



THE MASTER ERROR OF THE "Reformation."

By Cardinal Manning.

It seems hardly necessary to say that Christianity was not derived from the Scripture, nor depends upon it; that the master error of the Reformation was the fallacy, contrary both to fact and faith, that Christianity was to be derived from the Bible, and that the dogma of faith is to be limited to the written records of Christianity; or, in other words, that the Spirit is bound by the letter, and that, in the place of a living and Divine Teacher, the Church has for its guide a written book. It is

To This Fallacy

I would make answer by drawing out what is the relation of the Holy Spirit to the interpretation of the written Word of God. First, then, it is evident that the whole revelation of Christianity was given by the Holy Spirit of God, and preached and believed among the nations of the world before the New Testament existed. The knowledge of God through the incarnation, and the way of salvation through grace, was revealed partly by Our Divine Lord and fully by the Holy Ghost at His coming. The faith or science of God was infused into the apostles by a divine illumination. It was not built up by deduction from the Old Testament, but came from God, manifest in the flesh, and from His Holy Spirit. It was in itself the New Testament before a line of it was written. It was a divine science, one, full, harmonious, and complete from its central truths and precepts to its outer circumference. It was traced upon the intelligence of man by the light which flowed from the intelligence of God.

The Outlines of Truth as it is in the Divine Mind,

so far as God was pleased to reveal, that is, to unveil it, were impressed upon the human mind. This truth was preached throughout the world by the apostolic mission. They were commanded to "preach the Gospel to every creature," and "to make disciples of all nations." And what Jesus commanded the apostles did. They promulgated the whole of Christianity. They baptised men into the faith of Jesus Christ. But before they baptised any man he became a disciple; that is he learned the faith. The faith was delivered to him in the articles of Baptismal creed, as the law was delivered in the Ten Commandments. These two summaries contain the whole truths and law of God. And every baptised person, according to his capacity, received the explicit knowledge of all that is implicitly contained in them. But what was the source of this perfect science of God in Jesus Christ? It was no written book, but the presence of a Divine Person illuminating both the teachers and the taught. And this universal preaching of the apostles was written by the Spirit upon the intelligence and heart of the living Church, and sustained in it by His presence. The New Testament is a living Scripture, namely, the Church itself, inhabited by the Spirit of God, the author and writer of all revealed truth.

He is the Digitus Paternae dexteræ,

"the finger of the right hand of the Father," by whom the whole revelation of the New Law is written upon the living tables of the heart. St. Irenæus, the disciple of Polycarp, the disciple of St. John, writing fifty years after the death of the last apostle, asks: "What if the apostles had not left us writings, would it not have been needful to follow the order of that tradition which they delivered to those to whom they committed the churches? to which many of the barbarous nations who believe in Christ assent, having salvation written without paper and ink, by the Spirit in their hearts, sedulously guarding the old tradition." This was a hundred and fifty years after the Incarnation. During all this time, which is nearly four generations of men, on what had Christianity depended for its perpetuity but upon the same divine fact which was its source, the presence of a Divine Person inhabiting the mystical body or Church of Jesus Christ, and sustaining the original revelation in its perfect integrity? But, secondly, this revelation was also divinely recorded before the New Testament Scriptures were written. It was written,

as I have said, upon the mind of the pastors, or the Ecclesia docens, the Church teaching the world; and upon the mind of the flock or the Ecclesia discens, the Church learning throughout the world. It was incorporated and recorded in the seven sacraments of grace, which are each one of them truths of revelation permanently embodied and proposed to faith. The sacrament of baptism incorporates, so to say, the doctrines of original sin and regeneration; the sacrament of penance, the absolution of sin after baptism, the cleansing of the Precious Blood

The Power of Contrition,

the law of expiation; the sacrament of confirmation, the interior grace and seven gifts of the Holy Ghost; the sacrament of Order, the divine authority, unity and power of the hierarchy of the Church; the sacrament of matrimony, the unity and indissolubility of Christian marriage, the root of the Christian world, and so on. Each one embodies, teaches and requires faith in a constellation of Christian truths, and the seven sacraments of the Church are a record, or Scripture, of God anterior to the written Gospels of the Evangelists. Much more; the divine worship of the universal Church, of which one of these seven sacraments is the centre, namely the sacrifice of the sacrament of the Body and Blood of Jesus Christ, the Incarnation, redemption and consubstantial union of the mystical Body with its Head, the communion of saints and souls departed, are therein incorporated and manifested. All truths congregate around the altar.

As All Truths Radiate From Jesus Christ. The whole revelation of Christianity is reflected in it. But the Church, its sacraments and its worship were spread throughout the world before, as yet, the books of the New Testament were written. It was not till the faith had been everywhere preached, believed, defined in creeds, recorded in the mind of the universal Church, embodied in sacrament and manifested in its perpetual worship that the New Testament was formed. By the inspiration and impulse of the same Divine Teacher who had already revealed the whole truth to the apostles it was, for the most part, put in writing. I say for the most part, because the written Scripture is not co-extensive with the revelation of Pentecost, nor with the preaching of the apostles. The written Scripture presupposes and recognizes in those to whom it is addressed the knowledge of the whole truth. It is to the Church, guided by the Spirit of God, what the writings and letters of a man are to his personal identity. They would recognise all, but record only a part; imply many things, and express only such things as fall within their scope. The most elementary knowledge of Christian history is enough to prove this.

The First Gospel, That of St. Mathew,

was not written till after five years after the ascension, and then in Hebrew only. In Greek it did not exist for five or six years later; that is, for ten years at least, none of the four Gospels, as we possess them, was written. The second Gospel, that of St. Mark, was written about the same time. The third, twenty-four years after. For the first twenty years there were only two Gospels, and those in Greek. The fourth Gospel, that of St. John, was not written till about sixty years after the ascension. Where, then, till the end of the first century, or for two generations of men, were the four Gospels, which people seem to imagine were distributed by the twelve Apostles to their converts on the day of Pentecost? The earliest of the Epistles was written about fifteen years after Our Lord's ascension—the latest more than thirty years after that event. But all these books are limited in their scope. Even the four Gospels treat only of the incarnation and earthly life of Jesus. The Book of Acts is but a fragment of the history of St. Peter and St. Paul. The Epistles are local and occasional, and even private and personal in their nature. And all these books for generations were known only by those parts of the Church to which they were dedicated and entrusted. They were not collected into a volume; that is,

The New Testament, as Men Call It, Did Not Exist Until a Hundred Years At Least After the Ascension.

During all this century martyrs, con-

fessors, saints, and penitents multiplied in the world. The apostolic mission had become a universal tradition. The Church on earth rested on the sunrise and the sunset; upon Spain, and upon India. The Heavenly Court had already received the Saints of three generations of men. But during all this time what was the source of their Christianity, and what its support? Certainly, no book, not even the New Testament Scripture, but the New Testament, "in spirit and in truth," the revelation of the day of Pentecost, given and sustained by the presence of the Holy Spirit in the Church, the divine and perpetual Teacher of the world. This is the original, of which the written Scripture is but a partial and subsequent transcript, recognising, indeed, the whole order of divine truths and the whole order of divine facts in the faith and Church of God upon earth, but reciting only portions, and pointing to the living and Divine Teacher as the only guide into all truth.

Adieu or Au Revoir?

Catholic News, (Eng.)

A well-known priest residing in Paris, and a frequent contributor of miscellaneous literature to newspapers and reviews, the Abbe Charbonnel, has just "thrown his cassock over the mill-wheels," as the French saying goes—in other words (says our Paris Correspondent), separated himself from the clergy and from the Church. The step has come as a surprise to no one, for M. Charbonnel was fond of shouting from housetops opinions which were not always what one would have expected to hear from a priest. He took very badly the remonstrances of his ecclesiastical superiors, and, as he said himself, "chafed under the yoke." The immediate cause of his secession seems to have been his disappointment at a scheme which he had greatly at heart being cold-shouldered and even condemned by the Cardinal Archbishop of Paris, and, it is understood, by Rome.

This scheme was the formation of a Congress of all the Religions for the Exhibition of 1900, somewhat after the style of the Parliament of Religions, at the Chicago Exhibition. M. Charbonnel, however, went further than did the promoters of the Parliament of Religions and had some ill-defined object of religious reform in view. He was very fond of opposing Cardinal Gibbons and Archbishop Ireland to Cardinal Richard and Langénieux and of describing the former as his models and supporters. Both American prelates, to protect themselves, had to write disclaiming all responsibility for the use made of their names, and inviting M. Charbonnel to cease using them as pawns in his own game. This, combined with the refusal of the Cardinal Archbishop of Paris to countenance his Congress of All Religions, brought matters to a crisis; and so M. Charbonnel wrote to Cardinal Richard a letter, which he began by the phrase—"I separate myself from the clergy and from the so-called Church."

Although a good deal of fuss has been made over the matter by a certain Press, no notice was taken of M. Charbonnel's antics by the ecclesiastical authorities of Paris. "Like many others," said one of the Vicars-General to a representative of the Press, "it is disappointed pride has led M. Charbonnel to rebellion. When he discovered he could not make his superiors adopt his peculiar ideas, he accused them of plotting the destruction of the Church and hastened to leave the sinking vessel. You ask what steps

we shall take in regard to him? None. You do not sit in judgment upon men who have committed suicide."

A Painful Silence.

Catholic Register.

The Presbyterian Witness of Halifax, makes a comment upon our account of the treatment of Catholic government employes in Manitoba that would be well enough if it were the custom of those in authority to treat the gravest assertions that a newspaper can make with absolute indifference. The Witness says: "A single case of religious persecution clearly proven against a government would do it irreparable damage."

Let us take this view as far as it goes. At the very least we have plainly charged religious persecution in the case of Mr. Tennant of Greta. We have offered proof in support of our charge strong enough to move The Hamilton Herald to declare that if Mr. Tennant's case is not one of religious persecution, there can be no such thing as religious persecution. Our proof is also strong enough to move our Halifax contemporary, and many other Canadian and foreign papers; but it is not strong enough to break the silence of the government at Ottawa.

Suppose this paper had libelled an individual member of the government, would its charges also be ignored? Common sense does not permit such a supposition. It is not, perhaps, open to the government as a whole to act in exactly the same manner as one of its members; but the government has the effectual remedy of denying and disproving any public charges calculated to do it injury. The humblest paper published in the British empire if it were to make such a charge against the Imperial Government would not have to wait twenty-four hours for a denial or an explanation. To ignore a grave accusation would mean the arousing of public opinion, as The Witness itself is aroused when it declares:

There is one point on which all parties and fractions of parties in this country are at one—that there shall be no persecution or proscription on account of religious convictions. This is fundamental. No party could stand a year, no government could exist, that would undertake directly or indirectly to oppress or proscribe any church or sect on account of its religion. All citizens are equal in the eye of the law, and all are equal as to political and social rights.

The government at Ottawa, we have no doubt, will ignore the just observations of The Witness as complacently as if this paper, The Hamilton Herald or The Winnipeg Nor-Wester had spoken again. Self-satisfaction is even carried to the extent of withholding contradiction when these grave charges are circulated by the press of the old country. The government, in short, seems to act in this matter on the principle of an accused criminal who reserves his defence to the last moment. Something will have to be said after the opening of parliament; but would it not be better and more befiting the authority of the government to make denial, if denial be possible, in the public interest and not through necessity?

BEFORE PROTESTANTS WERE "Catholics."

Catholic News, (Eng.)

Some Trenchant Reminders.

The following letter, from the pen of one of our ablest Catholic controversialists, appeared recently in the Glasgow Evening Citizen. The letter not only deals conclusively with the subject of which it treats, but is also, in length, tone, and character, a perfect sample of Catholic controversy:—

The Augustinian Commemoration.

Sir,—Praetorian here, Praetorian there, I mind the biggin o't," said Edie Ochiltree when the Antiquary was lecturing on a supposed ancient encampment; and those born about 1830 can easily remember when Anglicans first discovered they were not Protestants; up to the time of the Tractarian movement, Anglicans themselves strenuously maintained that they had no priesthood in the old Catholic sense of the word; therefore the assertion that the present Church of England is older than the

Reformation is contradicted by its own members and by historical evidence. Sir William Paget, writing at the Reformation period, says:

"The use of the old religion is forbidden, that of the new not entered eleven of twelve parts of the realm." If by the old religion is meant Anglicanism, what was the new?

Hallam states:

"The Act of Elizabeth (c. 2.) absolutely interdicted Catholic rites." Does any one suppose that he means Church of England rites?

Only recently Dr. Rogers declared it a miserable thing for a Church "which had been in existence 300 years" to be now asking if its orders were valid; and Tod emphatically states that "If Catholic doctrine may be taught in the National Church, then the Reformation and the Coronation Oath are proved mistakes, and the Catholic Bishops should be reinstated."

Johnson, in his "English Canons" admits that the early Saxon kings recognised Rome's supremacy. St. Augustine received the Pallium—the symbol of the spiritual authority of Christ's Vicar—from the Pope; in 1031 we find King Canute writing that "according to custom my Archbishop having visited the Apostolic See to obtain the Pallium," etc.

The custom is observed and the Pallium worn to-day by St. Augustine's legitimate successors.

How does your correspondent interpret the petitions of the men of Devonshire for the restoration of the ancient faith,

"Masses, prayers for the souls in Purgatory, processions, and the ancient ceremonies of our Holy Mother Church, as our forefathers had?"

The reply was a massacre, and in Devon the new creed was set up in the blood of 4000 peasants, an Anglican minister using the new liturgy amongst the stiffening corpses of his murdered fellow-countrymen. For, as even Froude admits: "The creed of a thousand years was made a crime by a doctrine of yesterday."

I am, etc.,

M. C. L.

True Christian Charity.

Catholic Record.

The Protestant Episcopal Bishop of Alaska shows an example of Christian fraternity which is calculated to dissipate religious acerbities and prejudices. He writes from Unalaska to the Treasurer of the Domestic and Foreign Missionary Society of his Church:

"I am just returning from my visit to the Yukon. I have under my care a miner from Klondike ill with typhoid fever; also the Roman Catholic superior of missions, who is suffering from a malignant carbuncle on the back of his neck. He has been almost dying, but is at last beginning to improve. There are several other cases also on my hands of a more or less serious nature, and as there is no doctor on the ship, my humble attainments in the science are greatly appreciated and taxed to a great extent. Our ship ran aground in Behring Sea, broke her propeller, and we have been seven days slowly making our way under sail to this place. Here she is beached and a new propeller is being put on."

Examples like this have been frequently shown by Catholic priests and nuns. It is the charity of the good Samaritan which is not limited to one's own race or creed, and of which Christ says: "Go thou and do likewise."

Representation of Races.

By Rev. Thos. P. McLoughlin, in Donahoe's.

Do they ever come to have the babies baptised? Yes, very frequently, and sometimes the principal races of the world are represented at the baptism. For instance, lately when a child was presented for baptism, the grandfather was Irish, the grandmother Scotch, the father Chinese, the mother an American, the godfather an Italian and the godmother a negress. Surely, Europe, Asia and Africa have come very closely together in this little section of America.