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## HONEST SECTARIAN VIEW.

### A Methodist Minister Preaches a Sermon on Catholicism.

From the Catholic Columbian.

Very different from the sermons on Catholicism preached by his predecessors in Wesley Chapel pulpit, was the discourse of the Rev. J. C. Jackson, Sr., last Sunday evening. With the memories of Dr. Bennett and the Rev. McChesney, and their vindictive misrepresentations of the Church and its doctrines, measurably just treatment of Catholic subjects was not looked for from that quarter. Dr. Jackson, however, disregarding established precedents, gave expression to his views with a frankness and fearlessness that must have won the admiration even of the most bigoted of his hearers. His address was creditable to the Christian spirit which animated it, and with the exception of one or two points, and taking into account the point of view, was highly commendable. His remarks were prefaced by the reading of the following points of Catholic doctrine as enunciated by the Very Rev. Dean McNulty, of the Newark diocese:

#### WHAT CATHOLICS BELIEVE.

You ask me to set forth what are the several features of Roman Catholic polity from which has come our great success in the world. I must make my answer briefly and without any attempt at a labored effort.

First—We have the one fixed and firm belief that our church is a divine institution. She is not an idea, an abstraction, but an actual, living organism, as truly possessed of a spiritual, supernatural life as any living being is endowed with the animating principle, the cause of its vital actions. She grew out of the Incarnation; she has her origin, her existence and her mission in that wonderful fact, and is, so to speak, its complement and crown, enabling all who come within the sphere of her influence to live upon earth the life of grace and to secure in heaven that of glory. When we say, "Out of the church there is no salvation," we say no more than we do when we say, "Out of Christ no salvation." We become through the sacraments united to her that we may be united to Him and live by His life. We became His living members, only by being born by grace of Him, just as we became members of the human family and children of Adam by human generation.

Second—The means of grace in our church, as you know, are the seven sacraments instituted by Christ and deposited in His church, as in a vast treasure house. His duly authorized ministers are engaged in His church administering these sacraments to all the members, but to no others. The word "sacrament" in the early ages meant a mystery, and those who were not of the church were excluded from the church when the Eucharistic sacrifice was offered and when the sacraments were administered.

Third—The divine command is: "Teach all nations." The primary schools, the parish schools, the catholicism classes, the universities and colleges, the various religious orders, male and female, whether engaged in contemplation or in active life, in hospitals, orphan asylums, leper settlements, battle fields, reformatories of fallen females, all are moved by this command—"Teach all nations," save immortal, priceless souls, for each one of whom Christ died.

It is to be observed, that the official teachers to whom the divine command was given are the bishops whom St. Paul says "God appointed to rule the church." But the lay teachers are the great auxiliaries in the apostolate. Without the invaluable aid of these lay teachers in the homes, in the schools, orphanages, hospitals, etc., how many millions of souls would be deprived of the means of grace conveyed by the sacraments.

How wonderfully the celibate life aids in rendering efficient all the teachers, lay and clerical, who have taken upon themselves this holy state. St. Paul tells us, I Cor. viii, 32, "He that is unmarried careth for the things that belong to the Lord; how he may please the Lord; (33) but he that is married careth for the things that are of the world, and how he may please his wife." Christ himself in Matthew xix, 25, commends celibacy when undertaken for the kingdom of heaven's sake. With male and female celibates the choice of such life is free, and no one is permitted to take a vow on this life until years of probation are passed. The non-Catholic, unacquainted with any power that can overcome nature, is unwilling to admit the existence of a pure celibate life. Newman says, "of the protection of the merits of Christ, the intercession of Mary, of the virtue of recurring frequent confessions, of daily Mass they are strangers to the transcendent power of the most holy sacrament of bread of angels; they do not correlate the efficacy of salutary rules, companions, of long enduring ha-

ready spontaneous vigilance, of abhorrence of sin, and of indignation at the tempter to secure the soul from evil."

Fourth—The following are those the Catholic church includes and excludes: She includes (1) Those who never hear the true doctrine. (2) Those who have heard it, but not in such a way as to be convinced of their duty of believing. (3) Those that have heard, felt, and were convinced, and accepted the teaching. She excludes those that felt they could not rightly refuse belief, but maliciously refused to do that which they knew to be right. These last come alone under the condemnation which attaches to a want of belief. They are not bona fide; in such a state, for them salvation is impossible. W. McNULTY.

His text was from Ephesians ii, 19, "Fellow-citizens with the saints and of the household of God; built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone." In substance as reported by the Ohio State Journal, Dr. Jackson said:

The Roman Catholic is the oldest Christian church represented to any considerable extent in America. \* \* \*

It is a co-ordinate branch of the church. Anybody who is not by his unfortunate mental or moral constitution a bigot must recognize this. We need not indorse all points in the character of either a church or individual in order to see good in them. There are many things in the Roman Catholic faith with which we take issue, but this should not prevent us from recognizing what truths are held alike by all. The Roman Catholic, in common with Christian churches generally, is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone. When we Protestants go below what we consider their human additions to the doctrine of Christ and the apostles, we find that we are one with them upon such fundamental truths as that of sin, atonement, regeneration, judgment, heaven and hell. As Methodists, we far more nearly agree with Roman Catholic teaching upon some points than we do with the Calvinists. We therefore, recognize them as fellow-citizens with the saints and of the household of God.

#### DEBT TO CATHOLIC CHURCHMEN.

There is no manual of devout meditation—next after the Bible—more in use among Protestants than Thomas a Kempis's "Imitation of Christ," of which Wesley prepared an edition for the Methodists. The hymns of Jesus and of heaven sung by Bernard of Clairvaux and Bernard of Cluny and Thomas of Celano are repeated Sabbath after Sabbath by the choirs and congregations of Christendom, and will go on singing until they sing themselves into the new Jerusalem. Newman's "Lead Kindly Light" embodies the aspirations of many a Protestant heart, and Faber's "There's a Widening in God's Mercy," one of the very sweetest tunes in the church universal, voice the jubilant gladness of Christians in the Father's love throughout the whole round world. In his sermons on "A Catholic Spirit" John Wesley says the only question he will ask is: "Is thy heart as my heart? If it is give me thy hand." Oh, the great hearted liberality and breadth of John Wesley! Let us who call ourselves by his name learn to imitate it.

#### BUILDING FOR ETERNITY.

One of the things in which Protestants might well follow the Catholics is their habit of fixing their eyes on the distant future, and planning and working for it. From the days of Pope Gregory until now this has been a distinguishing characteristic of that communion. Their plans are not subject to the fluctuating opinions of one Pope, or one generation, or one century; they reach above and beyond these and embrace all time to come.

There is something extremely impressive, and even magnificent, in this long look ahead. Catholics evidently feel that, though men may come and men may go, their church is to go on forever. Catholics taunt us sometimes with putting weather vane on our churches as if to indicate that we change our policy with every wind; while they place there the cross, emblematic of the Christ who hung on it, the same yesterday, and forever. There is an comfortable amount of truth in the Protestantism is prone to shortsightedness which sacrifice every-present effect. If we cannot do

a thing in a few years we will not attempt it at all. In the Methodist church particularly, our system of itinerancy is against all permanence of plans. In Protestantism generally we breed litters of little theologians who start up in one century and cry, "Lo, this is the way!" and "Lo, that!" and draw off a few followers, and before another century have vanished into the oblivion from which they came. We build temporary buildings that scarcely rival the tents of the wandering Arabs in stability, as if, like the Arabs, we expected to fold them over night and silently steal away.

Another excellent feature of that communion is its comprehensiveness. Whenever a man appears among the Catholics, feeling a vocation for some particular work, they either find a place or make one for him in the church; whereas we Protestants too often drive such a one out. Protestantism needs to learn to be more inclusive and not so exclusive. A great part of our energy for about 300 years has been displayed in putting people outside the church who did not exactly agree with us in every little particular, or feel like working just as our grandfathers did. It is high time the process were reversed. The Roman Catholic Church finds or makes a place within its pale for everybody who wants to be anything or do anything of a religious sort. Another thing wherein we might learn to imitate Roman Catholics is their care for the children. Mary Cusack, formerly the "Nun of Kenmare," one of the noblest women the Catholics have had among them, but lately become a Protestant, told us lately in the North American Review that the neglect of our children was the greatest weakness of Protestantism. She said the Roman Catholic Church laid hold upon the children so strongly that the rule was "Once a Catholic, always a Catholic." And it is true.

#### NOT ASHAMED OF GOD.

Again, Roman Catholics are not ashamed of their religion. They carry it into every place and everything. They will attend to their devotions in a church on a week day, before a throng of sight-seers, in a hotel parlor, in a public conveyance, when a Protestant under like circumstances would omit them. In politics they are not first of all Republicans, or Democrats, or Populists; but first of all Roman Catholics, and then the other thing. If they have a club or a military company they call it "The Young Men's Catholic Club" or "Cadets of St. Patrick," or some name that labels it as Catholic; while Protestants never think of giving such organizations names that indicate our religious proclivities. Catholics carry their religion into church architecture. You can always tell a Catholic religious building by some ecclesiastical sign; while in many parts of the country, particularly in the East, we seem to delight in making our churches as secular in appearance as possible. They bear it into their very clothes. You can tell a priest or nun always by their dress; while many of us Protestant ministers think it is desirable to look as little like ministers as possible. These things produce upon the outside world the impression that Catholics are not ashamed of their religion, which is a most advantageous impression to make.

#### HEROINES OF CHARITY.

There are other points for which they are to be commended, upon which I cannot speak at length. There, for example, is the work of their Sisters of Charity. I never look upon their uniform without an involuntary thrill of tender gratitude. For I remember—and ever shall—that once during the civil war, when I lay, with thousands of others, a mere broken, quivering fragment of human flesh, cast aside from the onward march of the great army, it was the kind hand of a Sister of Charity, washing my face and putting cold water on my head, that first aroused me, and her words, of praise and cheer that put heart again into the homesick boy. And what old soldier is there who ever saw "Angels of the Battlefield," with their whitehead-dress, mingling with the mad rush of galloping batteries and hurrying regiments, but almost feels like kneeling down and worshipping them? We do not want to hear the Sisters spoken of unkindly. There were good Protestant women there—thousands of them—more

than of the Catholic women—but the garb of the Catholic women somehow made the greatest impression upon me. I am glad that in our Methodist Deaconess movement, as well as in the sisterhoods of the Episcopal church, Protestants are beginning to employ women in new ways of usefulness.

#### AS THE FRIEND OF TOLLERS.

Then there is the noble stand the Pope has taken in the encyclical upon the labor question. There is much, also, that might be said in praise of the Catholic attitude on the social purity question, and in the divorce reform. She is one of the main anchors of the family in our American life. In the temperance reform the trumpet of the Baltimore Council gave a clear sound; and in Ohio and other states her bishops are rendering hearty and valuable service. On the Sabbath question, what a noble utterance was that of Mgr. Seton, of Jersey City, when we were having our struggle in the "Greater New York."

I wish now, as a Protestant minister, to say to my fellow-churchmen, that in the struggle for morality and reform which are ahead of us in this country, we will need all the help from Catholics we can get. If they are treated as they ought to be, treated as fellow-Christians and members of the same household of faith, we will find their 10,000,000 of people coming into line with us; and in all probability furnishing the decisive force that shall win the battle for righteousness. We are now facing foreignism, atheism, and lawlessness of all sorts. None but fools will slight those sincere and godly Catholics who are naturally our best allies.

## MANITOBA INTOLERANCE.

From N. Y. Catholic Review.

SUNDAY, FEB. 9, 1896.—The recent election in Manitoba, as well as the whole history of the school controversy since the Protestants got the majority in the province constitute but an additional instance of the prejudice, the bigotry and the intolerance of Protestantism. It is just what might have been expected from the whole history of Protestantism from the very beginning to the present time.

In speaking thus we wish it to be distinctly understood that we have no intention of condemning all Protestants. On the contrary we thank God that we are able to number among our list of friends many excellent persons outside the Catholic Church, and there are multitudes scattered all over the country who have no sympathy with the narrow prejudices and intolerant spirit which dominate so many of our fellow-citizens, and which glory in depriving Catholic of their just rights and privileges. These persons are properly not Protestants—they are simply non-Catholics. They are really at heart, more Catholic than Protestant.

When we speak of Protestantism we speak of it as it has been developed in history and as it is manifesting itself at the present time in every country where it exists. We do not hesitate to repeat, what we have so often declared, that the true spirit of Protestantism is a spirit of rebellion, of revolution, of arrogant assumption and intolerance. In a word, it has wrought eternal and unscrupulous warfare against the Catholic Church. Its very name indicates its true character—it is protestantism. It is a protest against Catholicism. Its spirit is a spirit of undying enmity and hatred against the Catholic Church. It has persecuted the Church with unrelenting, never-ceasing hostility. Wherever it has the power it is bound to use it to the disadvantage, and, if possible, to the destruction of the Church. No thanks to Protestantism that the Church has survived the cruel—we may well say, the diabolical—persecution which since the great rebellion—falsely styled reformation—of the sixteenth century, has never ceased to strive, by fair means or foul, to overthrow and destroy the Church.

When the Catholics of Manitoba were in the majority, justice and fair dealing prevailed. But the moment the Protestants got the majority, true to their intolerant, persecuting instincts, they delayed not to deprive their Catholic fellow citizens of their rights in the education of their children. This, too, in the face and eyes of the solemn compact by which Manitoba became a member of the Dominion of Canada.

Appeal was made to the highest court of the Empire—the judges of the Queen's Bench—and the decision was given against them. This decision was adopted and confirmed by the Dominion government and a demand issued that justice should be done to the Catholic citizens of Manitoba. Did they yield to these high and imperative behests? Not at all. They openly defied them, and when driven to close quarters appeal was made to the people and the majority of course sustained the government, and they seem determined to risk everything rather than yield the point at issue.

This is perfectly characteristic—they have the power and they are determined to use it, right or wrong. The majority act upon the principle that the minority have no rights that they are bound to respect.

Strange to say this intolerant, unjust and rebellious majority have the sympathy and encouragement of Protestants not only in Canada but even in our own country. We might very fairly conclude that in this land of boasted liberty and freedom from all religious persecution a voice of disapproval and warning would be raised and their co-religionists in Manitoba would be advised to obey the law of justice to their Catholic fellow citizens and thus calm the unhappy agitation which is destroying the peace of the country. Have they done it? Consult the columns of the Independent, the Congregationalist, the Watchman, Zion's Herald, the Churchman, not to mention a host of lesser Protestant lights and you will see that all their sympathies are with the tyrannical majority. The fact of the solemn compact in the original constitution; the decision of the highest court of the realm; the command of the Dominion Government; the inherent justice of the case have not the slightest weight. The only question is what the majority want. Why? Simply because the minority are Catholics; and Catholics are a proscribed race in whose favor the ordinary obligations of justice and right are not supposed to have any weight.

Are these very respectable high-toned advocates of freedom of conscience and the right of private judgment ashamed of their sympathy with the injustice and intolerance of the Manitoba majority? Not at all. They glory in it. It is a constituent part of their religion. They have been born and brought up in it—it is an essential part of their nature. They are so saturated with it that they hardly seem conscious of any inconsistency.

But in fact, are they not in the same box with their Manitoba brethren? Are they not at this very moment waging the same warfare among us with the same spirit of injustice and intolerance simply because they have the majority? Rather than allow Catholics to enjoy their fair share of State aid in the education of their children, with the most glaring inconsistency our orthodox Protestant friends persist in supporting and forcing a system of secular, godless public schools from which all positive, religious instruction is rigidly excluded—and this to the infinite damage of the moral and spiritual interests of the rising generation, as well as the interests of public morality and good citizenship. They know it. They are perfectly aware of the deleterious influence of the exclusively secular education of the public schools, many of them frankly acknowledge it. But it makes no difference. Their hatred of the Church is stronger than their love of religion, and like their Manitoba brethren them seem determined never to yield, never to give up the unjust and wicked contest.

## WAS IT A WARNING?

Mrs. Elliott's Strange Experience Before Her son's Death—The Mystery Explained in Reality by the Fatal Fall Down a Shaft.

(Ottawa Journal.)

Instances are not uncommon where persons have had a presentiment of the death of relatives or friends, even when the death occurred at a great distance. This is particularly the case where the death has been sudden or violent. Still, while such occurrences are not altogether rare, they are not so numerous, but that considerable attention and comment is excited when they

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