

THE TRUTH ABOUT THE CATHOLIC CHURCH

BY A PROTESTANT THEOLOGIAN. CCCCXVI.

We have seen that, at variance with the representation of our Boston friend, Newman and Manning, who may be taken as the eminent representatives of the Oxford converts to Rome, were so far from having "deserted their native religion," which was Christianity, that they threw up the Evangelicalism in which they had been bred precisely because they could no longer acknowledge it as the genuine form of their native religion.

When he had grown up, and was supposed capable of initiation into the esoteric doctrine of the school, he was horrified to be told that "believers keep the law, but not because they are bound to do so." In other words, love, and good works proceeding from love, and a heart converted to holiness by the Spirit of Holiness, are simple luxuries of the justified man, not necessities.

Here he found a deadly poison intermingled with his native religion, which fidelity to that religion required him to expel from the gospel into which it had been insidiously infused.

However, one man, or two or three, might easily have misrepresented the Evangelical school of the Church of England. Newman therefore held himself bound to ascertain what the true Reformation doctrine was. Hearing Luther always discovered the true doctrine of Justification, he tried to ascertain what Luther really teaches. Here he was confronted by Dr. Dollinger, quoting from the Reformer: "Faith justifies before love, and without love."

Finding that no one impugned the genuineness of these words, that they agreed exactly with the doctrine which had just been disclosed to him, and that Lutheranism, a century after Luther, still taught that "love and good works, though highly desirable and praiseworthy are not absolutely essential to acceptance with God, in life or death," he was obliged to conclude that the original Reformation was simple Antinomianism. He does not accuse it of being Libertinism, although Luther declares that in Germany it sank at once into this, and that on the largest scale. Indeed, one Lutheran gives as a reason for becoming a Catholic priest, that he could not persuade himself that it was consistent with Christianity for a clergyman to marry two or three wives at once, or to swap wives with the parson of the next parish.

Dr. Newman does not say that all Evangelicals, or even the most, are Antinomians. Yet as Luther is always put by them at the head of their school and treated as barely inferior to St. Paul, notwithstanding his utter contradiction in this matter to St. Paul, Newman conceives that there can be no authentic and effective protest against Antinomianism by any one who remains an Evangelical. He therefore abandoned Evangelicalism, not as forsaking his native religion but in order to remain faithful to it.

Our letter-writer, in charging the Oxford converts with the double discredit of "deserting their native and maturely adopted religion" means to imply, I suppose, that their native religion, if examined, is in inward detachment, by the searching eye of maturity, would approve itself to their adult understanding, as it had engaged their childish affections. He declares them to have, in fact, adhered to it by this higher form of acceptance as well as by the earlier, as we may say, by the faith of Confirmation as well as of Baptism. They were therefore engaged to it by a double bond, both strands of which, by their conversion to Rome, he views them as having recklessly torn asunder, thus giving a lamentable proof of spiritual and intellectual instability.

Now had these gentlemen, having been brought up, not only as Christians, but as Christians of a specified type, re-examined their childish religion on growing up, and then deliberately reaccepted it in the strength of mature reflection; that they adhered to it in this form for many years; had they wrought their works of Christian evangelism by the medium of this type of doctrine; and had they then suddenly gone off at a tangent into a widely varying form of religion, whether Catholicism or Unitarianism, they would doubtless have created a strong presumption against their intellectual stability, and one that could only have been refuted, if at all, by very detailed explanation.

In reality they did nothing of the kind. At an early date of their adult life they re-examined their early belief, and reaffirmed, with fresh emphasis, all that it had taught them of love to God and trust in Christ, of obligation to man, of the fear of hell and the hope of heaven. Discovering, however, what in youth they had simply never suspected, that a deep element of lawlessness had been infused into their religion, they threw this off with horror. Discovering, moreover, for the first time, that Luther declared that no one can be saved who holds obedience to the Christian law to have anything to do with justification, they denounced Lutheranism as a heresy.

Moreover, early in their adult lives, they came to accept the Eucharist, not only as a Sacrament, but also as a Sacrifice, offering a Divine Victim Who was really and fully present. Therefore they were obliged to denounce Calvinism also as a heresy. Moreover they came to view confession to an authorized priest as conveying a specific assurance of Divine forgiveness to a

burdened soul. Furthermore, they could see no good reason for limiting the number of the sacraments to two, or for confining their efficacy to the simple augmentation of faith by the act of the receiver. And while they did not find the invocation of saints commanded in the New Testament, as indeed the Catholic Church does not command it, they could find nothing in Scripture forbidding it; nor could they find taught in Scripture, or confirmed by early use, that all the elect are certainly made at once, at death, perfect in glory and blessedness, that there is not, for most of them, a delay of full salvation. Yet as Protestantism is so hostile to all these things, they came finally to view Catholicism as the larger and earlier creed, which is purer in morals, as insisting on regenerate love as a condition of acceptance with God, but more indulgent in refusing to impose on the faith of the faithful perpetual negations for which it is hard to find the warrant in Scripture.

Therefore the Oxford converts, pretty much one and all, had, from an early period of their mature lives, for Evangelicalism or High-and-Dry Churchmanship, substituted essential Catholicism. It was in the strength of this doctrine that they had gained note as scholars, thinkers, preachers, in the Church of England. Their final secession to Rome was viewed, alike by themselves and by their opponents, as simply the logical culmination of the doctrines which they had taught for many years, as these again were the development, and in their view the rectification, of their baptismal Christianity. It would be hard to find a change of outward communion with less breach of inward continuities.

This gentleman then tells us that these converts, the whole previous history of whose lives and opinions he so misconceives and misrepresents, "proceeded to put themselves at the service of Italian Cardinals and fanatical priests of many nations." This misrepresentation, were it possible, is greater than the former. The three leaders of the Oxford secession were the Anglican Archdeacon, Henry Edward Manning, and the simple Anglican presbyters, John Henry Newman and William George Ward, the last of whom never took orders in his new Church. Now it would be hard to find three men of whom it would be more preposterously untrue to say, that they put themselves at the service of anybody whatever, beyond their general allegiance to the Catholic Church. I speak not without warrant, for I am not bragging much in claiming a far more interior and detailed knowledge of the lives of all three than this gentleman gives signs of possessing. Indeed, were it not for his native capacity and general cultivation, as well as for his tone of good breeding, his "extensive and various misinformation" concerning Catholic matters might bring on this letter the reproach of being flatly commonplace. To be sure, such a character would render it all the more effective in the circles for which it is particularly intended.

We will next consider more in detail how far it is true of either Newman, Manning or Ward, that they "placed themselves at the service" of anybody whatever in the sense meant in this letter. I do not speak of Faber, who is perhaps more obnoxious to this gentleman's insinuation.

CHARLES C. STARBUCK. Andover, Mass.

NOT FULLY CATHOLIC.

Some Catholics live in the Faith, but the Faith does not seem to live in them. Their Faith sits on them as a garment, but it does not penetrate the depths of their spirit. It is a profession; it is even a practice; but it is not their blood, or the breath of their life. They believe in God's revelation, but not so much in God Himself. They believe in the teachings of Jesus Christ, but do not seem to be drawn to Christ's Person. Their Faith is not, to them, a precious and absolutely essential possession. Living, like all of us, in the midst of ceaseless non-Catholic activity, they are too tolerant of religious error. They are not only friendly with non-Catholics, which is right, charitable and useful, but they do not feel as they ought the lamentable misfortune of such non-Catholic friends in their false or inadequate religious views. They are inclined to be very nervous as to what "Protestants will say." They cannot be got to see why the Catholic Church opposes mixed marriages. Sometimes, and even in spite of clear law, they will, on occasion of weddings or like, go to the length of appearing at a non-Catholic service. They are inclined to believe what the anti-Catholic newspapers print, day after day, against the Church, the Holy See, the Bishops and the religious orders. These things tinge their views and warp their sympathy. On the other hand, they are not what is called "devout" or "pious." Prayers and practices which are sanctioned by the Church as helping the heart to get nearer to the God-made Man and to His Blessed Mother and the saints are for the most part strange to them. Sometimes, again, their want of Catholic spirit will show itself in their restlessness, and even anger, when the Church has to speak out against abuses; in their ignorant impatience of certain restraints, and in their allowing themselves to be carried away by a merely political cry, in things that lie on that border-land where religion and politics touch, and where the true Catholic always puts in the first place religion, as interpreted and applied by those who have the divine commission to teach the flock.

Such are a few of the shortcomings which are too often found among Catholics in non-Catholic countries, and which prove that their holy Faith is not as deep, as penetrating and as spiritual as He would desire, Who, when He was taken up to heaven, sent His Divine Spirit to take possession of every heart, and to fill us all with His heavenly fire.

—Lenten Pastoral of Bishop Hedley, of Newport, Eng.

FIVE-MINUTE SERMON.

Low Sunday. STEADFASTNESS.

"Jesus saith to him: because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen and have believed." (St. John xx. 29)

When our Lord appeared to the disciples and gave them the commission to forgive sins, and thus instituted the holy Sacrament of Penance, St. Thomas was not present; and when the other disciples told him what had happened, and that He had shown them the wounds in His hands and in His feet, he refused to believe them; he declared he would not believe unless he himself should see them also. He said: "Unless I shall see the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."

This disposition of St. Thomas was very wrong. He ought to have believed without hesitation. He had seen our Lord work miracles without number; he had seen Him give sight to the blind, even those blind from birth; make the deaf to hear and the dumb to speak; he had seen Him raise the dead to life, raise Lazarus after being dead and buried already four days. He knew that our Lord had predicted His resurrection. He ought to have believed, and he sinned in not believing. He was obstinate in unbelief, refusing to credit the testimony of his companions, whom he knew to be honest and trustworthy.

Our Lord in the kindness of His heart forgave him, and made him put his finger into the print of the nails and into the wound in His side to convince him, and also to convince us by His testimony of the reality of His resurrection. But at the same time He rebuked him, and taught us all a grand lesson. He said: "Because thou hast seen Me, Thomas, thou hast believed: blessed are they who have not seen and yet have believed."

We have the faith on the testimony of the apostles and disciples who recorded it in the Gospels, and who sealed their testimony in their own blood. We have the testimony of all the disciples who repeatedly saw our Lord after His resurrection, sometimes a great number of them, over five hundred at once.

We have the testimony of the Catholic Church; of all those millions on millions who have lived from that day to this; of the wonderful providence of God and His care of His Church until now. This ought to be enough. This ought to be enough to make us say our act of faith, "O my God, I believe whatever Thy Holy Church proposes to my belief, because Thou hast revealed it to her. Thou canst neither deceive nor be deceived."

This is the age of unbelief. Very great numbers of men are occupied in trying to undermine the faith. The newspapers are full of invidious objections. The press is teeming with words written expressly to destroy the faith. The flimsiest reasons are brought forward with a bold face as if they were unanswerable. The very fact that the things of God and religion are so high and incomprehensible is brought forward as the principal reason why they are not to be believed.

We have believed once for all, on the truest and most solid evidence. Our business now is to "live by faith." To put in practice the precepts of our faith, and to follow the example of the Author and Finisher of our faith, our Lord Jesus Christ.

We are not of those who are to be "beat about" by every wind of doctrine. We are not to be moved by the vain babblings of men, who are wise in their own conceit and think they know everything, though they know very little after all. We will not imitate St. Thomas in his unbelief, and refuse to believe the wonderful things of God because they are so high and wonderful, but imitate him when in wonder and admiration he cried, "My Lord and my God!" Having in the testimony of God and His Church, and putting away all sceptical and imaginative doubts, we shall receive the blessing pronounced by our Lord: "Blessed are they that have not seen and yet have believed."

WATCH AND PRAY.

Do you not say that you have the best intentions in the world, that you wish you could act much better than you do; and though you have the sincerest desires for salvation, yet a thousand conjectures happen in life when we forget all our good intentions and must be saints to resist their impression? This is exactly what I tell you; that in spite of all your pretended good intentions, if you do not fly, struggle, watch, pray and continually take the command over yourself, a thousand occasions will occur when you will no longer be master of your own weakness.

Nothing but a mortified and watchful life can place us beyond the reach of temptation and danger. It is ridiculous to suppose we shall continue faithful in those moments when violently attacked when we have a heart weakened, wavering and already on the verge of falling, in a word we must be holy and firmly established in virtue to live free from guilt.—Massillon.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M., 70 Yonge Street, Toronto. References as to Dr. McTaggart's professional standing and personal integrity permitted by: Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross, Premier of Ontario. Rev. John Patton, D. D., Victoria College. Rev. William Caven, D. D., Knox College. Rev. Father Teofy, President of St. Michael's College, Toronto. Right Rev. A. Sweatman, Bishop of Toronto. Hon. Thomas Coffey, Senator, Catholic Record, London.

You can try it. FREE.

Every mother who sends us her address on a post card will receive a generous free sample—enough for eight meals—of



THE EIGHTH COMMANDMENT.

This and the second commandment might well be called God's laws for the wise government of the tongue. In the second, as we saw, there is continued a positive prohibition against profanity of God's Holy Name. Moreover it enjoins upon us the use of His Name only in a most reverential manner. Therefore it is a law regulating the tongue in regard to God. Hence a law incalculating the love of God, the first and greatest of the commandments.

Yet there is another like unto this, the love of our neighbor. The one following and always inseparable from the other. In the eighth commandment, therefore, God lays down a law for the government of the tongue in our relations with our neighbor. Hence the written command, "Thou shalt not bear false witness against thy neighbor."

As is evident from the language much is embraced by the law. It includes the giving of false testimony, detraction and the bearing of injurious tales, rash judgments, lies and calumnies. Each is an infraction of the law and therefore sinful because each is a species of bearing false testimony against our neighbor. Briefly, then, by false testimony is understood perjury. That is the giving under oath in a court of justice testimony against our neighbor which we know to be untrue. By detraction we offend in speaking ill of our neighbor intending thereby to minimize his good name or injure his reputation. And if we resort to false accusation to attain this purpose we are guilty of slander. Tale-bearing, a species of detraction, is recognizable by the discord it creates among those whom it affects. Rash judgment is the condemning of our neighbor without good cause, and calumny is to impute to him a fault of which he is guiltless. He who writes or speaks that which is the contrary of what he thinks for the purpose of deceiving others is also guilty of an infraction of this law of God.

Such are briefly the principal ways in which one offends against the eighth commandment. For a better understanding of the law some consideration should be given certain subdivisions of the above infractions. These, together with specific penalties attached, will be considered in the next review.—Church Progress.

SPRING'S RETURN.

The chirping of the birds tell us that spring is with us again. The air is growing milder by the warmer rays of the sun. The days are lengthening and a feeling of activity and energy runs through everyone and nerves him to work with greater will and stronger endeavor with the opening of spring. The fields will soon put forth their blades of grass and grains, and the trees and bushes will send forth their buds, and soon we shall behold all nature bright and beautiful. Who will ever forget the apple or the cherry he has seen in blossom, mayhap in the bygone days of youth as he played round his father's cottage in the country, or perhaps was making his studies in his college home far away from the barren city? What thoughts the sight of these things suggest!

Then is nature growing day by day in beauty and loveliness. The buds grow into handsome blossoms and the blossoms into fruit. The tiny grain shoots up into the waving branches, and in time comes an abundant harvest. How the heart is entranced by the study of nature—and how its thoughts rise from earth to heaven, whence all this beauty and bounty come! Let us join in the hymn of thanksgiving which all nature sings to God, its great Creator, the Giver of all these gifts. The birds sing His praises, and the waving branches keep time with their song. The blooming fields bespeak the fullness of His bounty, and the fruit and flowers seen on every side gladden the senses and brighten the heart with feelings of deepest gratitude, which in a true Christian heart finds echo in fervent prayers of thank.

We cannot leave these spring thoughts without calling the moral they suggest. It is this: Since God renews nature every springtime, does He not wish to renew our hearts as well? He gives to the fields a new life, will He not renew the life of our souls? Ah, yes; this is what He wishes and will do if we allow Him. And so nature, which grows so beautiful, so bountiful and so fruitful under His divine hand, will be out-ruivalled in us by that same divine hand, renewing and implanting in us beautiful thoughts, bountiful virtues and fruitful deeds which will be the joy of the present and the glory and reward for our future life.—Bishop Colton in Catholic Union and Times.

Two Safe Truths.

"One thing," writes Newman, "is certain. Whatever history teaches, whatever it omits, whatever it exaggerates, whatever it says and unsays, will locate the Christianity of history is not Protestantism. If ever there was a safe truth, it is this." In another place the same great thinker says: "Either the Catholic religion is verily the coming of the unseen world into this, or there is nothing positive, nothing dogmatic, nothing real in any of our notions as to whence we come and whither we go."



"I'll Take The Risk."

So says many a man when urged to insure. By not insuring, however, he does not take the risk himself, but compels his family to do so. On payment of the premium for a policy the Insurance Company assumes the risk and certain provision is then made for the family. The financial position of the

North American Life is such as to make the fulfillment of its contracts absolutely certain. Why not have it carry the risk your family runs? Would it not be wise to attend to this matter now before the premium increases with advancing age? Figures on a Suitable Plan Quoted upon Request

NORTH AMERICAN LIFE ASSURANCE COMPANY HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. Managing Director. JOHN L. BLAIKIE, President. W. B. TAYLOR, B.A., LL.B., Secretary.

JUST ARRIVED--A Large Consignment of Religious Articles

Table listing various religious articles such as Rosaries, Statues, and Crucifixes with prices.

The Catholic Record, London, Ont.

1903 SURPLUS SURPLUS

The ability of a Company to give its policyholders insurance at the LOWEST COST compatible with safety depends on its PROFIT EARNINGS which in

The MUTUAL LIFE OF CANADA.

amounted in 1903, to \$194,783. Out of this sum it paid to policyholders in 1903, \$77,300. And it continues to distribute dividends to policyholders on the SAME LIBERAL SCALE as for the past year.

ONLY POLICYHOLDERS SHARE IN ITS PROFITS

Progress is well enough in its way, but there can be no progress in truth—for instance, that two and two make four is precisely the same as true now as it will be at the end of time.

THEY ARE A POWERFUL NERVEINE—Dyspepsia causes derangement of the nervous system, and nervous debility once engendered is difficult to deal with. There are many testimonials as to the efficacy of Parmentier's Vegetable Pills in treating this disorder, showing that they never fail to produce good results. By giving proper tone to the digestive organs, they restore equilibrium to the nerve centres.

TIME HAS TESTED IT.—Time tests all things that which is worthy lives; that which is inimical to man's welfare perishes. Time has proved Dr. Thomas' Electric Oil. From a few hundred bottles in the early days of its manufacture the demand has risen so that now the production is running into the hundreds of thousands of bottles. What is so eagerly sought for must be good.

There is nothing equal to Mother Graves Worm Exterminator for destroying worms. No article of its kind has given such satisfaction.

Father Damen's Lectures

- 1. The Private Interpretation of the Bible.
2. The Catholic Church the Only True Church of God.
3. Confession.
4. The Real Presence.
5. Answers to Popular Objections Against the Catholic Church.

Price 15c. or \$1.10 per doz., post paid. Special discount on lots of one hundred or more. CATHOLIC RECORD OFFICE London, Ont.

New Goods

Silverware, Pocket Cutlery, Carvers, Carpet Sweepers, Wringers, X Cut Saws, Etc. COME AND SEE THEM AT

The Purdom Gillespie HARDWARE COMPANY.

Successors to Jas. Reid & Co. LONDON, ONT.

Complete Office of Holy Week

According to the Roman Missal and Breviary. In Latin and English. 50 cents. 264 pages, cloth, postpaid

Catholic Record Office London, Ont.

Father Sheehan's Works

My New Curate.....Post paid, \$1.50
Geoffrey Austin, Student " 1.25
Triumph of Faith..... " 1.50
Luke Delmege..... " 1.50
CATHOLIC RECORD OFFICE, London, Ont.

STATUES FOR SALE. Statues of the Sacred Heart, the Blessed Virgin, St. Anthony, (colored) 11 inches high. Very artistically made. Suitable for bedroom or parlor. Price one dollar each. (Cash to accompany order.) Address, Thomas Colton, Catholic Record Office, London, Ontario.