

CHRISTIANITY AND CATHOLICITY.

AN APPRECIATION OF A JEW'S OPINION.

BY "CRUX."

In last week's issue I dealt with Mr. Henry Weinstock's peculiar, but at the same time sincere and mistaken appreciation of Our Lord, and of Christianity. I pointed out that his expressions and sentiments were admirable from a social and humanitarian point of view, but that he was entirely mistaken concerning Christ and Christianity. His errors regarding Christ I showed, were due to the very natural contention — on the part of a Jew — that Our Lord was human, but not Divine. I indicated that his mistaken idea of Christianity consisted in the view that St. Paul, and other apostles were the founders of the religion, while Christ had never intended establishing a Church. In fact, he went so far as to claim that Christianity, in many of its phases, would be repudiated by Our Lord, because it is contrary to what he taught. This week I wish to touch upon another point of that remarkable address. I desire to show that Mr. Weinstock has, unintentionally but actually, misunderstood Christianity, from the commencement to the end. Had he studied the Catholic Church — or Catholicity — in the same spirit with which he studied Protestantism, he never would have fallen into the error of imagining that St. Paul — or any other Saint, or man — was the founder of the new dispensation. It was his careful and conscientious study of Protestant Christianity which logically led him to such a false conclusion. And I may say, in parenthesis, that this is not evidence of the anti-Christian tendency of Protestant doctrines.

EXCLUDING CATHOLICITY. — As an evidence of how thoroughly the Jewish lecturer excluded Catholicity, I will take the following extract: "It has been truly said that God often communes with his children, and that when he has a message to convey, he chooses his messenger and sends us his word in his own inscrutable way. When God felt the hour had come to reveal himself to man, He chose for His messenger the Patriarch Abraham and gave to him the courage to proclaim, in the midst of idolatry, the belief in an unknowable and unseeable God. When the Almighty felt the time was at hand to uplift His people He chose Moses as His messenger and touched him with the spark of divinity and the children of Israel became the possessors of the immortal Ten Commandments. When the hour arrived for these commandments to be spread among the nations of the world, Jesus was chosen, who, through His disciple Paul, became the herald of God's words, and thus brought to the benighted and benighted minds of the heathen nations a moral joy and a spiritual bliss theretofore to them unknown."

Here we have the Jewish idea of the old law being fulfilled and carried out by Our Lord through the instrumentality of a disciple. So far I only find that Mr. Weinstock has followed the course of reasoning adopted by all enlightened and educated Hebrews. But he differs in too many ways from his fellow Jews; firstly, he is more tolerant towards Christians and Christian principles, and secondly, he takes Protestantism instead of Catholicity as his standard in studying Christianity.

CATHOLICITY IGNORED. — Here is the great and faulty sorites of this careful reasoner:

"Had there been no Abraham there would have been no Moses."
"Had there been no Moses there would have been no Jesus."
"Had there been no Jesus there would have been no Paul."

"Had there been no Paul there would have been no Christianity."

"Had there been no Christianity there would have been no Luther."

"Had there been no Luther, there would have been no Pilgrim Fathers to land on these shores with the Jewish Bible under their arms."

"Had there been no Pilgrim Fathers there would have been no civil or religious liberty, tyranny and despotism would still rule the earth and the human family would still live in mental, moral and physical bondage."

"Had there been no Jesus and no Paul, the God of Israel would still be the God of a handful, the God of a petty, obscure and insignificant tribe of Jews."

"Had there been no Jesus and no Paul, the magnificent moral teachings of Moses would still be confined

to the thinly scattered believers in Judaism and the great world of men and women would have been left so much the poorer because of their ignorance of these benign teachings."

FAULTY REASONING. — Almost every proposition in the foregoing may be disputed, and especially every one after the first. Even though there had never been a Moses, in accordance with the divine plan of man's redemption, formed in the Eternal mind, when our first parents fell into sin, there would have been a Jesus. Light through this apparent close and solid chain we find the alloy of false doctrine — of misapprehension of Christianity. It is the same idea repeated in other words, that St. Paul was the originator of the new system of religion, that Luther received it from St. Paul, that the Pilgrim Fathers received it from Luther, and that they were the heralds of peace, of truth, and of God's word in the wilderness of the New World. It is potent to every reader that there is no room for Catholicity in all this argument; yet the Catholic Church alone can trace back its record — historically and doctrinally — to the Founder of Christianity.

ANOTHER SORITES. — Had Mr. Weinstock taken another point of departure, and followed another train of reasoning — keeping Catholicity and not Protestantism before his mind — he would probably have arrived at far different conclusions. Allow me to build up a Sorites for him, and if ever he should read these lines, I trust they will awaken in his honest heart, a desire to study Christianity in the only true phase possible — unfortunately the only phase which he has neglected. I argue thus:

"Had there been no creation there would have been no Adam."

"Had there been no Adam there would have been no original sin."

"Had there been no original sin there would have been no need of redemption."

"Had there been no need of redemption there would have been no Christ — no Redeemer."

"Had there been no Redeemer there would have been no prophets to foretell His coming; no four thousand years of preparation for the Messiah."

"Had there been no Christ there would have been no Peter — upon whom the Church of Christ was built, and to whom the explicit commands of Christ were given."

"Had there been no Peter there would have been no unbroken line of Sovereign Pontiffs, from Peter to Leo XIII."

"Had there been no unbroken line of Pontiffs there would have been no Councils and Fathers of the Church."

"Had there been no Councils and Fathers of the Church, there would have been no religious orders, no monasteries, no missionaries."

"Had there been no religious orders, monks and missionaries, there would have been no planting of the Cross by Columbus in America, by Cartier in Canada."

"Had there been no discoveries of the New World by bearers of the emblem of Christianity, there would have been no Marquette, no De Brebeuf, no Lalemeur, no Jogues, no Daniels."

"In fine had there been no Catholic Church there would have been no Luther to revolt against it; no Protestantism to counteract its work; no sects to divide up its creed."

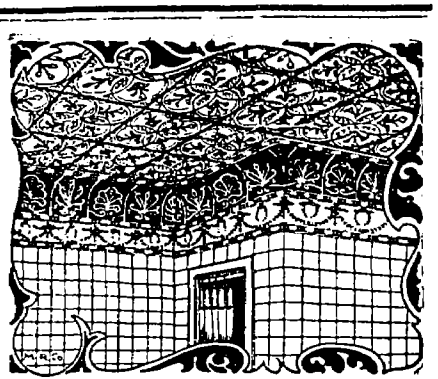
"Had there been no Catholicity the Laws of God — both as contained in the Old and in the New Testaments — would have been obliterated and forgotten long centuries ago."

SUPPOSITIONS AND FACTS. — The whole argument of Mr. Weinstock is based upon supposition — supposing there was not this then there would not have been that. So is my argument equally based upon suppositions but behind mine stretches a long array of facts. Let Mr. Weinstock take the great and all important fact of Catholicity — it is as evident to-day as it was at any period since the time of our Lord — and let him base his study of Christ upon the teachings of the Catholic Church, and his study of Christianity upon the history of that same Church, and, with his good will, fine sentiments, and philanthropic ideas, he cannot fail to come to the conclusion that he has misjudged the Founder of Christianity and has erred in his estimate of our religion.

tor-manager has "a way wid him." It is a very persuasive way. He thus describes an interview which is supposed to have taken place with a subscriber who had got tired of taking the paper:

"Wednesday morning (said he) a copy of the Kicker addressed to 'Colonel Joe King at White Horse Ranch' was returned to us marked, 'Refused — go to grass!' We slipped thirty extra cartridges into our pocket and galloped out there. Any subscriber to the Kicker can stop his paper at any time, but we insist on a personal interview and a reasonable explanation. The colonel was expecting us. We found him in a rifle pit in front of his house, and the way he fusilladed us beat an ordinary Fourth of July. After a bit, however, we reached a spot which overlooked his position, and he had to come out. His excuse for stopping his paper was that he was getting near sighted, but after a little talk he subscribed to an extra copy to send to his mother, who hasn't been able to read for the last ten years, and we parted the best of friends."

The urgent need of a Catholic paper in every Catholic home in this non-Catholic land ought to be an argument more convincingly hard-hitting than the Kicker's leaden volleys. The fathers of the recent Provincial Synod felt the full weight of this need, when, in their pastoral letter, they urged their flocks to "liberally support the Catholic press" — with the over-kind addendum that it was ably represented at present by the New Zealand Tablet. — New Zealand Tablet.



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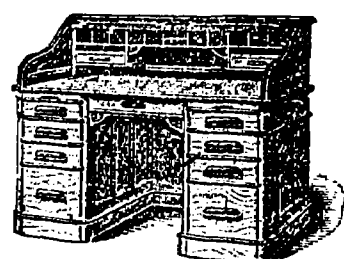
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"There is an apolite and impolite way to stop a paper. To slam the door in

the face of a caller is no less rude than to throw a paper (upon which there is usually subscription dues) back into the post office and mark it 'refused.' Persons who do such a thing with a religious paper are apt to be discourteous towards a religious visitor — their priest, for instance."

There is a legend in the business departments of Catholic weeklies all over the world that a big percentage of the orders "stop" follow close upon the receipt of certain little notifications to the effect that the paper is not supplied "free, gratis and for nothing." Is this a solution of the conundrum? We cannot say. Perhaps it is a partial solution. How many are aware that no notice of discontinuance of a paper is legal until all arrears of subscription are paid up? But all Catholic papers do not push their legal rights in this matter. Others frequently do.