THE CATHOLIC IDEA OF DOGMA.

Abstract of a paper read by Very Rev. illiam Byrne, D.D., V. G., of Boston, on atholic Day at the World's Parliament of

A dogma is a precise statement of religious truth made by the infallible authority of the Church and proposed for our belief as a matter of divine

Philosophers of the time of Plato and Cicero gave the name of dogmas to certain premises universally accepted among them. The Christian philosophers called the chief truths of religion

Dogmatic utterances are proper and necessary in the teachings of truths of the supernatural order, because these, being for the most part beyond the reach of unaided human reason, can only be known through some author We attain a knowledge of mys teries not directly by intellectual vis ion, but indirectly through the medium by which God reveals them. are either explicitly revealed or necesarily implied in some other known truth of religion. As a law that is not promulgated does not bind, so a truth not sufficiently made known to us is not accepted as a part of the deposit of

A dogma becomes a matter of faith which we are bound to believe only when it is proposed to us as such by a divinely constituted, infallible authority. Nothing else can engender in us divine faith, we mean belief resting ultimately on the divine veracity, though mediately on the authority of

Knowledge comes to us either by our own observation and reasoning or on the testimony and authority of There is a region beyond others. human vision known as the supernatural, the facts of which can become known to us only through such revelation of them as God made. As God does not continue to reveal these truths here and now, either to the individual or the Church, having made this revelation once for all in times past, the only way in which we can know them through some creditable witness fully authenticated to us as a reliab authority. The Catholic Church founded by Christ to teach all nations all truth under the guidance of the Holy Ghost, is such an authority, and the record of divine revelation made by inspired men, authenticated and explained to us by the Church, is such a witness. The se are the only sources of dogmas of faith.

The Church did not all at once for mally indicate all that was revealed and only as occasions arose in the set-tling of controversies and the solving of doubts did she propose in solemn definition dogmas obscurely taught as implicitly contained in Scripture and

It is probable that her work in this field is not yet completed and that she will hereafter, as necessity arises, clothe in the "form of sound words" matters of faith not yet defined.

The Church, without formal defininition, indicates quite clearly the doctrine she approves, and her docile children tollow her lead with filial respect and obedience. She also issues decrees and precepts and even decis ions on matters of discipline, but these are not dogmas of faith and may be disregarded, not indeed without sin, but without a lapse from the faith.

We know that a truth is divinely re vealed by the following signs: when it is expressly declared by the Church to be a doctrine or institution of God. When it is declared to be of Catholic Faith, or necessary for salvation. When the contrary opinion is clearly heretical. When it is such that it could be known only by Divine revelation, or when by its very nature it has an intimate connection with faith

All who accept divine revelation be lieve that Christ and His Apostles were infallible teachers of religious truth, and hence the authors of certain dog-"Christ taught as one having authority." (Matt. vii. 28.) "God hath spoken by His Son." "He has the words of eternal life." "He is the light that enlighteneth every man that cometh into this world." Though no longer visibly present, He still continues this work of enlightenment. The Catholic idea is that He does this by the agency of the Holy Ghost abiding forever in the Church and guiding her into a correct remembrance and state ment of whatever Christ had taught.

SOURCES OF DOGMA. To the Catholic the sources of Dogma are the Teaching Church, the Sacred Scriptures and Divine Tradition.

The Church proposes dogmas for our belief and enlightenment by her or dinary universal magisterium, by the doctrinal definitions of general coun cils and by the solemn ex Cathedra decisions of the Holy See. In either case her teaching is infallible.

Rev. Edward Garbett, in his "The Dogmatic Faith," Oxford Lectures,

claims the same infallibility for Christian dogma as for the Bible, inasmucl as the dogmas simply embody the facts recorded in scripture (p. 136.

Bishop McLaren, of the Episcopal Church of Illinois, in his "Dogma the Antidote of Doubt," says that the Church is infallible, but this infallibility is not exercised by any select few or by a representative body such as a general council (p. 50), but by the universal acceptance of a doctrine by the whole Church.

We need only remark that the Bishop sets up a very impracticable tribunal in case of doubt or contro-

sort of guide who knows the way but has no practical mode of pointing it out. Besides, there is no agreement as to who are the members of the true Church of Christ. It is vain to appeal to a tribunal that has no authenticated organ by which it can make its decisions known and respected.

Prof. V. H. Stanton, of Cambridge, angland, in his "The Place of England, Authority in Religious Belief," claims for the Church a high degree of auth ority, but denies to it infallibility. His words are: "I have represented the authority of the Church not as omething infallible and absolute throughout, but as varying indefinitely in strength." (p. 187.) If initely in strength." (p. 187.) If the Church is not infallible in her dogmatic teachings, then has the promise of Christ failed. No Christian can consistently hold that the Holy Ghost, whom Christ sent to lead the Church into all truth, has proved a false guide, or that the Church in which Christ promised to abide forever (Matt. xxviii. 20) has land the chief office for which she was the chief office for which she is "the divinely established. She is "the pillar and ground of truth." (I. Tim. xiv.) If the pillar totters or the ground becomes a quicksand, the assurance of the Apostle is a delusion and a vain thing. The very nature and a vain thing. The very nature and end of faith require an infallible Unless our trust in testi mony is absolute, it gives us not the certitude of divine faith, on which alone, as rational and prudent creatures, we are willing to stake our

salvation. The medium of our knowledge must be as infallible in reporting as the source was in emitting the truth. Without this we may have probable opinions but not the certitude which

s the quality of Faith. Christ commanded us, under pain o forfeiture of our heritage, to hear the Church, and common sense and justice require that she should be a teacher of truth and not of error. If she is cap able of misleading us we are not bound to follow her guidance. This infal-lible guidance we find in her dogmatic teaching. The ordinary teaching of her ministers would suffice for all of the faithful who are of docile minds and filial hearts. But there are some, proud of the acuteness of their intellects and profoundly convinced of the worth of their own judgments, wedded to their own opinions, and perhaps publicly committed to erroneous views, who will not revise their judgments or yield their opinions to the dictate of anything less than infallible authority

Protestants generally deny to the Church infallibility and ascribe it to the Bible, which they claim is the only

source of dogma.

This is now felt by conservative German theologians, such as Nitsch, Mastensen and Ritsche, to have been a great mistake, as it has only led to confusion and sects, and even to agnos icism, since even the inspiration of the Bible cannot be proved without the testimony of the Church. To supplement this defective basis of dogma the idea of appealing to the universal Christian consciousness was conceived. The fatal flaw in this theory is that it is impossible to ascertain, as contro versies spring up, what the universal Christian consciousness affirms or re-

Schlermacher went so far as to make the individual conscience the criterion

As conscience has to do with conduct and not with faith, it does not tell us conscience and its perception of the moral law give us an idea of God, the great Law-Giver, conscience is neither the originator nor verifier of truth. It is not a competent judge of the truth do we catch a glimpse of the Almight. what is true but what is lawful. Be of dogmatic teaching.

Rev. F. W. Robertson, the great English preacher, held that no dogma in the works of the visible universe could measure or express the whole verity. This is true as regards mysteries and is no argument against dog matic teaching. It is better to have a statement that comes as near to the truth as possible, than no definite statement at all, as such apostles of the vague as Matthew Arnold would contend. The estimate of the distance of the sun from the earth is admitted to be only approximately true, and yet is of immense value in astronomical in-

vestigation and science.

James Freeman Clarke in his, "Orthodoxy," says that dogma "substi-tutes theology for religion, belief for faith, and philosophy for spiritual in-sight and pious experience" (p. 508). Dogma enriches religion by a clearer knowledge of God which is theology; it gives substance to faith by furnishing it with the special doctrines to be believed, and rescues it from that jejune state of a mere trust in a Saviour to which Protestant error has reduced it. It has made it living and active by combining it with charity. Dogma, by its philosophic and systematic treatment of religious truths, has given us a clearer vision of spirit ual things than our intuitions could do, and does not ignore pious experi-

ence as a factor in religion. Many hold that religion is more of the heart than of the head, that revelation is addressed not so much to the intellect as to the affections, and hence is a matter of feeling rather than of reason. This is one of those half truths that more effectually lead men into quagmires of error than do utter falsities. The devil assumes a garb of an angel of light, so the lie masks itself behind the face of truth and gets accepted as a part of the truth to which The error in the above as they are throughout the world, unanimously accept. He is a poor the heart into dominion over the dic the human mind, and makes that authority external to the human mind, and makes that authority final, slips from the basis of naturalism and takes religious truths from under the laws of expeller of worms.

tates of reason; whereas, like all other passions, God's order is that sentiments should be controlled by reason and guided by intelligence and prudence to effect the ends for which they were given to man as one of his endowments. This leads to that one-sided development of the religious nature of man which is so detrimental to morality. The emotional nature is cultivated a the expense of the intellectual, and a certain pleasurable satisfaction is found in religious experiences which delude men into the belief that they are religious, or "have got religion," whereas they have acquired no fixed principles to be the guide of their conduct, and all their religious fervor, instead of going out in works and doing good to their neighbor and reforming their own lives, often immoral enough, evaporates in mysti cal raptures and sentiments of false piety, mere self-gr delusions of the devil. mere self-gratification and

According to James Freeman Clarke the condition of membership in God's Church was not assent to a dogmatic creed but the wish to be saved from sin, and faith that Christ could save them. To be sound in religion was to rather than belief in a system of doc trine. ("Orthodoxy," p. 409.) In other words, it was good moral conduct rather than belief in creeds that was essential. Both, in fact, are essential to the spiritual life, and it is a shallow though common conceit that belief has little or no influence on conduct. This is equivalent to saying that men have no principles by which they guide their conduct. ciples which we all know influence our lives, rest largely on our religious b To believe rightly is as much a man's duty as to act rightly. "Without faith it is impossible to please God." This is the theory that leads to that nerveless religion which is so flaccid and feeble that it cannot resist the strain of every-day life and the temptations which press upon us on all sides. A religion without a solid basis of dogma to rest on is like a house built on the sand. It would be as easy to build a ship without keel and ribs as to teach religion without dogma. It would be a body withou nerves, sinews and bones. A religior without dogma is a pulpy jelly-fish without either fixed shape or well-articulated members capable of vigorous action. You might as well expec to have religion without dogma a science withot data, philosophy with out fundamental principles, or mathe matics without axioms and demonstrated theorems. It is on this theory that it is claimed that religion be taught in our schools to children of all denomina tions without teaching the doctrines o any sect. It is the spirit of religion. they say, and not the dry bones dogma that we want to form and influ ence the character of the youth of th They forget that the spirit of man must have a body fitted to it to enable it to act in this mundate sphere Now, doctrine or dogma forms the body of the spirit of religion by which it is manifested to the human mind. You might as well expect to have the flavor of the flower without the flower itself, as to have the spirit of religion without the facts and truths in which the spirit abides. The spirit resides in the truths and is not cognizable apart from them. Can you have the spirit of poetry manifested to you with out the language of the poet? Can you grasp and appreciate the spirit of

which He made and endowed with their utility and beauty? OBJECTIONS. The objections to dogma arise from various causes. The more radical, of course, are raised by men who do not admit the supernatural nor believe in With these we do divine revelation. not propose to deal in this paper. Herbert Spencer does not like dogmas because they profess to give us some knowledge of the first cause, which nust be both absolute and infinite. Now the absolute and infinite are according to him unthinkable, and therefore unknowable. You cannot formulate definitions about the unknown. Experience fully answers this subtle sophism. As a matter of fact, we do form conceptions of the absolute and the Infinite. These ideas may be said to be among the primary concepts of the human mind. Of course our conception of the Infinite is vague and fails to grasp the whole reality. We know that the Infinite Being exists without knowing the mode of His being. We apprehend but do not comprehend it. By the dogma of the Trinity we gain a sufficient knowledge of God, one in dogma of the substance, triune in persons, and of the work of the Three Persons in our creation, redemption and sanctification. This enables us to offer each of the Divine Persons the worship and gratitude which is His due and which relig-

save in the intuitions of our minds or

ion demands. The theory that nothing is really true for the human mind which it does not verify for itself seems to have originated with Coleridge, but is presented in modern dress by Prof. John Bascom in his "The New Theology," recently published by the Putnams. His words are: "The doctrine of inspiration, so far as it creates an

mind" (p. 4). And yet on the pre-ceding page he had said that, "Reason may and often must accept much on authority which it does not for the time being understand." This acceptance is according to him only pro-visional. If reason by its after efforts cannot verify by other means what is presented to it on authority, it must reject it. He makes the mind of man the measure of all truth and seems to fuse the natural and the supernatural together into something which he calls, for want of a better word, the inter-He has made the discovery that the human mind has a natural and supernatural side. It is by the supernatural side or element that the mind apprehends the divine and verifies unto itself the facts of the super-natural order that are either proposed to it by authority or known by intuition or by the inner light of the lluminating Spirit of Truth. ("The

New Theology," page 87.) When psychology admits this duplex character of the human mind, we may e called upon to deal with this theory and the deductions drawn therefrom At present I think Prof. Boscom is the only scientist that holds this theory. Principal Tulloch of Edinburgh, in

"The Movement of Religious Thought During the Nineteenth Century," thinks that dogma has created more strife than it healed, was the cause of schism and retarded religious pro-

Dogma has been the occasion of strife and schism only in the sense that law is the occasion of sin. If there was no law there would be no sin; so if there were no dogmas of faith there would be no heretics. would consent to teach no definite doctrine, but proclaim religion to be nothing more than brotherly love, they could all unite in perfect harmony Nothing offers less resistance than a perfect vaccum. All faiths could easily be merged in one, if they would only refrain from stating what they believe.

The development of religion goes on, not by the discovery of new truths, for the cycle of revelation is closed in Christ and His Apostles, but by latent truths becoming explicitly known, by obscurities and ambiguities being cleared away, by precise definitions, by clearer and fuller statements of old doctrines, by new deductions from dogmas long ago defined, by a wider grasp of God's dealings with man, and a deeper insight into the mysteries of religion. The evolution of doctrine attains its perfection in the dogmatic

teachings of the Catholic Church. There are minds that never will b content with anything short of verification of truth by their own reason or experience or inner consciousness These will never live under the dog matic system of the Catholic Church and although the Church is wonder fully adaptable to all phases human mind, she cannot adapt herself to them. The Church is the dispenser and not the betrayer of the mysteries of God. It is not the fault of her dogmatic teaching or condemnation of error that obstinate heretics have gone out from her fold. They preferred to secede rather than bend their proud

Human reason has its right in the presence of, but not antagonistic to, evelation and dogma. The action of the reason is never suspended in accepting dogmatic teaching. We exer cise our reason, in the first place, in ascertaining the validity of the cre-dentials presented by the Church that

in studying the proofs on which the dogmas rest, in penetrating their full meaning, in drawing logical deduc-tions and in apprehending the harmony that exists between them. The best Catholic theologians, such as St. Thomas, have been deep thinkers, profound reasoners, and were well versed in logic and philosophy. Theirs was a Christian philosophy, not that agnosticism which is the blight of all religious sentiment as well as the

palsy of the moral faculties. It ignores all the awful sanctions of morality that are such solid props of a virtuous life. It makes it impossible for us to love God since we cannot know Him, and thus removes on of the most powerful motives to de our duty to God and man. Mere philosophy is powerless to hold the passions in check or to apply a remedy to human miseries or repair the effects of sin. Philosophy did not save ancient Greece and Rome from the deepest moral depravity, nor will it save modern society from the evils that are pressing upon it, even from its own progress, and which are crying aloud or some effective remedy.

Nothing but religion can do this, and that, too, religion that speaks to men's minds and hearts with no uncertain sound and lays down its principles in clear and unambiguous language. such as the dogmatic teaching of th Catholic Church.

The prince of Pectoral Remedies. Dr. Wood's Norway Pine Syrup cures Coughs, Colds, Asthma, Hoarseness and Bronchitis without fail. Dizziness Caused by Dyspensia.

Dizziness is a symptom of dyspepsia.

'I have used Burdock Blood Bitters for dizziness, which came over me in spells, so that I had to quit work for a while. The B. B. B. entirely cured me."

JAMES WRIGHT, Chesterfield Ont.

No other Sarsaparilla has the careful personal supervision of the proprietor in all the details of its preparation as has Hood's Sar-

THE SCOTCH CROFTERS

Driven to Desperation by Methods Long in Vogue in Ireland.

thus speaks of affairs in Scotland: is being proved at last that the rebellious spirit manifested against the enforcement of the land laws in Ireland is not due to the peculiarities of the Irish people. The poor crofters of Scotland have been driven to desperation by the adoption of the same methods. The trouble is due not to the usual evictions to make room for the extensions of deer forests, but to the earth hunger and destitution which is as marked in the Highlands and islands of Scotland as in the south and west of Ireland. The crofters in the Dingwall district cannot pay their rents, and will not leave their little holdings. The Queen's writ is being defied and the minions of the law are maltreated in the most approved Irish fashion. Sentries with foghorns are posted in strategical positions to warn the country side of the approach of the police and sheriffs and disguised men and women pelt the officers with filth and stones, and tear up the roadways. So far the crofters have had the best of the fight and it may be noces sary to employ troops to coerce them. The Scottish Liberal members of Parliament will denounce the use of military force on the ground that the merely the outward symptoms of a deep-seated social disease which rethat accorded to the Irish tenants in analagous circumstances "Meanwhile the royal commission

appointed to inquire into the depopu lation of the Highlands by the opera tions of the lordly game preservers is making scarcely any progress, owing to the undignified squabbles among the members as to the proper number of guineas a day each should receive."

The Watchman, the organ of the Baptists in Boston, in an editorial article on "Religion in New England, has this to say of the Catholic strength in that section: lies in New England have nearly double the number of communicants in all the Protestant churches put to-gether, though they have 710 fewer hurches than the Congregationalists 554 fewer than the Methodists, and 123 fewer than the Baptists, and the value of their church property is \$4, 662,968 less than that of the Congregationalists. It should be said, howcommunicants.' The statistics for municants; in Connecticut, 148 churches, with 152,945 communicants;

communicants; in New Hampshire 68 churches, with 39,920 communi-cants, and in Vermont, 79 churches, with 42,810 communicants. In all New England the Roman Catholics have 815 churches, property valued at \$16,875,003, and 1,004,605 conmunicants, or 21 per cent. of population." Their per cent. of the professing Christian population is large that the Independent of New ever, is not to sit down and glory in our numerical strength, but to do our best to make our Catholic spirit and our intellectual advance commensurate

Long Worms, Pin Worms, Round Worms or Tape Worms are promptly destroyed and semoved by Dr. Low's Worm Syrup.





A COMPLETE ACCOUNT OF HER LIFE, Single copies, 25c.: fifty or over, 15 ets, Address, THOS. COFFEY, Catholic Record Office, London, Ont.

CANCER PERMANENTLY CURED.
No Plaster. JNO. B. HARRIS, Fort

Harold Frederick's last cable letter desperate tactics of the crofters are uires legislative treatment similar to

RELIGION IN ENGLAND.

Boston Pilot.

ever, that in the census of the Roman Catholics all children who have taken their First Communion are reckoned Roman Catholics are as follows: In Massachusetts they have 381 churches, property valued at \$9,816,003 and 614,627 communicants: in Rhode 614,627 communicants; in Rhode Island, 51 churches, with 96,755 com

in Maine, 88 churches, with 57,548





YER'S Sarsaparilia

Y-our best remedy for E-rysipelas, Catarrh R-heumatism, and S-crofula

Salt-Rheum, Sore Eyes A-bscesses, Tumors R-unning Sores S-curvy, Humors, Itch A-nemia, Indigestion P-imples, Blotches A-nd Carbuncles R-ingworm, Rashes I-mpure Blood L-anguidness, Dropsy L-iver Complaint

AYER'S Sarsaparilla

A-II cured by

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass, Sold by all Druggists. Price \$1; six bottles, \$5. Cures others, will cure you

CHURCH WINDOWS



Hobbs Manufacturing Co., London, Can.



AND OTHER MUSICAL INSTRUMENTS

We send them everywhere. We guarantee prices lower than any local dealer can give—(Violins from \$1.00 each up). We ship them with privilege of examination before paying for them. Send your name and address on a postal card, and we will send our wholesale price list of Musical Inour wholesale price list of Musical In-struments. Address

THE SUPPLY CO., NIAGARA FALLS, ONTARIO

JOHN FERGUSON & SONS, The leading Undertakers and Embaimers. Open night and day.
Telephone—House, 378; Factory, 543.

EDUCATIONAL

A SSUMPTION COLLEGE, SANDWICH A Ont.—The College, SANDWICH, Ont.—The studies embrace the Classical and Commercial courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to REV. D. CUSBING, S. B.

ST. JEROME'S COLLEGE.

BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses,

And Shorthand and Typewriting. irther particulars apply to REV. THEO. SPETZ. President.

ST. MICHAEL'S COLLEGE, TORONTO, Ont.—in affiliation with Toronto University. Under the patronage of His Grace the Archbishop of Toronto, and directed by the Basilian Fathers. Full classical, scientific and commercial courses. Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition, \$150 per year; half boarders, \$75; day pupils, \$28. For further particulars apply to REV. J. R. TEEFY, President.

Farms for Sale Cheap And on Easy Terms.

and fine buildings. \$1,000

Lots 33 and 34, 2d con. Middleton, N.T.
R., Co. Norfolk, 192 acres, more or less, and buildings. \$2,000

Parts N. ; and S. ; Lot 29, con. 3, tp. of McGillivray, fifty acres, more or less; good orchard; excellent brick house, and other buildings. Cheap E. ½ Lot 6, con. 4, tp. Saugeen, Co. of Sruce, fifty acres, more or less, and Apply by letter to Drawer 541, London

Bourget College, Rigaud, P. Q.
(On the Ottawa River.)
C'assical Course. English Commercial
ourse. Studies will be re-unned September 6th, 1893. Board, tuition, bed and washing, \$120 per nunum. For particulars apply to REV. JOS. CHARLEBOIS, C.S.V., 774-13

BENNET FURNISHING CO'Y. LONDON, ONTARIO,

Manufacturers of Church, School and Hall FURNITURE.

Write for Illustrated Catalogue and Prices.

Bennet Furnishing Co. London, Ontario, Can.

For Bron

CCTOBER 28

La Grip

Lung T a surferer from lung coughing so severe a hemorrhage, the poro-ing three or four hou try Ayer's Cherry Pect four bottles, was thos confidently recommend Hofmann, Clay Centre

AYE Cherry P

Prepared by Dr. J. C. Ayer Sold by all Druggists. Pri Prompt to act,

Devotiona OCTOBER & N

OCTOB The Twelve Months San October, Month of t by M. L'Abbe A. Rice One Angel More in Hea Angels' Visits : cloth ... The Holy Angels; by Re Guardian Angel; by G. Memoirs, Guardian Ang Angeli Del; cloth Young Girls' Month of O The Angelical Virtues; c The Holy Angels.

Little Office of The Hol Memoirs of The Guardia NOVEM Pastoral Letter of His C bishop of Toronto, paper..... Month of November; cle

On Purgatory; To which Fourteen Stations; Purgatory Opened; to w Fourteen Stations; c Little Month of The Sou leatherette. Purgatory Opened; cloth Devotions for The Souli cloth..... Souli

Treatise on Purgatory; of Genoa; c oth..... The Mirror of Souls : clo A Remembrance of The for The Dead; cloth. Any of the above bo postage on receipt of adv

D. & J. SADL Catholic Publishers, Chu Religious A 1669 Notre Darie St. MONTREAL.

(Charges prepaid of the Don

The CATHOLI FOR ONE

Webster's - 1 \$4.0 By special arrangement of same was a series of the same able to obta above books, and prope to each of our subscribe. The dictionary is a home, school and busin vacancy, and furnishes in one hundred other volt books could supply. Yeated and Ignorant, Richave it within reach, an every day in the year. As some have asked Original Webster's Una we are able to state that rect from the publishers the very work complete of the best years of the well employed in writing the contract of the best years of the entire vocabulary of able luding the correct spell definition of same, and dard size, containing a linches of printed surfaceloth.

cloth.
A whole library in itse ing price of Webster's I tolore been \$12.00.
N. B.—Dictionaries wi of all charge for carriag be accompanied with the first the book is not entitle purchaser it may be pense.

pense.
"I am well pleased abridged Dictionary. I able work.

Jo "I am highly pleased ary," writes Mr. W. Scot Address, THE CAT LONDON. POST & HOLMES, AR Rooms 28 and 29 M. street west, Toronto. Block, Whitby. A. A. POST, R. A.