

Christ Himself, but was intended to be a part of the permanent economy of the Church. This is seen in St. Paul's exhortations to his disciple Timothy, especially in the command conveyed in the text, "The things which thou hast heard of me by many witnesses, the same commend to faithful men who shall be fit to teach others also." When this charge was given a great part of the New Testament was already in existence; yet reference is still made to the word of hearing and not to any written book.

The same method was in full vigor at the end of the first century, as we learn from St. Clement, and during the second century, as we learn from St. Irenaeus. Tertullian, who begins in the second century and writes well on into the third, lays down the principle that the prescription of novelty is against any doctrine that can be shown to have originated after the time of the Apostles, while the prescription of antiquity is in favor of a doctrine that can be shown to have been held at any time as part of their faith by all Christians, even though it cannot be shown to have been held at an earlier date. The reason for the one is that a novel doctrine would require to be authenticated as a Divine revelation by miracle and prophecy, no less than the original mission of Christ; and the reason for the other is that otherwise the promise of Christ to be with His Church in its teaching throughout all time would have failed, through an admixture of false doctrine. This method of the early Christian writers has been followed by the Church in all subsequent ages.

Then taking up the Protestant view, that the Bible is the only rule of faith, the preacher showed that this rule was not Scriptural. This principle is not found in the Bible, for the Bible nowhere speaks of itself as a whole; it could not, since it is a collection of books composed during a period of at least a thousand years and not collected into one volume till late in the Christian era. There is in the Bible no passage that so much as hints at the existence of any complete collection of the inspired books of the New Law, and in fact there is no likelihood that any such collection was made until long after the death of the last Apostle.

Moreover, prescription is against the Protestant rule. The Catholic rule is in possession; no one can assign a time when it was not in use. The Protestant rule is therefore discredited as a novelty. Nothing can restore its credit except proof that a new revelation has been given by God, abolishing the old economy and establishing the new.

The preacher then proceeded to refute Dr. Harold Browne's arguments in favor of the Protestant rule of faith, these arguments being the favorite weapons of our adversaries. All his quotations from Scripture merely proved that the Bible is profitable reading; they did not prove that all Divine truth was explicitly contained in the Bible, which was the crucial point. The famous text of St. John v. 39, translated in the Authorized Version as "Search the Scriptures" probably means "Ye search the Scriptures." The Greek original admits of both meanings. And at any rate even this text, as interpreted by the Authorized Version, does not exclude other sources of Divine revelation.

Having exhausted in vain his Scriptural texts, Dr. Browne attempts to show that reason favors the Protestant view, and first he says that tradition is proverbially uncertain. This we admit in the case of merely human tradition, but we maintain that God can, if He wills, ensure the certainty of Divine tradition. To Dr. Browne's contention that traditions failed to maintain purity of doctrine in the Old Law, whereas Scripture has secured to us a knowledge of the great doctrines of the Trinity, the Incarnation and many more, we reply that whatever may have been the case with tradition under the Old Law, that of the new Law has been divinely guaranteed to us; and that the Bible alone, apart from the living voice of an infallible teacher, has wholly failed to keep the great doctrines alive; for the Trinity, the Incarnation and many other fundamental doctrines are rejected by many who hold Scripture in reverence, but refuse to listen to tradition.

To our argument that Tradition was the first rule, Dr. Browne, unable to deny the witness of the first century having no complete Bible and yet offering the fairest fruitage of the Gospel, replies that this rule may have been changed. He admits that the Bible is not written systematically, but urges that this casual collection of memoirs and letters may, under God's providence, have been so ordered as to convey all Christian truth. No one would deny that this might have been so, but the question is whether we have any

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reason to believe, in defiance of appearances, that it was so.

All facts are against such a belief. The Protestant rule of faith has resulted in endless divisions which the best Protestants bewail. Men spend their lives searching for the way of salvation which they ought to walk in from their childhood. On the other hand, the Catholic rule of faith produces the most perfect, world-wide unity. There are, no doubt, very many debatable religious questions on which Catholics differ among themselves, but as soon as a doctrine is defined by the infallible Church, all Catholics accept it. The possession of this one faith is a steady light to the mind and an abiding joy to the heart.

The Sisters of St. Boniface Hospital have organized a "Staff" for their Hospital consisting of the following members:

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Dr. J. H. O'DONNELL, M.D.,  
Dr. J. E. JONES, M.D. &  
Dr. W. M. ROGERS, M.D.
- Consulting Staff Surgeons:  
Dr. W. S. ENGLAND, M.D.,  
Dr. J. H. McARTHUR, M.D.,  
Dr. E. MACKENZIE, M.D.
- Attending Physicians:  
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Dr. J. W. GOOD, M.D.
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Dr. G. A. DUBUC, M.D.,  
Dr. A. J. SLATER, M.D.
- Isolated Ward Physicians:  
Dr. J. H. DEVINE, M.D., Dr. J. P. HOWDEN, M.D., Dr. J. HALPENNY, M.D., Dr. W. A. GARDNER, M.D.
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# The Northwest Review

P.O. BOX 617, WINNIPEG

MR. HAULTAIN'S  
MOTTO AND CREST

To the Editor of the Northwest Review: Sir,—While turning the pages of Fairbairn's Book of Crests (4th edit., 1905), I came to the name "Haultain of Canada." The motto interested me much and was as follows: Satis imperat qui sibi est imperiosus, i.e., "He commands enough who has dominion over himself."

Is it not possible to persuade Mr. Haultain to be satisfied with dominion over himself and leave the Western Provinces in peace? I admit that I also looked to see what crest the honorable gentleman used and found that it was described as follows:

"Out of a ducal coronet a ram's head holding in the mouth a branch of olive."

The ram's head appeared to be a bad omen and to foreshadow that Mr. Haultain would endeavor to "butt in". The olive branch, probably, has some reference to the litigation with which he proposes to endow the new Provinces in his attempt to wipe the floor with the unfortunate Catholics.

Yours, etc.,  
W. DE MANBEY.

Boissevain,  
11th Sept., 1905.

ON THE BISHOP

Mayor Dunne, of Chicago, told the

Tammany club of Boston a story about a bishop.

"Some men like to adopt underhand methods to find out if their subordinates are doing the right thing," he said. "Even bishops will adopt such methods at times."

"A bishop had just come into a new diocese. There was a curate in this diocese who had never seen him, and the bishop suspected that, as a visitor to the sick, the young man was not of any account. Accordingly he started an underhand investigation."

"He went to the curate's little town in the disguise of a laboring man. He pretended on his arrival to fall ill. He sent for the curate at once. He let on that he was in the last extremity."

"The curate called promptly. He walked briskly up to the bishop's bedside, felt his pulse, looked at his tongue listened to his heart, and then said in a voice of thunder:

"Get up out of this, you infernal humbug. There's nothing the matter with you. You are only shamming."

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires consti-

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