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"AD MAJOREM DEI GLORIAM."

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FROM A PROTESTANT PULPIT.

Dr. Gladden Corrects Some False Notions About Catholic Belief.

From the Catholic Columbian.

At the annual services at the First Congregational church, this city, last Sunday evening, Dr. Gladden discoursed on "Why I am a Protestant," instituting a comparison between the Mother Church and the modern sects which have sprung therefrom. Of course, as a Protestant minister he drew the lines of demarcation sharply and avowed his utter disbelief in the theological system of the Roman Catholic Church. Notwithstanding his uncompromising Protestantism, however, he is willing to accord to his Catholic neighbors the rights of conscience which he himself enjoys and he had only words of scorn and denunciation for that form of sectarian bigotry which stoops to every vile means to misrepresent and calumniate the Catholic church. In the course of his sermon Dr. Gladden said:

"In this brief sketch of the ancient Greek church with which most of you are not, I dare say, very well acquainted, I have indicated by comparison, some of the principal features of the Roman Catholic church with which you are somewhat better acquainted. Still it would not be safe to assume that you are all very well acquainted with the Roman Catholic church. People may live very near together and not know each other very well. Most of you have learned what you know about the Roman Catholic church from hostile or prejudiced sources. We are inheritors of a bitter conflict, a religious conflict; and history shows that there are no influences which so completely close the mind against the truth as those which are engendered by religious strife.

INVOCATION OF THE SAINTS.

"I have no doubt, for example, that most of you would say, unhesitatingly, that Roman Catholics worship the saints and the Virgin Mary; but that is not quite true. There may be ignorant Roman Catholics of whom it is true; just as there are a great many Protestants who believe there are three Gods; but it is not the Catholic doctrine. All Catholics are taught that God and God alone is an object of worship; their Catechism, as one authority says, "demonstrates the great difference there is between the manner of imploring God's aid and assistance and that of the saints; for it expressly declares that the Catholics pray to God either to bestow on them some blessing, or to deliver them from some misfortune; but since the saints are more acceptable in His sight than they are, they beg of them to be their advocates only, and to procure for them such things as they want. For which reason the Catholics make use of two forms of prayer widely different from each other, for when they make

their application to God Himself they say, "Have mercy on us! hear us!" But when they address themselves to the saints they only say, "Pray for us!" In all cases whether the prayer is direct or indirect, the favor is expected from God alone."

"I am sure that this distinction is perfectly clear and intelligible; and yet I doubt whether one Protestant in ten ever recognized it.

DOCTRINE OF INDULGENCES.

"So, too, with respect to the doctrine of indulgences. I suppose that most Protestants believe that the Roman Catholics are able to purchase for money permission to sin; that the indulgence is a kind of license which is sold for money, to gratify one's appetite and passions. Statements of about this nature have been made in school histories; and when Roman Catholics object to such books, the Protestants have come to the rescue, and declared that the obnoxious statements should not be modified. But this is not the Roman Catholic doctrine of indulgences. No Catholic is ever able to procure any license for future wrong doing. Nothing like that was ever conceived of by any intelligent Roman Catholic. Nor is there any way of procuring absolution

from past sins, except by confessing them to God, and receiving, through the priest, His pardon. The payment of money has nothing to do with this. But the Roman Catholic doctrine is that a sinner who has confessed and forsaken his sins must yet do works meet for repentance; that the church has a right to impose upon such a penitent certain works of penance. It is discipline prescribed for him, on account of his transgression. Now the Church holds that this discipline, which consists of fasts, pilgrimages, or other meritorious works, may be commuted by charitable gifts or donations of money. Just as the courts sometimes substitute fines for punishments, so the church reserves the right to substitute contributions of this sort in lieu of her other discipline. But it must be observed that an indulgence can be granted only to one who has repented and confessed and been forgiven; that, in the words of Bishop Keane, it is not the remission of sin nor of the eternal punishment due to sin—still less is it a permission to commit sin in the future. It is a modification of the Church discipline.

"Doubtless the doctrine was itself grossly misrepresented and abused by those who in Martin Luther's time went about hawking indulgences; and the strong words with which Luther denounced this abuse were well deserved. But we must be careful when we talk about it to know not merely what extravagant men have said in public harangues, but what is the real doctrine of the Church. Let me quote the definition of this word in the Century Dictionary: A remission of the punishment which is still due to sin after sacramental absolution; this remission being valid in the court of conscience and before God, and being made by an application of the treasure of the Church on the part of a lawful superior.

"Indulgence cannot be obtained for unforgiven sin. Before any one can obtain for himself the benefit of an indulgence, the guilt must have been washed away and the eternal punishment, if his sin has been mortal, must have been forgiven."

CIRCULATION OF FALSEHOODS.

"I am sure that these definitions must convince a good many of you that you have been told a great many things about Roman Catholics which are grossly untrue. In fact I think that there are very few Protestants who do not entertain very distorted notions about Catholic beliefs. If it were not so it would not be possible for such execrable forgeries as are constantly circulating through this community to have any currency—forgeries in which the most monstrous beliefs and purposes are attributed to Roman Catholics—beliefs and purposes of which they are as innocent as unborn babes. The black art of calumny has long been practised in this world; one who is somewhat familiar with the history of controversy has met with a good many samples of it. But it is my belief that nothing more wickedly calumnious was ever concocted than many of the stories about Roman Catholics which have been freely circulated through this community for the past two years. I suppose that many of those who have circulated these calumnies have believed them to be true. I have therefore taken pains to give you, in two simple instances, illustrations of the kind of unjust judgment which is current, that you may beware of bearing false witness against your neighbors.

"The common conception of the doctrine of indulgence is, as I have shown, very different from the true doctrine. But, after all, this doctrine, as commonly believed and taught by Roman Catholics, furnishes a good reason why I could not be a Roman Catholic.

CHRISTIAN SPIRIT OF FELLOWSHIP.

"When I say that I am a Protestant rather than a Roman Catholic, that does not mean that because I am a Protestant I am an enemy of Roman Catholics or even of Roman Catholicism. It does not mean that I think Protestants are right in everything, and that Catholics are wrong in everything; that our system is wholly good and theirs wholly bad; that we are the friends of Christ and they His foes. I think that we are a good deal nearer right than they are; but that does not make it necessary for me to array myself against them. There are persons who cannot conceive it possible that you should differ with anybody without being his enemy. In politics and religion the people on the other side are to them the enemies of God and their country. We who have lived in Columbus a good many years know that the Republicans are all patriots and saints while the Democrats are all traitors and thieves. Or is it just the other way? Well, it is one way or the other, that we know. And it is just so with religion. To be a Protestant, in the opinion of many who call themselves by that name, is to bear in the heart a deadly hatred for Roman Catholics—to be willing to believe anything horrible that anybody may say about them—to be inclined to deprive them of their most sacred rights as citizens,—even to deny to them the privilege of getting an honest living by honest labor. I am not that kind of a Protestant. Because I differ widely and radically from my fellow-citizens on the subject of religion, I see no reason why I should not freely concede to them all their rights as citizens and human beings. Nay, I cannot deny that they are not only my fellow-citizens but that they are also my fellow-Christians. They worship the same God that I worship; they follow the same Lord Jesus Christ who is my Master; and even if they are in error, that is no reason why I should hate them and persecute them, and say all manners of evil against them; it is a reason why I should treat them justly and generously and kindly."

May that day dawn at last when so many wandering sheep will be gathered in again to the fold of the Good Shepherd! Dear Associates of the Apostleship, it would be an object worthy of your zeal and ambition for the glory of God to hasten its coming by unremitting prayer to the Divine Heart, the only Pastor of Souls.

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer, in particular that the extending of the devotion to the Divine Heart in German-speaking countries may hasten the moment of return to the unity of faith. Amen.

"BY THEIR FRUITS YE SHALL KNOW THEM."

Education and Catholic Schools.

To the Editor of The Tablet.

SIR,—It is to be regretted that Lord Bray has lent the weight of his authority to the insinuations and criticisms recently made by Mr. Costelloe on our Secondary—i. e., non-Elementary—schools. When started at the Clifton conference these charges, I was glad to observe, practically found no seconder, and very little sympathy from any point of view; but now they have been formally and conspicuously repeated, and must not go unchallenged.

It is noticeable that this onslaught on the methods and results of our school teaching is in one respect unlike the controversy that disturbed us a few years ago on school discipline, inasmuch as now the attack is from without, not from within. Then, at least, the critics professed to speak from personal experience of what they had known, or suffered, or endured; whilst as to the authority of our present critics, we know that they have never been amongst the taught at any Catholic college. Mr. Costelloe's admission is remarkable: "I know too little," he is reported to have said, "of the past work of our schools to attempt anything like a criticism of it." Yet he proceeds to make the strongest criticism of that work, both past and present. "I leave to others to say whether our college prize-men know classics as a scholar should, or have any decent grounding in history, or have any sort of literary culture, or any philosophical training; science may be better—I know not." And again: "To allow our children to be turned out, generation after generation, less educated than their fellows of other creeds, or of none, is not merely stupid but immoral." If this is not a rhetorical way of stating that the system of training in our schools is deplorably behindhand, language has no meaning. Lord Bray, evidently puts his interpretation on the language used, for he declares that Mr. Costelloe's "criticism is more fatally effective than any framed in words;" though why he should style the above very plain insinuations "the discreet silence of Mr. Costelloe" I do not know.

One cannot argue with a sneer, and I share Father Gerard's difficulty in meeting vague charges. But let me state some plain facts, which may serve to test whether boys leave our schools "without any sort of literary culture," and "less education than their fellows." During little more than half a century one Catholic college alone has had amongst its alumni a Parliamentary orator second to none, a naturalist of European fame, three judges of the High Court, including Lord Chief Baron in Ireland; has given to New Zealand a Premier and also the first elected Speaker of its Assembly; Chief Justices to three of our colonies; English Ministers to Bavaria and Greece; and Governors to Malta and Trinidad. The same school has given to the Services half a dozen General officers of distinction, and three British Admirals; whilst among its living alumni are to be found the newly appointed Ambassador to Russia, the late Commander of the Channel Squadron, and the officer in command of the Pamir Delimitation Commission. Is such a list consistent with low aims, inefficient teaching, and entire lack of literary culture?

Take another test. I have before me the Honours Examination Papers in Classics and Mathematics set to boys in the Higher Classes at Stonyhurst during the last fifteen years, representing a course of work done in addition to preparation for the London University course. I should be glad to furnish copies to our critics, to judge for themselves; or, if necessary, to allow a committee of Protestant head-masters in England to judge as to whether the literary or scientific standard of these examinations is below that of any English public school. I make another appeal to our critics. Let them personally visit our schools and learn their several systems; let them go to the class-rooms, interrogate the boys, attend their debating clubs, examine their reading rooms, workshops, laboratories; and I shall be surprised if their sense of justice will not oblige them to admit that "LAISSEZ-FAIRE" is not the equivalent of "fatal inactivity."

If one may refer to one's own experience, mine is this. I formerly shared the vague idea to which our critics have given expression, that the average Public school man was turned out in every way a superior being to students from Catholic colleges. A long and wide acquaintance with Public school men of every degree and kind has produced in my mind a fixed conviction, that on the whole, boys leaving, for instance, Beaumont, Downside, or Stonyhurst, are in point of mental grip, culture or attainments, not a whit behind the products of Eton, Harrow, or Winchester.

Your obedient servant,

NICHOLAS SYNNOTT,
14, Herbert-crescent, Haus-place, S. W.

PRAYERS FOR THE DEAD.

Annual Requiem Mass in a Protestant Episcopal High Church.

The New York branch of the Guild of All Souls held its annual solemn High Requiem Mass at the Protestant Episcopal church of St. Mary the Virgin yesterday morning at 9.30. The altar of the church was draped with black velvet, and the music of the church was of a most solemn character. Father Thomas McKee Brown, the celebrant, was robed in a black silk chasuble, embroidered elaborately with silver flowers. Curates Richard R. Upjohn and John A. Staunton, Jr., acted respectively as deacon and sub-deacon of the Mass. They were robed in the dalmatic and tunicle, in color and embroidery corresponding with Father Brown's vestments. The altar of the church was lighted by many candles, but the light throughout the church was dim and sombre. After the reading of the gospel for the day the celebrant read the names of all the members of the Guild and of the parish of St. Mary the Virgin who had died in the year past, as well as the names of deceased persons whose friends particularly desired to have the repose of their souls prayed for at this service. The appropriate prayers in the manual of the Guild were then said.

After the Mass a business meeting of the Guild of All Saints was held in the parish house at which the Burial Guild of St. Mary the Virgin, consisting of sixty-eight members, was admitted into the Guild of All Saints. Canon Knowles, of England, presided, and the Rev. Harry Baumann, of Trinity chapel, acted as secretary. With the exception noted only routine business was done.

The Guild of All Souls has branches in all the prominent cities of the United States, the parent organization being in England. Its membership is confined to the Anglican party of the Episcopal church.

The Guild and its object do not receive the approval of the Broad or Low Churchmen (the "Mossbacks," as the Catholic Champion, the organ of the High Church party, published by St. Ignatius church of this city calls them in its number of Friday last). It is the custom of the members of the Guild to send quarterly to its General Secretary the names of their deceased friends, and he in turn sends their names to every member of the guild in the "intercessor" paper issued quarterly. Every member promises on joining and securing the badge of membership to pray once a week for each of those whose names are mentioned in the "intercessor" paper.—N. Y. Sun.