

## Northwest Review

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SATURDAY APRIL 7, 1906.

### Calendar for Next Week.

- 8—Palm Sunday.
- 9—Monday—In Holy Week.
- 10—Tuesday—In Holy Week.
- 11—Holy Wednesday.
- 12—Maundy Thursday.
- 13—Good Friday.
- 14—Holy Saturday.

### NO SALVATION ABSOLUTELY FOR NON-CATHOLICS?

So says "Free Press" Account of  
Passionist Missioner's Lecture—A  
Gross and Unfortunate Error by  
Reporter—Correction Made

Time and again when the Catholic body is beginning to persuade itself that those without its pale are, generally, coming to an approximately fair and correct conception of the Church and its true teachings, it is filled with astonishment at some incident which reveals the unfortunate ignorance that still blinds the minds of some others than her children. The incident in point is the gross error of a reporter for the Free Press, who quoted Rev. Father Barrett, C.P., as stating in his lecture to non-Catholics on Monday evening at St. Mary's church that only Catholics can be saved. We thought it possible that there lived in intelligent communities some persons who, through force of circumstances, through the limited compass of their life's activities, who "mid the encircling gloom" might still hold in their breasts incorrect and untrue ideas about the dogma and approved practices of the Catholic Church. But we hardly expected to find such an one among the newspaper men of a city of Winnipeg's size, among men who should be more enlightened on the chief concerns of such a community than perhaps any other class of men. Religion is one of the chief concerns, and one of the most common,—of such a community.

The statement in question must have struck the reporter as an unreasonable one when he wrote it in his report. Without going into the subtler phases of the subject, what would become of the multitude of millions of good, honest-hearted savages unaware of any

Catholic Church, who worshipped the Supreme Being as the intuition of their soul led them to do, who performed what was right, as God gave them to see the right? The reporter had heard the missioner repeat many times in his lecture, that religion to please God must be reasonable. Therefore should he have felt himself responsible to inquire as to the correctness of his notes before placing such an unreasonable statement before the minds of the 35,000 subscribers, and the many more thousands of other readers, of the Free Press. Such an error is a grave calamity in effect, if not in commission—could it be thus. The correction was made at once, but it is very improbable that a correction in public print ever reaches all the persons that the first report had reached. We feel also that there are always persons sufficiently biased as not to give the full value to a correction that it deserves among honest-hearted people.

When we find in such cases that efforts to enlighten our brethren outside the Church, through such errors, become, to a certain extent, instruments to confirm false and hurtful impressions, we can only increase the fervor of the prayers that the Church prescribes to be said for unbelievers, that God Himself may dissipate the gloom with the inevitable rays of truth. And, incidentally, such incidents should impress upon us the necessity of explaining the genuine teachings and approved practices of our Holy Religion to our friends or acquaintances whenever the occasion offers or demands it. This should be done not in a spirit of argument; the most effective way, with a sincere inquirer, is to lay the fundamental facts before him and leave your completed statement of the question with him for future reflection. This remark brings with it, of course, the corollary that every Catholic who is intelligent and interested enough to read these lines appearing in a Catholic paper is in duty bound constantly to instruct himself in the teachings of his Church. We were instructed in our childhood from that epitome of truth, the five-cent catechism, and in our youth, if we have enjoyed the blessings of a Catholic schooling, from Bible histories and complete catechisms. But time has blunted our keen grasp of these great truths, unless we have exercised our mind with a renewing perusal of them. It is seldom, we believe, that a Catholic is to be found who will not discover new beauties of his religion, and possess a clearer and fuller knowledge of it than before, after he has read such really enjoyable books as "The Faith of our Fathers," by Cardinal Gibbons; or "Thoughts for All Times," by Mgr. John S. Vaughan, and many others.

We give herewith the report of the lecture which appeared Tuesday morning in the Free Press, and the letter of Father Barrett which was published in the Free Press News Bulletin in the afternoon of the same day:

#### NON-CATHOLICS' MISSION

Rev. Father Barrett Discourses on  
The Teachings of the Church.

The opening service of the mission to non-Catholics by Rev. Father O'Brien, and Rev. Father Barrett, was held in St. Mary's church last



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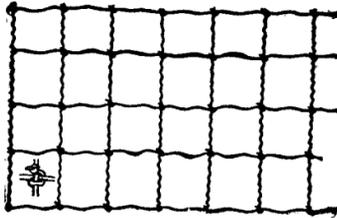
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evening. A large number of Protestants availed themselves of the opportunity of hearing the eloquent divines, and of learning more about the teaching of the Roman Catholic Church. These, together with the many devout members of the church itself, filled the place to its utmost capacity. Rev. Father Barrett held the interest of those present and made an eloquent address. The question discussed was "Why I am a Catholic." And the text chosen Matt. xvi, 18: "I say also unto thee, that thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it."

In opening his remarks, Father Barrett said that the Church of Rome was not a popular Church with a great many people. Although many great minds had belonged to it, yet in spite of this a man was stigmatized by the world for belonging to the Church of Rome. A great many idle tales and false reports, he said, had been circulated with regard to the Church and her beliefs and practices. People look upon the Roman Catholic Church with suspicion. Yet there is nothing secret in it, with one exception, that is "confession"; and that, he said, could not be otherwise from its very nature. Even the nunneries, he continued, were open to inspection. It was because these things were so that he could tell why he was a Catholic. "My first reason for being a Catholic," he continued, "is that I am convinced that it is the express and manifest will of Jesus Christ, that

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if I am going to be saved I must belong to the Catholic Church."

#### Afraid to Denounce Immorality

That there is absolutely no salvation outside the Catholic fold the speaker went on to prove by a sort of syllogistic argument under these heads: (1) It is evident that the founder of Christianity founded only one Church; (2) that it was His intention that all his spiritual followers should belong to that Church; and (3) that that Church is what we call the Roman Catholic Church of to-day. Elaborating these heads, the reverend gentleman said that as Christ only spoke of one Church, as a consequence there must only be one. The Apostles also took it for granted that there was only one. Outside of this Church no one can possibly be saved. This Church which Christ established, said the speaker, is the only Church which has authority over men's souls. Protestant ministers are afraid to denounce the immorality in their congregations. Not so with the Roman Catholic Church. Christ said in founding it "Whoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." This, the speaker said, was nothing short of the authority of Christ himself and that authority He has given to the Roman Catholic Church. Whoever does not obey this authority is to be cast out and treated as a heathen. Christ said, moreover, that the gates of hell shall not prevail against His Church, therefore the Church must still exist. That Church must be the Church of Rome as she alone could trace her history back to the Apostle Peter.

In addition to the sermon Father Barrett explained a number of the peculiar beliefs and practices of the Church, such as Transubstantiation, using the sign of the cross, etc. At this evening's service he will speak on "The Roman Catholic Church and the Bible," and will answer any questions which may be handed in any time before five o'clock.

#### FATHER BARRETT'S LETTER To the Editor of the Free Press.

Sir,—No one reading your paper was more surprised at the supposed report of my lecture, "Why I am a Catholic," delivered last night in St. Mary's church, than I. Had the lecture been reported as it was given, the conclusion drawn could not be substantiated. I did indeed prove that I must be a Catholic to be saved, because it is the expressed and manifest will of Christ. This I showed to be evident from the following facts:

1. Christ established one Church only to be the supreme guide.
2. He established this Church to be such a guide to the end of time.
3. That Church is what we call the Roman Catholic Church of to-day.

I most emphatically deny that I stated, as reported in this morning's edition of the Free Press, that only those who belong to the Church of Rome will be saved, or as is it report-

ed: "That there is absolutely no salvation outside the Catholic fold." Such an assertion would be contrary to the teaching of all Catholic theologians, who hold that God will save all who serve Him in good faith.

The logical conclusion from my lecture is this: That for me, and for all those who are convinced as I am of the position of the Catholic Church, there is outside of it, no salvation. If I am convinced of the truth of Catholicity and still refuse to embrace the teaching of the Catholic Church, I certainly cannot be said to be in good faith.

I request that this letter be given the same prominence as the report of my lecture, that any wrong impression made may be removed.

RICHARD BARRETT.

Winnipeg, April 3.

### Persons and Facts

(Continued from page 1.)

dress peculiar to a religious organization of a Christian church. We decline to do so."—The Ave Maria.

There is no denying the fact that the Reformation parted with much that might have been helpful to the churches which would not admit the sovereignty of Rome or the superiority of Church over the Book. But now we see much that was given up by the prevailing reaction from Catholicism, reappropriated, so that for Christians the Lenten season and Easter come to the Church as days of spiritual refreshment, days of commemoration which serve to bring anew to Christian hearts some phase of the Christ life in the midst of the ceaseless whirl and engrossing pursuits of business. And here it may be said that it is a notable as it is an encouraging fact, that the observance of the Lenten season is becoming more and more general as the years go by.—New York Evangelist (Presbyterian).

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Another conference of Missionaries to non-Catholics will be assembled at the Apostolic Mission House on June 11-14, 1906. At this conference nearly a hundred missionaries who are actively interested in the work will compare notes. They will discuss the best methods of carrying on the missions and a further effort will be made to unify and organize the work in the U. S.

The Catholic Church is pursuing a vigorous crusade against concert halls in the United States. At the present moment, in seven or eight cities of the union, influential Catholic laymen, members of various societies, are waging a war upon them. In Toledo, Ohio, the Catholic Federation declares that immoral plays and low concert halls must depart. In Louisiana the State Federation of Catholic societies demands

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