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REV. A. A. CHERRIER,
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Northwest Review.

TUESDAY, OCTOBER 26 1897.

Disguised Plagiarism.

We confess to a feeling of astonishment and pain on finding that one of our best Catholic exchanges, one that sets up for the very pink of literary propriety and is ever and anon reminding naughty editors in Ireland and elsewhere that they really ought not to steal its articles, has reproduced the best part of our obituary notice on the late General of the Oblates without acknowledging that it borrowed its facts from the NORTHWEST REVIEW. Had these facts been accessible to every one, we should not be disposed to complain; but what our scholarly and usually polite contemporary has appropriated was the most exclusive kind of information, the truest of "scoops," and therefore imperatively called for due credit. The writer of that obituary article, who, by the way, is not the editor of this paper, is probably the only person now alive who witnessed that memorable meeting between Father Soullier and Mrs. St. John Eckel in the Blackwell's Island Hospital, and who then understood and now knows the full import thereof.

True, our contemporary may plead that our *ipsissima verba* were not repeated, that every sentence, may almost every phrase was altered and no doubt improved, albeit at the expense of accuracy in the details; but surely this is keeping faith with the letter and infringing the spirit of journalistic etiquette. This method of procedure, coupled with the appearance of the pectant paragraph among the editorial "Notes and Remarks," precludes the possibility of a mere oversight. Had our notice been quoted verbatim, we might have attributed the omission of the customary acknowledgment to forgetfulness. Our own experience convinces us that such forgetfulness may be altogether unintentional. The exchange editor may use the scissors and, in the hurry of responding to calls for "copy," may never think of crediting the clipping. Or the compositor may put off inserting the name of the paper from which the passage is borrowed till he has occasion to go to another case for different type, and then forget to do so; and the proof-reader, who has so many things to remember, may not notice the omission. In these and many other ways is the non-crediting of clippings excusable. But we sincerely regret, for the sake of our distinguished contemporary, that we cannot discover any excuse for its deliberate plagiarism.

True and False Continuity.

The celebration last month by the Catholics of England of the 13th Century of St. Augustine's arrival there, bringing with him to its inhabitants the priceless grace of Catholic faith, was a notable event and will no doubt have important and far-reaching results. Besides serving to show and emphasize the growing power and importance of the Catholic Church in Eng-

land the Commemoration afforded a striking lesson in true "continuity" that must have a shattering effect on the flimsy and preposterous pretensions of the Anglican Church to be the true representative of the Catholic Church established by St. Augustine in the year 597. The presence of the entire Catholic Hierarchy headed by Cardinal Vaughan bearing the pallium conferred upon him by Pope Leo XIII, the successor of Pope St. Gregory the Great who, as vicar of Christ sent St. Augustine to England and endowed him with the pallium 1300 years before; the participation therein also of the prior of the Benedictine Monks of Rome, from which order St. Augustine and his forty fellow-missionaries had come; also of Cardinal Perraud of Autun, France, and the Archbishop of Arles, the successors of the bishops of these sees who, at the close of the 6th Century, had signally aided St. Augustine; and all united in the bonds of that one faith "immortal and unchanging" as their successors were 1300 years ago, bring into relief the visible unity and genuine continuity between the Church founded by St. Augustine and that presided over to-day by Cardinal Vaughan.

It will be remembered that in July last the Anglican and Protestant Episcopal divines during the Lambeth conference, went through the form of celebrating St. Augustine's landing. To uphold the "continuity theory" in the Anglican sense, that is, that the present Church of England is identical with and teaches the same doctrines as the church founded by St. Augustine, some attempt to celebrate the event seemed to be imperative. Strange was it not that it does not appear to have struck these divines how illogical and ridiculous it was that they—the official representatives of the new religion founded and established by law but three centuries ago upon the ruin, so far as the founders of Anglicanism backed by the resources of the nation could accomplish it, of the Catholic faith in England—should undertake to celebrate the arrival of the Roman Missionary who, nearly 1000 years before the wife-murdering Henry had called the Anglican Church into existence, brought the Catholic faith—the genuine papal brand—to their pagan fathers? The Augustinian centenary commemorated this year is the fourth that has passed since the Church of England was founded. Why have Anglicans celebrated the last one only? The reason is not hard to find. If there is one fact written large over the so-called Reformation period it is this: that in the minds of the men responsible for its existence and establishment the Church of England was founded as a purely Protestant institution, and until comparatively recent years nobody had a suspicion that it was anything else. Leaving aside other sources of evidence, let the unprejudiced enquirer who has doubts on the subject read the English Statutes of that period and his doubts will soon disappear.

What do all these merciless penal enactments against Catholics mean? Why were the professors of the faith of St. Augustine outlawed, hunted like wolves, their property confiscated or divided between such of their offspring as could be terrorized or seduced into turning Protestant? How did it come to pass that every kind of persecution that could be devised or invented by the Fathers and Founders of the State religion was inflicted upon the adherents of the ancient faith, if the new religion to which conformity was demanded under such terrible penalties was not purely Protestant and therefore repulsive and abhorrent to them? Not very far back in the present century, however, the Church of England discovered that for centuries it has laboured under a grave misapprehension. In short it has found out that, although the world for centuries believed it to be Protestant, it was in fact purely Catholic all the time. This discovery explains why the Anglican Church celebrated the last centenary of St. Augustine's arrival—it thinks it is Catholic now. It also explains why it did not celebrate the three previous ones—it was Protestant then and it would therefore have been bad form to celebrate the landing of the "Italian Mission." From the discovery referred to it follows easily and naturally that the Catholic martyrs under Henry and Elizabeth might have lived the full term of their natural lives if they had but known what Anglicans know now, namely, that the new Protestant religion was in reality the same as the Catholic faith taught by St. Augustine. One might be tempted to think that such men as Bishop Fisher and Sir Thomas More, Lord Chancellor of England, would make it a point to inform themselves as to what they

were about to die for. But according to the modern Anglican attitude it unfortunately seems evident they did not. After this it is a little awkward to find that the same authority that founded the Anglican Church also decreed that its spiritual and temporal head—the reigning King or Queen of England—must be a Protestant. This would seem to present the rather odd spectacle of a Catholic Church with a Protestant Pope. To the ordinary observer this looks slightly contradictory. To your Anglican "continuity theory" devotee, however, it seems to present no difficulty at all.

But to return to seriousness, it may well be said that the more the continuity theory, according to modern Anglican claims, is considered in the light of historical truth the more ridiculous do these pretensions appear and the more numerous do the fictions involved in maintaining them become.

MISSIONARY RECORD

Oblates Of Mary Immaculate

Our best thanks are due to the Rev. Editor of this most interesting of missionary periodicals for kindly sending us a baker's dozen of the October number. No doubt this issue is particularly interesting to us because we find in it nine or ten clippings from the NORTHWEST REVIEW; but we think no one can peruse the Record without admiring the feast of facts which the editor serves to his invited guests, facts from everywhere: Tower Hill (London), Manitoba schools, Lake of the Woods, the Klondyke, New Westminster, South Africa, Slave Lake, Kamloops, Ceylon, United States, Assiniboia, Corsica. And with what tact and taste all these tidings from the whole-souled missionaries are grouped and edited! This is truly a monthly reflex of the noble efforts of the devoted Oblates in the great work of the ransoming of souls. And occasionally the Record is delightfully reminiscent, as when it tells us that "Bishop Clut, in virtue of a Papal dispensation, was consecrated by Mgr. Farad alone without assistants. And his crossier was improvised of wood! But then those missionaries of the Wild North are themselves golden."

Rev. Father Cahill, O.M.I., of Rat Portage, contributes a clear and bright narrative of Archbishop Langevin's visit to the Ojibways on the Lake of the Woods last summer. We print it elsewhere in our columns.

After telling us that five Oblate Fathers and several nuns left London by steamer on September 1st for Natal, the editor adds: "Just before the gangway was withdrawn, a Protestant Bishop walked on board. It is to be hoped his Lordship and the French, German and Scotch priests and nuns got on well together during their brief life on the ocean wave."

Here is a gentle lesson in current geography:

"What strange ideas of South Africa some old folks at home have! A Nun hailing from a town out there where they have the electric light and electric trams, was asked not long ago in the Old Country if the natives had not eaten a priest lately in the neighborhood of Grahamstown! The question might as well have been asked about New York or Ottawa."

Francis Xavier Waldron.

The death of this young English Catholic during the night between the 18th and 19th inst. has been largely commented on by the daily papers of Winnipeg. A youth in the bloom of health and the best of spirits is poisoned and stifled to death by the escape of illuminating gas due to the carelessness of an hotel-ganager. The coroner's inquest held on the evening of the 20th lays the blame on John Scully, proprietor of the Palmer House, where Waldron was boarding. Every one seems to concur in this verdict; but there is absolutely no evidence in this case to justify the hint thrown out by one of our dailies that such accidents may be arranged for motives of robbery. Mr. Waldron's friends can account for all the money he received, and are sure that none of it was stolen. John Scully may indeed be guilty of criminal neglect, but his honesty is beyond question.

F. X. Waldron came to Winnipeg

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

from Formby, Lancashire, last spring. He first hired himself out to a farmer not very far from the Capital, but soon left him because his employer was a bitter and bigoted Protestant who was continually persecuting the boy for being a Catholic. Francis, who valued his religion as his most precious possession and who was provided with excellent certificates of his school examinations, easily obtained a situation as school teacher at Laurier, in a Catholic settlement of the Dauphin country. After teaching four months he determined to give up his school because the situation was too lonely and he hoped to do better in some other position. He therefore returned to Winnipeg on the 12th inst. and went back to the Palmer House, where he had boarded last spring, while employed in A. McDonald's wholesale grocery store during the interval between his farming and his schooling experiences. On his return he was careful to pay off his indebtedness to two gentlemen who had lent him money for his journey to Laurier. The following Sunday he called on Rev. Father Drummond, who had befriended him on his arrival in Winnipeg and to whom he had shown an excellent letter, certifying to his good character and practical Catholicism, from Rev. Father Carr, his pastor at home in Lancashire. He was accompanied by another English Catholic, Mr. Bertran H. Garnett, a former student of Stonyhurst College, who was also boarding at the Palmer House. They both attended benediction in the chapel of St. Boniface College. This meeting with a fellow Lancashireman had evidently put Francis in the best of humor, and, though the following day he failed, on account of his youth, to secure a place as engine wiper in the C. P. R. roundhouse, he continued in excellent spirits joking with Mr. Garnett till they both retired for the night.

At eleven o'clock Mr. John Scully turned off the little gas pipe at the meter; but, a little later, when Ed. English, a switchman on the Northern Pacific, came in from work, Scully turned on the gas and left it open all night. Next morning Francis Waldron was found lying in an easy posture in bed with a book open beside him. Life had long since departed; the body was cold. Though sadly sudden, it was not an unprovided death for Francis had always been faithful to his religious duties, having approached the sacraments repeatedly during his sojourn in Manitoba.

The police, who were immediately notified by Mr. Scully, handed over the remains to Mr. Thompson, the undertaker; but, at the request of the late Mr. Waldron's friends, the body was afterwards prepared for burial by Hughes and Son, who took charge of the obsequies. The funeral, attended by some faithful friends, who had learned to appreciate the bright, intelligent and well-behaved youth thus suddenly called away, started, on Saturday morning last, from the undertaking establishment of Hughes and Son to St. Mary's Church, where Rev. Father McCarthy conducted the ceremonies, the Libera being sung by the Brothers of Mary. Rev. Father Drummond accompanied the hearse to Fort Rouge cemetery, where he said the Church prayers over the grave. We need hardly add that the Review offers its sincere condolence to the bereaved family of the lamented Francis Xavier Waldron.

R. I. P.

Some Things Which Catholics Do Not Believe

OR PROTESTANT FICCTIONS AND CATHOLIC FACTS

BY MOST REV. J. WALSH, D.D., Archbishop of Toronto.

This second edition of a famous lecture delivered at the beginning of this year by the eloquent Archbishop of Toronto

has already been announced in these columns as specially recommended by the Catholic Truth Society of the Ontario Capital, under whose auspices the lecture was given.

We had occasion to admire this very able defence of Catholic doctrine when first we read it in the Catholic Register, but now that we have re-read it in the neat pamphlet of 23 pages kindly forwarded to us by the C.T.S., we have no hesitation in pronouncing it a masterly refutation of timeworn and yet very live slanders.

The points which His Grace takes up and states, with fearless frankness, in the common language of anti-Catholic writers and preachers, are the following accusations: (1) the Catholic Church is the enemy of the Holy Scriptures; (2) she uses Latin in her services in order to keep her children in ignorance; (3) she ignores the Saviour and robs the Atonement of its all-sufficient value; (4) she falsely claims the power of forgiving sins; (5) her indulgences are not only a pardon for past sins but a permission to commit future sins for a pecuniary consideration.

After so clear a statement of objections, His Grace proceeds:

These are some of the charges made against the Catholic Church, and they are made so authoritatively and persistently that multitudes of well-meaning people believe them as though they were Gospel truths, instead of being utter falsehoods, and would think it the height of absurdity and the acme of brazen frontonery to deny them. And so, thousands of good, religious and well-meaning people turn away their faces from the Catholic Church, refuse her a hearing, contemptuously decline to examine her teachings, and look upon her with fear, hatred and loathing. Now is this fair? Is it right and just? Is it in this way that men act in social and political life? Is this mode of conduct in harmony with the intelligence of the age, in conformity with justice and fairplay, and in consistency with that spirit of impartial inquiry and investigation which in other respects is characteristic of this nineteenth century? If you wish to know the truth about the character and standing of citizens, do you go to their enemies to learn it? If you wish to know the merits of the Liberal party or policy do you go to the Tories for information; and vice versa, if you desire accurate information about the merits of the National Policy is it to the leaders of the Liberal Party you go for such information?

To dwell upon all the beauties of the refutation would deprive the reader of all interest in this excellent lecture. Suffice it to quote one specimen of the Archbishop's epigrammatic way of summing up his defence.

In the Catholic theory an Indulgence is not so indulgent a thing after all, and is not at all as easy as the ample plenary indulgence given by Protestantism, which has abolished fasting and abstinence, done away with self-denial and mortification, which has a horror of confession and has stigmatized all penitential works as not only useless but derogatory to the merits of Christ's atonement. Thus, Protestantism is a vast plenary indulgence which has sought to make broad and smooth the narrow road that alone, by Christ's appointment, leads to eternal life. The Protestant broad way is not the narrow way of Christ.

An appendix, full of statistics about translations of the Scriptures before the Reformation, greatly enhances the value of this pithy pamphlet, which can be had for three cents. Send a three-cent stamp to Corresponding Secretary, St. Mary's C.T.S., 6 Markham Place, Toronto.