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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.

To the Editor of THE CATHOLIC RECORD, London, Ont.:

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good: and a truly Catholic spirit pervades the whole

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success.

Believe me, to remain,
Yours faithfully in Jesus Christ,
† D. FALCONIO, Arch. of Larissa,
Apost. Deleg.

London, Saturday, November 2, 1901

A COINCIDENCE?

St. Paul's Cathedral in London was built as a rival, an offset, to the Great St. Peter's in Rome.

The Palace of the Quirinal has been "appropriated" — robbed from the Holy See, and is occupied by the usurping "King of Italy," as a rival to the Vatican.

Recent cable news says that St. Paul's is collapsing; and later comes the news that the Quirinal is in the same predicament.

St. Peter's and the Vatican are still to the fore in all their original strength.

GREGORIAN HARMONY.

In reference to a recent answer given by us to correspondents on the subject of Gregorian Harmony, we have received the following from a respected correspondent, which may be regarded as an appendix to our remarks:

Sir—The CATHOLIC RECORD answers of course, in general, that "Gregorian chant can be sung in four parts." But harmonies unsuitable to the Gregorian modes or scales are barbarous, and "the authorities on the choral or plain chant, are agreed that choral singing is not improved when it is harmonized. If harmonized it should be done with great moderation and in such a way that the melody, which should come out prominently, clearly and distinctly, should not be obscured. The too common practice of 'accompanying' choral melody or plain chant, that is to say, accompanying it indiscriminately with a second voice, is much to be condemned." (p. 29. Ecclesiastical precepts in reference to Catholic Church music, for the guidance of choir-masters and organists, Catholic Truth Society, 69 Southwark Bridge Road, London, S. E 1901. Published at 25 cents. Translated from the German, with Episcopal approbation) W. F. P. S.

THE SULTAN BROUGHT TO TERMS.

It is now stated that Turkey has consented to yield to the demands of the French government, and to pay all the amounts due to French companies by the Turkish government. This is in full accord with the usual procedure of the Turkish Sultan. He is always endeavoring to get out of his liabilities by intrigues, but when he is brought to task he yields to the necessities of his position most unwillingly. At the present time he is badly in need of money to pay the salaries of his officials, and he would not expect to be given more credit by wise money lenders, if he refused obstinately to pay debts long since incurred. This consideration has undoubtedly contributed toward bringing the Sultan to terms on the present occasion.

MORMONISM IN JAPAN.

The Mormons have turned their attention to Japan as a suitable field for missionary labor, and one of their missionaries, Heber J. Grant, who is now at Yokohama, has issued a manifesto to the people of the flowery empire from which the Springfield Republican gives the following extract:

"By His authority we turn the divine key which opens the kingdom of heaven to the inhabitants of Japan. We say to them all: 'come to the light which has been shed forth from the sun of righteousness! We offer you blessings that are beyond price. . . . We bring you the truth in all its effulgence, direct from the great Luminary of the day,'"

According to the Republican, this is the first effort of the Mormons to invade the Eastern missionary field. And what reception are the Mormon missionaries likely to meet with from the Japanese?

Recently the divers Protestant bodies agreed to a species of compromise whereby they determined to pose before the Japanese as one Church, under the name of "The Evangelical Church." The Mormon invasion of the field will spoil this game, as "The Evangelical Church" will scarcely go so far as to fraternize with the followers of Joe Smith whom they denounce so roundly in America as being a non-Christian sect. It will be now seen, in spite of all efforts to conceal the fact, that Protestantism is not one sect, and for the Japanese, the new mission is likely to prove somewhat attractive owing to the fact that in its chief feature it will be at one with the old Japanese religions which allows a plurality of wives; for the Mormons in fact do still practice polygamy, notwithstanding that they have so often announced that they no longer teach it as a doctrine. Mormonism is, in fact, a system of convenience, changing its doctrines to suit the times, just as the other sects do. There is now liberty of belief extended to all religions in Japan, provided the authorities agree to regard their doctrines as not likely to be detrimental to public morality and good order. It is very possible, therefore, that Mormonism may become an authorized religion; and in this case it will be a serious rival to the so-called Evangelical Church, which is composed of all kinds of Protestant sects which have to the present time succeeded in gaining a foothold in the country.

PRESBYTERIANS AND THE U. S CONSTITUTION.

The Reformed Presbyterian Church of the United States recently suspended James Jackson of Cambridge from membership in the Second Reformed Church because in becoming an American citizen he took the usual oath to uphold the Constitution of the United States. Mr. Jackson proposes, however, to fight this ruling in the ecclesiastical court first, and afterward in the civil courts should the decision in the ecclesiastical court be given against him.

The Reformed Presbyterians regard the Constitution of the United States as an insult to God, because their is no mention of God's name therein, but claims for the people the Sovereign power which belongs to God alone:

In 1891 a number of members were suspended by this Church for swearing to uphold the Constitution, the result being the withdrawal of two thousand, members from the denomination. It is predicted that its recent action of suspending Mr. Jackson will be followed by many like secessions.

ORIENTAL SCHISMATICS RETURNING TO THE FAITH.

From time to time reports from Asia tell of large accessions to the Catholic Church from the various Oriental schismatical Churches, but the magnitude of these isolated occurrences is not appreciated when they are thought of only as they occur separately. In reality these conversions from among these Churches are taking place constantly on so large a scale as to give great hope of a general movement of the Oriental sects toward a return to the Catholic faith.

This movement has not yet brought about many conversions within the Russian Empire, owing to the fact that serious obstacles are thrown into the way of Catholic missionaries in that Empire, but outside of Russia and Greece the movement extends to all the countries in which there are a considerable number of these schismatics.

Only a couple of years ago the gratifying news was given to the Holy Father by Mgr. Altmayer, Archbishop of Bagdad and Delegate Apostolic of Mesopotamia and Asia Minor, that fifty thousand Nestorian schismatics of that country had become Catholics, and with them, thirty thousand Gregorian Armenians. Since that time numerous other settlements of the so-called Orthodox Greek Church throughout the Turkish Empire have asked for priests to instruct them in the Catholic faith and to administer the sacraments to them. All these have uniformly expressed their belief that the Pope is truly by divine appointment the head of the universal Church of Christ. Cæsarea appears to be one of the centres of this movement. So far as the Turkish Empire is concerned, many of the inhabitants of this city having applied to the Holy Father within the past year, a petition for priests to be sent to them.

Father Galland, a missionary of the Dominican order, writing to the director of Oriental schools at Rome, stated a few weeks ago that not a week passes without some Armenian village asking to be admitted to the unity of the Catholic Church. The day before this letter was written Casem Oglu, a village of one hundred and thirty houses, had made this request. Besides these, twenty-two villages in Van and neighboring districts had already become Catholic, the Greek priests becoming converts along with their flocks, the total population thus returning to the one fold being two thousand four hundred souls. In the district of Giver there were also numerous conversions raising the Catholic population to six hundred and ninety seven, and the Baz tribe were asking to be received into the Catholic Church.

In Persia, numerous Armenian settlements are also returning to the Church and asking for priests. Among the conversions here, one of the most remarkable was that of the Vicar General of the Gregorian Archbishop of Tauris.

These facts are highly consolatory, as they betoken that the movement toward the Catholic Church is becoming irresistible among the Eastern schismatics, and its influence must gradually extend even into Russia and Greece, notwithstanding the present hostile attitude of the governments of these countries.

CHEAP FOR CASH.

A recent advertisement in the London Times offering an advowson in Gloucestershire for sale has called public attention to the manner in which appointments are made to rectorships in the Church of England.

It is universally recognized that the sale of livings, that is to say of ecclesiastical parishes to which a certain income is attached, is one form of the crime of simony which is condemned in the strongest terms by St. Peter. (Acts viii, 20-23.)

Simon, a magician of Samaria, had seduced multitudes of the people of that city who had previously been converted to Christ.

The preaching of the Apostle Philip in the city now counteracted the influence of Simon, and even Simon himself became one of Philip's converts. Sts. Peter and John were now sent by the Apostolic body to administer confirmation; and when they had laid hands on the Samaritans, the latter received the Holy Ghost.

Simon hereupon offered the Apostles money that he might also be able to bring the Holy Ghost upon those upon whom he should impose hands. Then Peter said:

"May thy money perish with thee; because thou hast esteemed the gift of God to be purchased with money. Thou hast no part or lot in this matter; for thy heart is not right in the sight of God. Do penance, therefore from this thy wickedness, and pray to God that perhaps this thought of thy heart may be forgiven thee. For I see thou art in the gall of bitterness and in the bonds of iniquity."

The crime of simony takes its name from this Simon Magus or Simon the Magician. An ecclesiastical living includes the charge of souls, and its purchase is a traffic in sacred things which is strictly forbidden by the Catholic Church. The Church of England is subject to this same law, which has been confirmed by many Acts of Parliament passed since the Reformation; but it has been evaded by "advowsons" to such an extent that traffic in livings takes place openly and constantly. The advertisement to which we have already referred is an example of this sort of simony. It is as follows:

"Advowson: Gloucestershire border. Gravel Subsoil. Station two miles. Rectory contains four sitting, thirteen bed and dressing rooms, suitable offices, stabling, hunting, golf. Grand old church, small school. Population 200. No Dissent. Tithe and land £539. Price £1,250. — Dr. E. B. Rouse, 10 Division St., Sheffield."

Such advertisements appear constantly in the London daily papers; but only once in a while are such inducements as the present one held out to ministers of large means, for as a matter of course, poor curates need not apply for so desirable a rectory.

Here it may be asked, does not the law forbid simony in this form? And as the advertisement is certainly simoniacal, must it not be said that the scandal is merely the fault of the individual who put in the advertisement, the authorities of the Church not being responsible for it?

To answer these questions, it is necessary to explain that the advowson is not the benefice itself, but the right of presentation to a benefice. Thus Dr. E. B. Rouse, the advertiser in the present instance, possesses the right, or acts as agent for some one who has the right to present a candidate for the rectorship in question. He sells this right for $6,250, or approximately for two and one third years' income, whereupon the clergyman making the purchase presents himself for the living, and must be appointed thereto. In some cases, this appointment is made altogether independently of the Bishop, and in others, the Bishop must make the appointment unless there be some canonical or legal cause on account of which the proprietor of the advowson is incapable of being appointed.

It is not easy to distinguish a substantial difference between this form of purchasing a living, and a direct payment for appointment, but the law forbidding the direct purchase, does not touch the purchase of an advowson, and nearly all the livings in England are subject to being trafficked for in this way. We have not at hand the exact figures showing the number and patronage of benefices in the Church of England at the most recent dates, but the figures of the year 1870 may be taken as approximately correct, on allowing a proportionate increase according to the increase of population.

The number of benefices in 1870 was 13,107: of these the crown had the advowson of 1,144, the Bishops 2,324, private persons and corporations 9,639.

It thus appears that if we assume that the Bishops administered their dioceses justly and without suspicion of simony, there were still 10,783 benefices out of 13,107, or 80 per cent. of the total, open for really simoniacal sale to the highest bidder, or to be given to the clergymen who could manipulate most cleverly the political wires; and this is how the matter stands to-day.

It was under pretence that "monstrous disorders were found in many of the religious orders" that Henry VIII. suppressed the English monasteries in 1536 and 1538. These supposed disorders were one of the pleas on which it was declared to be necessary to change the religion of the country, and to establish the new "Church of England."

David Hume, who was certainly no friend to Catholics or the Catholic religion, while asserting that the religious orders are founded on a religion of "illusions, lies, and superstition," and therefore necessarily had recourse to "pious frands practiced to increase the devotion and liberality of the people," yet admits that "no equity was to be expected from adversaries" who were bent on the confiscation of the property of the monks, and the adverse "reports of the commissioners are very little to be relied on. Friars were encouraged to bring in informations against their brethren; the slightest evidence was credited, and even the calumnies spread abroad by the friends of the Reformation were regarded as grounds of proof."

The Simoniacal disposal of benefices in the Church of England is not evidenced by such doubtful testimonies as were trumped up against the monks, whose chief fault was that they were faithful to their religion. Surely then, if a thorough Church reformation was ever needed, it is needed in the Church of England of to-day.

In the Advowson advertisement we cannot but notice what an attractive picture is drawn by Dr. E. B. Rouse of the article he is offering for sale "cheap as dirt." The neighborhood is a fine one in Gloucestershire. The soil may not be of the best quality for farming, but the gravel subsoil will keep the moisture in duriug the dry season, and good results may be expected at least from land and tithe together—no less than $2,695 per annum. In the rectory there is excellent accommodation in its many rooms, and the opportunities for amusement to which the rector can devote himself are unexceptionable, as they include hunting and golf. The church is grand and old. It was probably stolen from the Catholics three hundred and fifty years ago! and the rector will have plenty of spare time with his population of two hundred who are well milked so far as tithes are concerned, and only a small school to look after. And there are no dissenters to trouble him with controversy! Surely such a position is well worth what Dr. Rouse asks for it!

"CHRISTIAN SCIENCE."

We have received the following letter from Mr. Wesley Spaulding of the "Christian Science Publication Office," Toronto:

Ed. CATHOLIC RECORD, London Ont:

Dear Sir:—It is not my desire to engage in controversy, but I crave indulgence to correct through your valuable columns some mistakes which are apparent respecting the last article I sent you and with reference to the doctrines of Christian Science.

The article I sent you was not by Dr. Workman of Boston, as stated in your issue of 5th inst, but from the pen of Mr. W. D McCracken of New York City, and it was published by the Freeman's Journal as a reply to a previous criticism of the doctrines of Christian Science. Since your paper copied the said criticism from the Freeman's Journal, I thought you would feel it was fair to publish Mr. McCrackan's reply. That you did not publish it, is, I am sure, due to the fact that you have misapprehended the teachings of Christian Science. This is evident from your statement that these teachings "destroy God's personality and infinite perfection" If that conclusion were true I agree with you that it would lead to atheism. But the fundamental principal of Christian Science is God's infinity and absolute perfection. Upon this principle the healing of sickness and sin rest, in Christian Science. Mankind does not understand the full import of infinity, the allness which it necessarily includes, and the nothingness of what it does not include, hence we fall short of the true ideal presented by Christian Science for ultimate attainment. Sin and sickness unquestionably present to universal human consciousness too great a reality. If these oppressors of our race can gradually be made unreal through the understanding that they have no divine sanction or authority, and thus lose perceptibility their power to harm the human family, surely no one will object to the establishing of such a veritable "kingdom of heaven" as all will experience when sin and sickness are destroyed or eliminated.

I would like to write further, touching some other points you make mention of, but must refrain from trespassing upon your space. I would simply add that Christian Science teachings are not a "rigmarole" in the estimation of those who have thereby become better acquainted with our common Father; nor do its believers find any reason to feel that they have been "humbugged," nor that the people have been so.

I admire the definition of true Christian Science which you quote: "To know whence we came, and whither we are going, what are our opportunities, and what our obligations—to have the secret of converting the sorrows of life into opportunities of happiness"—this is Christian Science and accords with Mrs. Eddy's teachings as I understand them.

Yours truly,
WESLEY SPAULDING.

Toronto, October 12, 1901.

In reply to the above we have to say that we understood from one passage of Mr. Spaulding's private letter that the article he desired us to publish was from Dr. Workman's pen, but it is right for us to make the correction he desires. It makes little difference, however, as to the nature of so-called "Christian Science" whether the letter was the work of Dr. Workman or Mr. McCrackan. We did not deem it necessary to publish it, as it conveyed nothing new in the way of instruction or even of solid argument worthy of serious refutation.

We asserted that the Christian Science principles "destroy God's personality and infinite perfection." Mr. Spaulding admits that if such be the case, its teachings would lead to atheism, and he explains that, according to Christian Science principles, nothing can or does exist except God or the Infinite being. This is precisely the old Pantheistic theory that all existing things are forms or manifestations of God. We assert again that this doctrine is contrary to the teachings of reason and revelation.

It is contrary to reason, because the reason implanted in us by God teaches us that we ourselves are finite beings, and all other creatures are likewise finite and imperfect beings. The Pantheistic and Eddyistic theory, which Christian Scientists pretend are not identical, alike make God a compound of all existing beings, with their shortcomings and imperfections. It is easily seen that such a being is not the infinitely perfect God in Whom Christians believe. Such a God as these people have invented cannot be a person guided by one spirit. This belief, therefore, does really destroy God's personality and leads to atheism—or perhaps it would be more correct to say, is actual atheism, veiled under a form of unmeaning words.

Mr. Spaulding takes good care not to touch upon the proofs we already gave that what we have set forth as the Christian doctrine is what is taught in the books of Scripture which Christian Scientists, as supposed Christians, profess to believe.

The Scripture is full of passages which show that creatures distinct from God really exist, being the works of His hands. Let us here adduce a few such passages, to which hundreds of others might be added.

"Shall not I that make others to bring forth children, Myself bring forth? saith the Lord. Shall I that give generation to others be barren? saith the Lord thy God." (Is. lxvi 9.)

"These are the generations of the heaven and the earth, when they were created in the day that the Lord God made the heaven and the earth. (Gen. ii, 4.)

"In the beginning God created heaven and earth." (Gen. i, 1.)

With such passages of Scripture before as it would be folly to enter upon a protracted discussion whether creatures exist or not. According to the Christian teachings they do exist.

As a matter of course, Mr. Spaulding asserts, in accordance with his principle already explained, that nothing exists but God our Creator, that sin and sickness also do not exist.

The teaching of reason is plain on this subject. We may add a couple of Scriptural texts bearing on this point to those we have already given, proving the actuality of sin and sickness:—

"All have sinned." (Rom. ii., 12.)

"The blood of Jesus cleanseth us from all sin." (1 St. John i., 7.)

Ezechias was sick unto death. (4 Kings, xx.: 1.) (Prot. bible 2 Ki.)

All that were sick He healed, (St. Matt. viii.; 16.)

The Christian Scientists refuse to call in any physician. Christ said:

"They who are in health need not the physician, but they that are sick." (St. Luk. v.; 31. St. Matt. ix., 12. St. Mark ii., 17.)

Christian Scientists reject the use of medicines; but the Bible says:

"The fruits (of the trees) shall be for food, and the leaves thereof for medicine." (Ezech. xlviii., 12.)

It is notorious that hundreds of persons were allowed by Christian Scientists to die without medical attendance or the use of proper medicines; and this has happened frequently when medical men have stated that the cases were within the power of medicine to heal. It is, of course, difficult to say that in any particular instance the persons would have been cured by the use of medicine, but investigations have been made which show that the percentage of deaths from disease is much higher under Christian Scientist treatment than under medical care. The contrary would be the case if Christian Scientism were true. In fine, we would ask again, what we have asked already, and to which Mr. Spaulding gives no reply: How is it that Mrs. Eddy, Dr. Workman, Mr. McCrackan, and Mr. Spaulding claim to cure sin and sickness, if these have no existence?

The Living Faith

Long centuries have come and gone. The world has plunged forward through many revolutions. Almost all things are changed. Time moves, but eternity stands still, and thus amid perpetual change the faith, which is the representative of eternity on earth, remains and is at rest, and its unchangeableness is our repose. The Bethlehem of that night has never passed away. It lives not only in the memory of faith, but in faith's actual realities as well. It lives a real, unbroken, unsuspended life, not in history only or in art, or in poetry or even in the energetic worship and hearts of the faithful reality of the Blessed Sacrament. Round the Tabernacle, which is our abiding Bethlehem, goes on the same world of beautiful devotion which surrounded the newborn Babe.

CURE IN A SCOTCH CONVENT.

Remarkable Case of a Carmelite Novice, a Native of Philadelphia.

Catholic Standard and Times.

Lanark, Scotland, Sept. 29.

Knowing that an account of a remarkable cure wrought through the intercession of Our Lady of Lourdes in the case of a little Carmelite novice, a native of Philadelphia, now in Scotland, would please many of the readers of the Catholic Standard and Times, I send you the facts. In consequence of an accident while in her convent the novice was a great sufferer for months, abscesses and a hard lump forming. Her left side was so badly affected that the muscles of the knee were contracted, and it was deemed necessary to perform an operation, which could not well be done at the convent, so she was brought to Lanark hospital, which is in charge of the Sisters of Charity of St. Vincent de Paul.

Here her limb was encased in splints, which were changed several times, the knee drawing up each time they were removed. During these changes the patient suffered excruciating agony, necessitating the administration of chloroform. At all times the pain was such that the patient could not sleep. At the last encasing the doctors said the splints must be kept on for two months. Even after that, they said, she would have difficulty in walking for a long time.

BEGGED A NOVENA.

Begging that a novena to our Immaculate Lady of Lourdes be made, in which the Sisters both at the hospital and at Smyllum, with the orphans, joined for the 8th of September, and asking with the confidence of a child who knows its mother will give, Sister besought Blessed Mother to obtain her cure. The Sisters of the Visitation Convent at Harrow were making the novena also, and a lady in the pilgrimage to Lourdes went into the holy bath in proxy for our little sister, the pilgrims adding their pious prayers for her recovery. Mass was offered on the feast of the Nativity. That morning, as the pain was still crucifying her, a shade of disappointment caused the sufferer to fear the prayers had not been heard, but in the afternoon, as the Sister who had care of her was applying water of Lourdes and saying the prayers, she noticed that the hard lump which had been causing acute pain, together with the swelling, had disappeared. The devout novice declared that all pain had ceased and that she was cured!

DOCTORS INCREDULOUS.

She implored those about her to remove the splints without delay, but owing to the suffering involved in this operation the Sisters hesitated. The chief physician in charge was consulted, but to the patient's assertion that she was cured he gave no credence whatsoever and opposed her wish. "Nonsense!" he exclaimed; "she is not cured. The splints have only just been put on with difficulty and they should not be removed." For the time being the patient's pleadings were unavailing, but she was so persistent in assuring those about her that she felt positive she was cured, they at last consented to release the limb.

To the surprise and inexpressible joy of the physicians and Sisters assembled at the patient's bedside the removal of the splints was accomplished without pain and there was no contraction of the limb such as had occurred several times previously.

WALKED TO THE CHURCH,

At the patient's request the brown habit was brought to her, which she put on. Then she walked to the church outside the hospital grounds, where the "Te Deum" was said by the reverend pastor and those who accompanied her. Now she feels like a new being, and it is hard to realize that she was ever a victim of such a long period of suffering.

Our Blessed Lady certainly must be pleased at her client's simplicity and confidence, which, with the united petitions of the many fervent souls in the convents, at the hospital and at the Smyllum Orphanage, moved her to intercede with her Divine Son, with the happy result herein described.

It would be a happy sequel to this favor granted to a child of Philadelphia if the Daughters of St. Teresa were invited to found a convent in her native city and the humble recipient of so signal a proof of special benediction, which should have its effects in her locality, were to be included to mingle her prayer of thanksgiving and supplications for the "Quaker City."

J. EDWARDS.

Fifth of November.

Londen (Eng.) small shops, we learn, are already getting in great supplies of squibs and crackers for the great Guy Fawkes Day. And a few people, ignorant of history, will celebrate the anniversary with fireworks and fanaticism. We commend to their notice a reply which Bishop Cowie of Auckland, New Zealand, has recently sent to the local Orange Lodge which asked him to preach the Guy Fawkes sermon. His Lordship courteously declines, saying that he has no reason to think that the Catholics of Auckland are less loyal than other portions of the population.

Under the circumstances he feels that Christian charity demands of British subjects to discontinue the public commemoration of the Gunpowder Plot, freedom of conscience and the general liberty of the subject being as secure in New Zealand as anywhere else in the world.

We trust the recipients of the letter will take its contents to heart. Bigotry, narrow-mindedness, cursing and raving have no part in the Gospel of Jesus Christ. What Our Lord inculcates is love of God and charity towards man. And no religion is served in the long run by appeals to methods which violate the primary precept of fraternal charity. Orangiesm is hate.

If an action of our neighbor have ninety-nine dark sides and only one bright side, look upon the bright side. —St. Francis de Sales.

Sacred Heart Review.

THE TRUTH ABOUT THE CATHOLIC CHURCH

BY A PROTESTANT THEOLOGIAN.

CLXI.

I have often referred to a paper published in Spanish America by a great American denomination. This paper, not caring for certain reasons to call it by its own Spanish name, I still style The Champion, which to any one who knows the name will not obscurely suggest it. It comes to me regularly, and looking over my last copy, I find a remarkable summary of the doctrinal unity of Protestantism, as the editors conceive it.

This exposition of Protestant unity is given in two parts. The first part, expressing that which all Protestants agree in accepting, consists of seven articles. The second part, giving that which all Protestants agree in rejecting, consists of ten articles, indefinitely multiplied by an *et cetera*.

The articles of the positive and also those of the negative part are separated from each other by semicolons, but for the sake of remarking on each, I take them apart, leaving each one unaltered.

A summary of this kind is something which it is impossible to argue with, for if I show that many Protestants reject this or that article that should be accepted, or look not unkindly on this or that article that should be rejected, the editors have but to say that such people may be Protestants in name, but not in fact. Editorial infallibility is invulnerable. All that I can essay to do is to show that these persons who go at cross purposes with the editors are Protestants in the common acceptation, as being members, often ministers, of Protestant Churches, and that The Champion is not the supreme court of appeal for the Protestant world. However, I no not include those Anglicans who reject the name Protestant, and abhor the Reformation. For instance, I should not quote from Lord Halifax, or Dr. Morgan Dix.

I do not know that I ought to include Unitarians, for, as a Unitarian minister remarks, they have not really succeeded in obtaining recognition as Christians, and indeed many of them have begun to tire of calling themselves so. I therefore shall include none as Protestants who do not render strictly divine worship to the glorified Saviour.

How about those articles which all Protestants accept or reject, but which all Catholics likewise accept, or reject? I think I have found some of both kinds in this summary. If so, these can not be called specifically Protestant articles, any more than the existence of God, or the doctrine of the Trinity.

Protestantism doubtless expresses a common tendency, and way of looking at things, but an English Bishop has lately said that he cannot so define it as to speak of "the Protestant religion." He therefore objected to altering the Royal Declaration in such a way as to make the Sovereign profess his adherence to so very undefinable a thing.

1. Articles which all Protestants are supposed to accept.

(1) Salvation by faith. The trouble with this is, that all Catholics believe in salvation by faith no less. They hold faith, as the Council of Trent declares, to be the beginning of human salvation, the root and ground of justification. They hold that no one can see God without believing in Him and without believing everything authentically shown to them as declared by Him.

Ah, but the editors will say, Catholics do not believe in salvation by faith alone. Nor have the editors said that they themselves did. They have followed the prudent reserve of St. Paul, rather than the impudence of Luther, who puts in a sola for which Paul has found no occasion. This choice of the apostolic model is much to their credit, and they must not now be suffered to spoil it by putting the name of Martin in the place of Paul.

Moreover, it is certain that Protestants generally (excepting some semi-antinomian schools) reject and abhor the doctrine of justification by faith alone in the authentic sense of Luther and of original Lutheranism. Most of them do not believe, with Luther, that faith justifies before love. Show them but a moment in which a man has faith but has not love, and they would allow, if left to themselves, that he is not yet justified. If he should die in that moment, would he go to heaven?

Still less would they own, with Luther, that faith justifies *without* love, that is, as the climax of *ante* and *sine* plainly shows to be meant, without love for days, or weeks, or months, or years. A century after Luther, George Calixtus, anxious as he was to minimize differences, was obliged to own that Lutheranism does not absolutely require love or good works for justification, in life or in death. Now ask nine Protestants of to-day out of ten, or rather ninety-nine out of a hundred, whether they believe this, and they will indignantly inquire whether you take them for heathen. Natural reason and religion, if not perseveringly manipulated, show that in this point they will prevail over a million Luthers.

The editors of The Champion certainly will own that John Wesley was a genuine Protestant and a very eminent one. Yet read, in his journal, how he repeatedly flings out, with as much venom as so very amiable a man can summon up (he hardly knows how to show venom except against Queen Elizabeth) in invective over Luther's "solifidianism." Luther, Lutheranism, Count Zinzendorf, Moravianism, almost every Protestant thing in Germany (and abundance in England) is in Wesley's view poisoned by the taint of "faith alone." Luther's famous commentary on the Galatians is to Wesley "that dangerous treatise," purely from its "solifidianism." He sometimes uses "faith alone" himself, but evidently not in Luther's sense. Richard Baxter will hardly be denied to be one of the great lights of Protestant theology. Yet Baxter, having deeply pondered the Catholic and the Calvinistic doctrine of justification (I do not know what he thinks of the Lutheran) declares that it seems to him that the difference is me
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