submission to the Pope.

It were not strange, if, aghast at this two-fold result of the Oxford Movement, Elizabeth's shade

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REV. J. M. MCGUCKIN, O. M. I., Rector.

did indeed revisit the corridors of Windsor, mourning that her work is being fast undone.

It must be remembered, too, that Catholicity has made great gains from among the Nonconformists during Victoria's reign. It may be urged, however, that if the inconsistencies of Anglicanism have driven many into the Catholic Fold, they have played heavily into the hands of agnosticism as well. We grant it. What, then, of "the lasting foundation of the English Church," which Mr. Smalley credits to Elizabeth? Three hundred years should be little in the life of a religion—if it had the vitality of truth in it. Here is the Church of England at the close of Victoria's reign, as described by an acute American student of religious movement; "Roomy enough for the Ritualist standing near the gates of Rome on one side, and for the rationalist not far from the cloudland of agnosticism on the other."

Verily, the "English Church" of the end of the nineteenth century is already something very different from that which Elizabeth founded in the sixteenth century, and still greater changes await it, according to the testimony of its own members, ere many decades more have gone by. Alas, for all attempts to lay "lasting foundations" on the shifting sands!

Meanwhile it behooves the children of that Everlasting Church which Christ Himself founded on the Rock, and which Caesar cannot destroy, to be worthy of their high mission in England.—The Pilot.

OBITUARY.

Mr. O'Connell Powell.

Last Tuesday evening William O'Connell Powell breathed his last at the General Hospital in Winnipeg. He was born in Ireland twenty-eight years ago. Giving early proofs of unusual talent he won a scholarship that entitled him to finish his education at the Irish College in Rome. There he studied for some years with a view to becoming a priest, and there also he won high marks of distinction; but, being threatened with consumption, he was obliged to forsake his boyhood's ambition. Going to New York, he took up the study of the law and was admitted to the bar of that state.

But once more his health broke down under the strain of mental exertion, and he moved to Denver, Colorado, where the climate revived him so much that he deemed himself completely cured.

In 1894 he came to Winnipeg and entered upon newspaper work. For a few weeks he was editor of the Northwest Review; but he was chiefly connected with the Nor'Wester shortly after its inception. An editorial in that paper says of him: "He has been enthusiastically devoted to the interests of the paper from his first employment upon it to the day of his death, and even when too weak to raise his head from his pillow he has endeavored to look after the duties of his position."

The Tribune of the same date remarks that "many will regret to hear the news of his death, for the deceased was widely known and his nature was such that an acquaintance with him generally meant friendship. In newspaper circles he was highly respected."

The Free Press says: "Mr Powell was a descriptive writer of more than average ability, and his nervous, excitable temperament, wedded to a susceptible imagination, lent a wealth of color and floridness to his work."

These various estimates point to the many-sidedness of our departed friend.

He was an enthusiastic Irishman devoted to his friends, full of pluck and "go."

He filled several positions on the Nor'Wester staff, making himself invaluable in each until he was advanced to that of news editor, a place he filled "with great satisfaction to those interested in the management" and also the readers of his paper.

Serious hemorrhages, occurring some months ago and accompanied by a cavernous huskiness of voice warned his friends that his days were numbered. One violent attack laid him low in St. Boniface Hospital, where His Grace, who was very fond of Mr. Powell, visited him and administered the last sacraments. The patient, however, returned to life, as it were, from the jaws of death and spoke hopefully of spending next winter in Mexico. As soon as he could use his legs, he returned to the Nor'Wester and, with indomitable will, maintained a brave fight against the fell disease. But the hemorrhages increased in frequency and severity, until on Friday, the 16th inst., the most severe attack he had ever experienced occurred, and he was removed to the General Hospital.

There he was visited by Rev. Fath. Guillet, O.M.I., and made his last confession. The end was sudden. He had been giving instructions to his staff and directing the daily routine of the paper, when a recurrence of hemorrhage carried him off at 7.20 p. m. on the 20th of July.

The remains were consigned to their last resting place on Thursday, the 22nd.

"The funeral procession," says the Free Press, "left the residence of Mr. E.J. Tennant, 628 Balmoral street, shortly after 8 o'clock, and proceeded to St. Mary's Church, where Mass was celebrated by the Rev. Father Guillet. The pallbearers were W. McCormick, D. Scott, R. J. Burd, W. F. Payne, F. H. Turnock, J. E. Du Bedat, all representatives of the city press. Handsome wreaths sent by each of the city daily papers and by Miss N. Howard ornamented the handsome casket. During the funeral service at the church Miss Madge Barrett sang with touching effect "Not lost but gone before," perhaps the most appropriate selection possible for the occasion. The cortege then proceeded to Fort Rouge cemetery where Rev. Father Blais performed the burial service. A number of carriages filled with friends of the deceased attended the procession to the church."

R. I. P.

The Catholic Revival.

W.T. Stead in the June Review of Reviews, speaking of improvement in the Church of England during the reign of Queen Victoria, attributes it to Catholic influence. He says:

"This brings us by a natural transition to consider the change that has come over religion in the reign of the queen. When she ascended the throne the state of the Established Church was, in many districts a scandal and a disgrace. One of my earliest memories is that of hearing a discussion as to whether a neighboring rector, familiarly known as 'Drunken Jack —', was or was not too tipsy to properly perform the burial service. In many dioceses the Anglican Church was as the valley of dry bones in the Prophet's vision. But in the early years of the reign there came a wind from Oxford, and it breathed upon the dry bones, and so they came together and stood up an exceeding great multitude. The Catholic revival that is associated with the name of Newman did at least this for England. It made Anglicans believe in the church as something other than an ecclesiastical branch of the civil service.

Cardinal Manning used to declare to the day of his death that it is absolutely impossible to get the spiritual idea of the Church of God into the head of an English churchman, so hopelessly erastianized is the Anglican mind. If he felt that in 1890, it is easy to imagine how much more bitterly the conviction