

**"The Northwest Review"**

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Correspondence conveying facts of interest will be welcomed and published.

J. J. CHADOCK,  
Editor and Publisher.

**CALENDAR FOR FEBRUARY.**

- Monday. St. Ignatius, B. and M.
- Tuesday. Purification of the B. V. M. Candlemas.
- Wednesday. St. Blaise, B. and M.
- Thursday. St. Andrew Corsini, B. and C.
- Friday. St. Agatha, V. and M. First in the month.
- Saturday. St. Titus, B. and C.
- Sunday. Fifth after Epiphany.
- Monday. St. John of Matha. Conf.
- Tuesday. St. Cyril of Alexandria. Band D
- Wednesday. St. Scholastica. Virgin.
- Thursday. St. Raymond. Conf.
- Friday. Votive Office of the Passion.
- Saturday. Votive Office of the Immaculate Conception.
- Sunday. 6th after Epiphany.
- Monday. Votive Office of the Holy Angels
- Tuesday. Votive Office of the Holy Apostles.
- Wednesday. Votive Office of St. Joseph.
- Thursday. Votive Office of the Most Holy Sacrament.
- Friday. Votive Office of the Passion.
- Saturday. Votive Office of the Immaculate Conception.
- Sunday. Septuagesima Sunday.
- Monday. Chair of St. Peter at Antioch.
- Tuesday. Prayer of our Lord.
- Wednesday. St. Matthias. Apost.
- Thursday. St. Peter Damian, B. and Conf.
- Friday. St. Margaret of Cortona.
- Saturday. Votive Office of the Immaculate Conception.
- Sunday. Sexagesima Sunday.

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

SATURDAY, FEB. 20, 1886.

**NOTES AND COMMENTS.**

Experience taught Napoleon this wise maxim for princes; Treat with the Pope as if he had two hundred thousand men at his back.

The Hon Joseph Royal, member for Provencher, will leave for Ottawa next week to take his place in the House which opens on Feb. 25th

The latest telegrams are to the effect that the May laws under which the Catholics of Germany have been persecuted for several years are to be repealed. Deo gratias. We may hope for great things this year of Jubilee.

The Chinese envoy at Rome has had an audience with the Pope. As a result the Vatican will in future be represented at the Chinese court. and China will send an ambassador to the Vatican,

This week we place before our readers the pastoral letter of the Archbishop of St. Boniface proclaiming a year of Jubilee. We do not think it necessary to add any feeble comments of our own but the letter should be carefully read by every Catholic. It will be found on the sixth page.

The entertainment to be given under the auspices of Father Cherrier's congregation is in aid of the St. Vincent de Paul Society of that parish and should therefore be substantially remembered. There are many people in our midst who have not what will keep life in them; and the appeal of the society should be responded to.

It is now stated on the best authority that Archbishop Gibbons, of Baltimore, will receive a Cardinal's hat at the consistory, to be held in March next. The Archbishop, who was chosen by the Holy Father as delegate to the third Plenary Council held in Baltimore is known as a man of extraordinary ability and sterling piety.

The "Manitoban" is ready and willing to swallow anything. It now understands that Mr Parnell intends to introduce 30 bills relative to land reform in England,

Scotland and Wales unless home rule be conceded and in its hysterical way suggests that he should be suppressed. It will require more than 30 bills to bring to a sense of justice the tyrant landlords of those three countries. Somebody on the "Manitoban" should be "suppressed."

The German Lutheran Bible is being revised. The Lutherans will fret and fume when they are told that the Bible upon which their forefathers, for three centuries, have based their faith, contains two hundred serious errors. A Protestant authority states that the revision proposes about five thousand changes, two hundred of which are of serious importance. Protestantism is making a tardy confession of its past sins.

Bishop Krautbauer, of Green Bay, in the United States who died a few weeks ago, ruled over what is probably the most extraordinary diocese in the Catholic Church—a diocese, in fact, which may be said to be a kind of miniature Catholic Church herself, so barred are the nationalities which compose it. The languages employed for sermons and confessions are German in 63 churches, English in 54, French in 22, Czech or Bohemian in 15, Polish in 9, Dutch or Flemish in 11, Indian languages in 2. The late Bishop strove to his utmost to provide the various nationalities of his heterogeneous flock with priests of their own race and language and thus the clergy of Green Bay are indeed Catholic in more senses than one.

Archbishop Lynch's kindly address to Protestants of good will has disturbed some of those of ill-will. His Grace had said "I might also allude to the frequent translation of the Protestant Bible into English. And I presume that the latest revised edition will not be the very last. Hence the great variety of religions, all taking different views of Scripture, far indeed from the unity for which Christ prayed for His Church." Some Protestant ministers, who if they do not, ought to know better, think this to be answered by it being shown there have been a number of Catholic translations. They would have their readers miss the obvious distinction. To the Catholic, the Church is the Rule of Faith; to the Protestant, his own private interpretation of a book—the Bible—without note or comment. There was no Bible until after the Catholic Church had been the teacher, i.e. the Rule of Faith, of the nations of the world without the Bible for a period of years long enough to be numbered by centuries.

**SOME ANTI-CATHOLIC CONTROVERSIALISTS—EMINENT AND OTHERWISE.**

In "The (Toronto) Mail" of the 6th inst. there appeared no less than four letters of reply to an address published some few days before by Archbishop Lynch and other letters of reply have since appeared.

On this occasion we select only a short passage from one of these replies and shall make it the text for our remarks and the opportunity for us to say a word or two in regard to the authority and trustworthiness of two Anglican controversialists; one—the more eminent, now deceased; the other, still carrying on the warfare.

The passage we refer to occurs in a letter over the name of the Rev. J. Langtry, an Anglican clergyman of Toronto, who has recently delivered several lectures, professing to set forth the beauties of "the Church of the Holy Compromise" and the defilements, as he would have it, of "the Mother of Saints" but wherein, we think, he more than seriously damaged his cause by venturing to become an apologist for the now disreputable Dr. Littledale. The passage is as follows. "And this, taught by one of Rome's distinguished writers,—'We maintain a co-presence of Mary in the Eucharist. This is a necessary inference from our Marian theory, and we shrink back from no consequence. We are much inclined to believe in an essential co-presence of Mary in her whole person. Oswald Dog Mar., p. 177.'"

Now, we have no hesitation in venturing the assertion that this is a second hand quotation taken by Mr Langtry from a work by the late Dr. Pusey, a voluminous and most inaccurate quoter of second hand authorities,—that Dr. Pusey was such we shall show presently. We find the passage cited by Mr. Langtry on page 169 of Dr. Pusey's "Eirenicon Part I." save that it there appears thus: "We maintain a (co-)presence &c." The difference is worthy of note; for we understand the word "(co-)" to be Dr. Pusey's interpretation of his author's meaning wherein we believe him incorrect, while Mr. Langtry has favored his own case by discarding Dr. Pusey's parentheses. There is a further difference, perhaps an unimportant one, in that the second sentence

of the quotation is a distinct one, cited by Dr. Pusey as from page 179 of Oswald's work.

Now Mr Langtry, being, like his master Dr Littledale, a person who "criticises the saints, corrects the Popes, snubs the Cardinals and claims to hector and teach other people," would hardly dare avow that he had not read the reply of Cardinal Newman to Dr Pusey's "Eirenicon"; and if he has read it, how could the following passage have escaped his notice? "As to Oswald, his work is on the Index. Vide page 5 of Appendix Librorum Prohibitorum a die 6 Septembris 1852 ad mensium Junium 1858". (Newman's Difficulties of Anglicans.—Letter to the Duke of Norfolk Note V. p. 169). So the work of the man whom Mr Langtry proclaims as "one of the Rome's distinguished writers" and cites as an authoritative teacher of the Church's doctrines, is on the Index of Prohibited Books! Mr Langtry could hardly have failed to notice also the following and other similar passages in Cardinal Newman's book—pages 165-9:—"An error of this sort [that our Lady is in the Holy Eucharist] was held by some persons, and is condemned in the following language by Benedict the XIV. [i.e. by Cardinal Lambertini], as has been pointed out to me by my old and valued friend Father Faber; 'This doctrine was held to be erroneous, dangerous and scandalous, and the cultus was reprobated, which in consequence of it they asserted was to be paid to the Most Blessed Virgin in the Sacrament of the Altar.'"

Such methods of controversy do not, however, surprise us in a disciple of so unscrupulous a writer as Dr. Littledale. We shall let some of his Anglican brethren tell us of this latter gentleman. Dr Frederick G. Lee, All Saints, Lambeth, speaking of Dr Littledale's "Plain Reasons for not joining the Church of Rome" in a letter to "The London Tablet" 16th of May, 1885, expresses himself thus; "No publication with which I am acquainted has been more disastrous in its aim and consequences. . . . Its success as a literary speculation is one of the darkest signs of the times. . . . We have found it to be mercilessly unfair and altogether untrustworthy. I would that we could regard its compiler as an intentionally misled and mistaken." Dr Lee after tabulating 201 corrigenda and errata, "of course of different kinds, some more important than others" . . . in a book whose "totality does not extend to 200 pages" proceeds to cite the expressed opinions of seven clergymen and a layman in strong condemnation of the book, adding "I am informed by persons, who know them, that Canon Liddon, Canon Carter, Bishop King, Prebendary West of Lincoln, Mr R.M. Benson of Cowley, Mr Chancellor Wagner and others have expressed their dislike of the method assertions and style of reasoning of "Plain Reasons" in terms more or less in harmony with the various sentiments just quoted."

All this it is to be observed is not Catholic but only Anglican criticism of Dr Littledale. And now we have a word to say about Dr Pusey.

He published the first part of his Eirenicon in, we believe, 1865. Among other replies thereto was one by Father Harper, S.J., a convert, entitled "Peace through the Truth", published in two series; the first in 1866, the second in 1874. This work for ever established the utter unreliableness of Dr Pusey as an authority. In the preface to his second series, Father Harper, speaking of his expectations of a reply from Dr Pusey, tells us that after a length of time there appeared in one of Dr Pusey's publications, the following notice; "By the same author, in the Press, Eirenicon, part III. A second letter to the very Rev Dr Newman, on the possibility of corporate re union and of explanation on the part of Rome. With an appendix in answer to the Rev T Harper's strictures". "This", Father Harper says "was in 1869. We are now at the close of the year 1874; and the press has not yet given birth to the work." We believe the answer to the strictures never appeared. If they have remained unanswered, surely we may take it that Dr Pusey found them unanswerable. Father Harper believing his opponent to be the victim of second hand authorities exculpates him from any intentional dishonesty and we are happy to be able to agree with him on the same ground. As to Dr Littledale, we have no hesitation in agreeing with his Anglican brethren who are obliged to confess they believe in his intentional dishonesty.

Father Harper in his preface to his second series gives us under 17 heads his strictures, made in 1866 and which remained unanswered in 1874 and as we have said we believe ever since. We quote several:

"VII. I have likewise accused him of having thrice quoted objections, introduced by the Doctors from whom he has

copied them for the simple purpose of refutation, as being the true representatives of the opinions, which those Doctors maintained. Will he avow the truth of my charge, or convince the public that these passages quoted from Durandus, Scotus and Bassolis, are in very truth the expression of their opinion?"

VIII. Is it true or not that these three Doctors, in their resolution of the question, openly contradict Dr Pusey's proposition, and refute the very objections which have been quoted as conveying their own judgement?"

IX. I have accused him of having shifted a pronoun from its place in a quotation which he has made from S. Hilary, in consequence of which a novel meaning quite alien to the saints argument, has been fastened to his words; &c. Are these charges true or are they not?"

Mr Langtry would have us believe he has studied Catholic doctrine discipline and practice in Catholic sources, when in truth he has sat at the feet of Protestant teachers scarcely better informed than himself.

Upon such broken reeds as Pusey and Littledale, the one tuddle headed and the other dishonest, and their less learned imitators many precious souls are leaving in the belief that they are resting upon the Rock.

**THE GOVERNORSHIP OF NEWFOUNDLAND.**

We greatly regret and condemn the cancellation by the Colonial Office of the appointment of Sir Ambrose Shea, as Governor of Newfoundland. Some anonymous letters of cowardly and fanatical correspondents having appeared in the London Times and that journal having added its editorial weight to them, Sir Ambrose Shea in a letter of reply, after giving a brief outline of his public career, shows how he has always enjoyed the esteem and support of the intelligent and liberal Protestants. He observes that when his appointment was first spoken of, the heads of the Newfoundland mercantile houses resident in England telegraphed to him their hearty congratulations and that the majority of the assembly endorse his appointment. He says: "A few interested fanatics may be averse to my appointment, but I have no fear of the verdict of the community on my record. If an adverse feeling were the general one it would have found expression at public meetings or through the press of the colony, and it would not have been left to skulking anonymous defamers to give it vent in the newspapers of London."

"The cry has been raised out of the depths of religious rancour, but I will not and do not mean to associate the sound Protestant sentiment of the country with such utterances. Nor do I for a moment imagine that the shadow of countenance would be given by the Government and people of this country to a spirit that would propose to debar the Catholics of British North America from the other classes of Her Majesty's subjects."

**CORRESPONDENCE.**

**GLADSTONE AND THE MARQUIS OF RIPON.**

To the Editor of The Northwest Review.  
SIR—With your general estimate of the public and private worth of the Marquis of Ripon, as published in the last number of the Review, I agree, but to some particulars I must take exception. I do not believe our people should be taught, and certainly not through the medium of a Catholic journal, that the noble Marquis can be "more fearless in the cause of justice" than Mr Gladstone, it being said at the same time of the Premier that his policy is "uncertain and untrustworthy." Humanly speaking, only, it is creditable to the Marquis that he obeyed the command of his convictions in declaring himself Catholic; but Mr Gladstone was also "fearless in the cause of justice" in appointing him to the high office of Viceroy of India after said declaration, in opposition to fierce prejudice, fiercely voiced by the London Times. Neither should Mr Gladstone be denied his share of the "Christian heroism" of the Marquis' administration in India. The special measure which the Marquis is praised for having "given" to the native population had been formally sanctioned by Mr Gladstone's Cabinet. Nay; more, the bill was drafted, if I am not misinformed, in the Imperial Council. The position which the Marquis occupies in the present English Cabinet, of which you are justly proud, is further proof that Mr Gladstone is not "untrustworthy," but can be just towards his Catholic fellow subjects. And it is not the first case of the kind in his history. He elevated the worthy Irish Catholic O'Hagan to the Peerage, and appointed him Lord Chancellor of Ireland, having enlarged the Emancipation Act of 1829 for that purpose.  
Lord O'Hagan was the first Catholic Chancellor, in either Kingdom, since the Revolution of 1688.  
It appears to me also that the general policy of Mr Gladstone towards Ireland in the past, as well as his attitude at present, deserves our confidence and

respect. He has been and is what you profess to admire, "neither an extremist nor a coward." No British statesman since Fox has shown better dispositions towards the sister kingdom. Pitt knew what to do, but he shrank from his duty in abject cowardice before the tyrant-bigot George the III; and he finally carried the Act of Union by means of crime for which he should have lost his head. Gladstone will repeal, or materially amend that Union. Probably the Marquis of Ripon will assist him, but of himself he certainly would not have the power to dispose of the all important question.

MATTHEW RYAN  
February 16, 1886.

**OUR RATPORTAGE LETTER.**

Special to the NORTHWEST REVIEW.  
Rat Portage Feb. 6.—Since my last, we have had another rather stirring event, the R R men giving a Ball under the patronage of the C P R Library and Reading Room. The affair was a success in every way, over 75 couples occupying the floor; the music, excellent in every detail, was brought from Winnipeg and the Ladies entered with spirit into every dance. We cannot describe every dress, but the general effect did credit to their good taste. The decorations of the Hall reflected much credit upon those who superintended them, being something unique; red white and blue being the prevailing colors, at one end of the Hall was a splendid portrait of Her Majesty, at the other a portrait of the Prince of Wales, Chinese Lanterns, of different hues mixed with tricoloured flags and union jacks gave a most pleasing effect to the decorations.

The supper was a marvel of gastronomic skill, both eye and palate being equally satisfied, and the whole reflected great credit upon L. Hilliard under whose auspices the entire arrangements were carried out. We cannot do justice to the supper so shall not attempt to try. This was the first time the R R Boys had given a ball and supper, and they spared neither pain nor expense to carry out the affair right royally. We expect a handsome sum will be netted for the reading room, and more than this a cordial feeling be created between themselves and the towns people, and we feel certain they most cordially tender their thanks to those who by their presence helped to make the ball the great success of the season. As an act of justice, Mrs. Hilliard's name ought not to be omitted, for our hostess, she was most kind and indefatigable in her efforts to contribute in every way to the success of the entertainment.

CITIZEN.



**MAIL CONTRACT.**

SEALED TENDERS, addressed to the Post Master General will be received at Ottawa until noon, on Friday the 19th of February, 1886, for the conveyance of Her Majesty's Mails, on a proposed Contract for four years, six times per week each way, between Stonewall Post Office and Railway Station, from the 1st of April next.

The conveyance to be made on foot or in a suitable vehicle.

The courier to leave the Post Office and Railway Station with the mails, on such days and at such hours as may be from time to time required to deliver the mails at the Railway Station within ten minutes after leaving the Post Office and at the Post Office within ten minutes after the arrival of the mail trains.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Stonewall and at this office.

W. W. McLeod,  
Post Office Inspector.  
Winnipeg, 8th Jan., 1886.



**MAIL CONTRACT.**

SEALED TENDERS, addressed to the Post Master General will be received at Ottawa until noon, on Friday, 19th of February, 1886, for the conveyance of Her Majesty's Mails, on a proposed Contract for four years, three times per week each way, between Arnaud Post Office and Railway Station, from the 1st of April next.

The conveyance to be made on foot or in a suitable vehicle.

The courier to leave the Post Office and Railway Station with the mails on such days, and at such hours as may be from time to time required; to deliver the Mails at the Railway Station within forty five minutes after leaving the Post Office, and at the Post Office within forty five minutes after the arrival of the Mail Trains.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Arnaud, and at this office.

W. W. McLeod,  
Post Office Inspector.  
Post Office Inspector's Office,  
Winnipeg, 8th Jan., 1886.