

# Northwest Review

"AD MAJOREM DEI GLORIAM."

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## GENERAL INTENTION FOR NOVEMBER, 1896.

Recommended By His Holiness, Leo XIII., With His Blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart—The Souls in Purgatory.

Even had the Holy Father not appointed this intention for November, pious Catholics would pray for it fervently during this month, and associates of the league would make it the special object of their prayers. The fact that the Father of all the faithful on earth recommends to our pity the souls no longer under his care is an additional motive for redoubling our piety in their regard.

By faith we know for certain two things about the souls that have departed this life. Unless they die without the slightest stain of sin upon their souls they are not worthy to enter God's presence, and must, therefore, be cleansed in the purgatory His mercy has created for that purpose. While being thus purified they cannot do anything to help themselves to hasten the time of their admission into heaven, but our prayers, penance and almsdeeds can satisfy for their sins and bring about more speedily their union with their Creator.

This we know from Scripture, that "it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." We know it also by the constant tradition of the church, and by the unanimous testimony of holy writers, who, in their utterances on this point, are not only loyal to Catholic doctrines, but also sympathetic with the cravings of our hearts, that apart from faith would make us wish that God had established this merciful means of purging the departed from every stain of their faults. In fact, according to St. Catherine of Genoa, purgatory consists chiefly in the intense suffering which the departed soul experiences after its first realization of the infinite purity of Almighty God, in the consequent deep sense of its own guilt in His sight, and in the intense and painful longing to be fully worthy of Him.

To pray for the dead is a great act of faith and it is also a great act of mercy. We cannot do it without feeling forced to look into our lives and to cut away from the faults and the occasions of sins that may lead or add to our own purgatory; by doing it we likewise merit the favor of God, the love of His divine Son, who has deigned to identify Himself with the souls detained in His prison house, and the gratitude of the souls released through our prayers.—Little Messenger of the Sacred Heart.

## FEASTS OF NOVEMBER.

From Church Calendar and Bulletin—(Detroit.)

November 1, All Saints.

Today we celebrate the feast of all the angels of heaven, or the pure spirits who were created pure and have thus remained; and the saints who like us once had mortal bodies; but who brought them into subjection and thus earned for themselves an eternal crown. It is impossible to give to each angel and saint a special day; so Mother Church assigns for the whole church triumphant one day when all may be honored. By thus honoring the saints we give honor to God.

November 2, All Souls.

Today we commemorate the church's suffering. It is for us to pray for these poor suffering souls that they may soon be joined to those happy ones in heaven, whose feast we celebrated yesterday. It may be that some dear relative is suffering in purgatory such agony that it is impossible for us to understand one-tenth of it, and perhaps one prayer from us will release that soul from the bonds that bind it, and make it free to wing its way to heaven. During the month of November then, let us pray much for the holy souls, so that when we ourselves are paying the penalty of our sins, there may be those who will in their turn open for us with their prayers the prison doors of purgatory.

## THE CENTRAL CROSS.

In a place of justice at Rome they take you sometimes into a chamber with strangely painted frescoes on the ceilings and around the walls and upon the floor, in all kinds of grotesque forms. You cannot reduce them to harmony, you cannot make out the perspective; it is all a bewildering maze of confusion. But there is one spot on

the floor of that room and one only, standing upon which, every line falls into harmony, the perspective is perfect, the picture flashes out upon you, instinct with meaning in every line and panel. You can see at that point, and at that only, the design of the artist that painted it.

I believe that this world is just as bewildering a maze looked at from every point except one. I look back upon the records of history; I look upon the speculations of science; I endeavor to gaze into the future of the world's career; wherever I turn I am opposed by the mysteries that hem me in and crush me down, until I take my stand at the foot of the cross. Then darkness and discord become lightened harmony; the mystery is solved; the night that shuts me in becomes radiant with the divine light and glory. At the foot of the cross, art, science, literature, history become at once to me a divine, a glorious, blessed thing, and so I claim for my Lord his rightful dominion over all the works of His hands. We will gather all the beauties of art, all the treasures of music, all that is brightest and best in the world and we will lay them down at his feet, for "lovely riches and honor and glory." His is of the Lamb that was slain to receive might, and majesty, wisdom and the sceptre, His is the right, His this universal world.—Cardinal Manning.

## SPEAK KINDLY.

A young lady had gone out walking. She forgot her purse and had no money in her pocket. Presently she met a little girl with a basket on her arm.

"Please, miss, will you buy something from my basket?" said the little girl, showing a variety of book marks, watch cases, needle books, etc.

"I am very sorry I can't buy anything today," said the young lady. "I haven't any money with me. Your things look very pretty." She stopped a moment and spoke a few kind words to the little girl; and then as she passed she said again: "I am very sorry I can't buy anything from you." "Oh, miss," said the little girl, "you've done me just as much good as if you had. Most persons that I meet say: 'Get away with you!' but you have spoken gently and kindly to me, and I feel a heap better."

That was "considering the poor." How little it costs to do that! Let us learn to speak kindly and gently to the poor and suffering. If we have nothing else to give, let us at least give them our sympathy.

## ST. STANISLAUS.

(Feast, November 13.)

A little babe brought to the Fount of Grace  
And cleansed by Mother Church in Christ's Sweet Blood  
And angels smile down on that sleeping face,  
And write his name in heaven among the good.

A tiny child that loves to run away  
To some dark corner, and with eyes upturned,  
Small hand a-clasp, in ecstasy to pray,  
His childish heart with love of Jesus burned.

An angel youth, not like the giddy crowd  
That fill the streets, and when he passes by  
They stop their sport and dare not speak aloud,  
As if he were an angel from on high.

A perfect novice, seraph-like and sweet,  
As some fair rose that sheds its fragrance round,  
As sighing for the time when he shall meet  
His Queen, his Mother, in her glory crowned.

A saint in heaven, dear to Christ's own heart,  
At home at last, the crown and palm branch won,  
Safe with his Mother; nevermore to part,  
His trials o'er, and rest, sweet rest begun.

## SET A GOOD EXAMPLE.

One of the most important means of doing good to our neighbor is by setting a good Christian example. This we are all bound to do; and, in fact, there is no good excuse for not doing it. It does not cost anything—it is simply to "do judgment, to love mercy, and to word solicitous with thy God." It is to be strictly conscientious and act always from high Christian principles. It involves fidelity to the practice of our religious duties, and especially to

the cultivation of the virtues which it inculcates, and avoiding the vices which it forbids. We owe this to our own brethren in the Church, who will certainly be influenced by our example, no matter what our condition or circumstances in life may be. If we feel at liberty to overstep the bounds of strict Christian propriety or duty, though it be only in some matter of minor moment, we may be sure some of our weaker brethren will be scandalized, and it is impossible to tell how far such an example—apparently trivial in itself—may go in unsettling the faith and demoralizing perhaps some friend or friends whom we would be the last in the world to injure. The spirit of the intrepid St. Paul is the spirit which ought to animate the heart of every true Christian: "If meat scandalize my brother I will never eat flesh lest I should scandalize my brother."

But the obligation of setting a good example to those outside is not less binding than to those within the fold. How can we help feeling a deep sympathy for the non-Catholic friends who are just now all at sea in regard to the true faith and the true Church? We know in whom we have believed.

We have a sure ground of hope in holy Church which they can never have. True, many of them are much set in their own way and have not yet succeeded in getting rid of the prejudices of education, yet many of them are losing faith in their own churches and have got an impression—rather vague it may be—still have an impression that, somehow, after all, the old Church is vastly superior to all other bodies. They don't know very much about her teachings, they are slow about availing themselves of the means of information furnished by Catholic books; but they are naturally observant of the lives and conduct of their Catholic neighbors and acquaintances. If they see, especially, that intelligent Catholics are no better than their neighbors, lax in their practice and negligent of their Christian duties, they naturally conclude that the Catholic religion is no better than any other. If, on the contrary, they see them high-toned, consistent, conscientious men, honorable in all their dealings, upright in their conduct and faithful in the discharge of the duties of their religion; they are naturally attracted to that religion. They reason justly that a religion which produces such good fruit must be a good religion, and they are led to look into it and examine its claims, and when that is done the result is most inevitably certain—they will become Catholics.—Church Progress.

## MISSIONS TO NON-CATHOLICS.

The following, writes the Rev. Father Elliott in *The Missionary*, is an extract from the comment of a strongly anti-Catholic paper upon one of our lectures in the diocese of Pittsburgh:

"As on previous evenings, a great multitude assembled at Carnegie hall last evening to hear Dr. Elliott's lecture on the Eucharist. Before the lecture began copies of an eight-page tract on the same subject were distributed among the audience.

"Father Elliott did all the talking that was done, and made a strong argument in support of transubstantiation. He quoted Christ's words in the sixth chapter of St. John, and the words of Matthew, Mark, Luke and Paul on the Lord's Supper. The lecture was calculated to make Catholics or infidels. There are many men, intellectual but destitute of veneration and spirituality, who might be driven to infidelity by such a lecture, but could never be persuaded to worship a wafer."

The number of souls who are intellectual is very small, every truly reasonable being venerates God and all holy persons and things. Catholic truth addressed to intelligent minds outside the Church is calculated to make them Catholics or to place them at war with their consciences. This dilemma is unavoidable. It should not deter us for a moment from spreading the light.

After that same mission a meeting of the board of trustees of one of the Protestant churches was held. One member proposed to bring in a notorious anti-Catholic lecturer to counteract the influence of our meetings. This was emphatically voted down, and its proposer censured, on the ground that we did not attack Protestants, and therefore should be treated by them accordingly. Some of these trustees had attended our lectures, listened attentively to them, and were well pleased with our tone of kindness; but they were no doubt profoundly surprised at the strength of the Catholic argument.

Although the Catholics were greatly in excess at our meetings there, we had a notable advantage in the daily publication of full reports of our lectures. One of the local papers printed excellent abstracts of all the discourses, thus giving us pretty much the whole town for an auditory. Can there be any doubt of the result of such a propaganda?

## GEMS FROM THE CASKET.

We reprint elsewhere the able and concise article in which *The Northwest Review* vindicates *The Casket* against the charges of *The Catholic Record*. We may remark by way of comment upon our contemporary's forceful defence that this paper, strictly neutral as regards political parties in all other circumstances, never promised to be, and never will be, neutral when Catholic interests are at stake. As for the *Record*, we can quite understand and sympathize with its antipathy to the provincial Conservative party of Ontario; but it should be, and, we believe, is, capable of distinguishing between that and the party of the same name in federal politics. And, shabbily as it has treated us, we gave, and still give, it credit for frankly informing the present government that no concession short of separate schools can be accepted as a settlement of the school question. Like many others, it has got into its present difficulty through unwillingness to acknowledge a mistake.

It appears that the Scotch bagpipe has become of late a favorite diversion for aristocratic dames in London drawing rooms. The editor of the *N. Y. Sun* is struck with the incongruity of the thing and observes: "The Scotch bagpipe at full blast, played by a kilie with a feather in his cap, makes the listener feel like fighting anybody whom he or she may be in sight of and particularly like rushing upon the English. It all depends upon the feelings of the individual listener. Time was when the shriek of the pipes would have had such an effect upon the average Scotchman, the more especially if he lived north of the Tay; but that time has long since passed away. The martial strains of that instrument are now more likely to awaken in his breast memories of the days when his forefathers fought shoulder to shoulder with their English brothers at Waterloo or Balaclava. However, we entirely agree with the *Sun* that the Scotch bagpipe is 'not the thing' for the drawing room."

Mr. Martin J. Griffin, the Parliamentary Librarian, in one of his recent letters on "Contemporary Literature" in the *Toronto Mail and Empire*, points out the commercial considerations which result in the publication of some so-called religious books. He writes:

Mr. Crockett and Ian MacLaren are each writing, or have written, a "Life of Christ," which will appear, apparently, simultaneously in parts. We do not feel at all sure that we may congratulate the public, or Christianity on the event. These gentlemen have proved themselves expert novelists in a light and semi-religious vein. They have not at all distinguished themselves in the field of theology; and the attempt to utilize their reputation as writers of fiction in what must be a catch-penny contribution to Christian literature may not prove very satisfactory. Mr. Hall Cane has also written a story, in which he proposes to utilize Gethsemane, the Crucifixion, etc., in a manner which the author says is "ahead of anything of mine." On this the public is certainly not to be congratulated. There ought to be an injunction in such a case as this.

The most effectual injunction is in the hands of the reading public. But so long as the people do not object to be imposed upon, there will not be wanting designing authors who will impose on them in this way.

The reverend editor of *The Western Watchman*, who has a penchant for being considered an authority on the inner history of ecclesiastical events, and is always most generous in taking the public into his confidence regarding them, says he knows exactly why Mr. Keane was removed from the rectorship of the Catholic University at Washington. It was done, he assures us, at the recommendation of Cardinal Satolli because Bishop Keane had been teaching that it was better to be a Protestant than to have no religion at all. Father Phelan reproduces from the *Watchman* of November 21 last an editorial in which he protested with his wonted vigor, against this teaching, and he says of Cardinal Satolli that "in Baltimore the day before his donning the scarlet, he told us that if he had the writing of the above mentioned editorial he would not have changed one word."

The position taken in the editorial referred to is a very extreme one, and owing to its disregard of important distinctions—we say it with all deference—an unsound one; and it is quite certain either that Father Phelan misunderstood Cardinal Satolli or that the latter misunderstood the former's article. The passage from one of Bishop Keane's lectures to which it takes

such decided exception is in entire accord with Catholic teaching. The sentence which contains the pith of what the *Watchman* objects to is as follows:

In the all-important works of education, charity, and moral correction, ten thousand times better the Christian religion, as understood and practised, whether by Catholics or Episcopalians by Methodists or Baptists or Presbyterians, than anything else which human ingenuity can substitute in its place.

Father Phelan's comment in part is: The bishop tells us that any form of Christianity is better than none at all. That is false.

But it is not false. It is as true as the well known adage that half a loaf is better than no bread. Protestantism as Protestantism is not better than no religion; but Protestantism inasmuch as it teaches a portion of Catholic truth and dispenses the great sacrament of regeneration—Baptism—is immeasurably better than no religion, or mere natural religion. Father Phelan's mistake appears to arise from his overlooking the fact that the sects have valid baptism, as he evidently does when he makes the sweeping statement that "The Methodists have no sacraments any more than the Achantees."

We should like to ask the brilliant editor of the *Watchman* this question: Does he believe that John Henry Newman, Henry Edward Manning, Frederick William Faber, or—to come to his own country—Isaac T. Hecker and Augustine F. Hewitt might just as well, six months before their receptions into the visible communion of the Catholic Church, have been pagans or infidels as what they were? This is a short and simple way of putting the question; and as the editor of the *Watchman* is never afraid to say what he thinks, we should like him to answer it.

It is a most serious matter to minimize the danger of salvation outside of the visible Church. The facility with which baptismal innocence may be lost, is alone sufficient to make the thought of the fate of those to whom practically all other sacramental channels of grace are closed appalling. We are heartily with Father Phelan in protesting against the action of those who would lull Protestants to sleep in fancied security upon the brink of a precipice. But Mr. Keane is not guilty of even a shadow of this offence in saying, what every Catholic theologian must say, that it is better to be a baptized Protestant in good faith, to believe in the Incarnation, the Atonement, and the necessity of Divine grace, than to be an unregenerate pagan ignorant of all these truths. It is enough that Bishop Keane should have to endure the pious diatribes of anti-Catholics, for which there may possibly be some slight shadow of ground, without his having to undergo charges of Pelagianism from Catholics themselves, for which, as far as the evidence before us goes, there is absolutely none.

There are some Protestants who seem to think that the highest compliment they can pay to a Catholic is to give him credit for being better than his church. Since his retirement from the rectorship of the Catholic University of America the Right Rev. Bishop Keane has had this rancid praise lavished upon him very freely. Even at the meeting of citizens of Washington called to do him honor it found expression. The Rev. Dr. Rankin, President of Howard University, felt inspired to say:

I think Bishop Keane gave me my first conception of an "American Catholic." I heard of the Roman Catholic all my lifetime—of a man with the foreign and mediaeval ideas of personal and national freedom such that he could only look at American institutions askance or as something to be grasped and appropriated. But here was a man with the genuine American spirit.

We say nothing of the taste which could permit a man holding the position of President of a University to utter such a slur upon the church at a gathering of that character, where those invited to speak were presumed to have the instincts of gentlemen. His gratuitous insult to the "Roman Catholics," who formed the majority of his audience, and whose clergy surrounded him upon the platform, was the outcome of narrow-minded prejudice and ignorance which are unfortunately only too common in those of his cloth, and which, still more unfortunately, do not appear to be a bar to their attainment of the highest educational positions in the gift of their religious bodies. What does the Rev. Dr. Rankin know of "foreign and mediaeval ideas of personal and national freedom?" He is evidently one of that class of mental papavers to whom "mediaeval" is a term of reproach and nothing more. Has he ever heard of

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