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Strawberry were known by the Indians to be an excellent remedy for diarrhœa, dysentery and looseness of the bowels; but medical science has placed before the public in Dr. Fowler's Ext. of Wild

#### WHY AM I A CATHOLIC. The Question Answered by Rev. Lewis

### Drummond, S. J.

ACTS ABOUT THE CATHOLIC CHURCH AND ITS DOCTRINES-CATHOLICS ARE NOT INTOLERANT - HATING ERROR, THEY COMMISERATE THE ERRING-THE BIBLE AND TRADITION GUIDES OF THE FAITHFUL

Rev. Lewis Drummond, S J., of St. Boniface Seminary, Manitoba, writes as follows in the Winnipeg Daily Tribune: I am a Catholic through the grace of God, because was baptized and thus received the gift of faith the day after my birth. This priceless gift, without which true allegiance to the Catholic Church This is impossible, grows with the growth of reason, lifts reason itself to a higher plane, and sets in their proper pro-

spective the things of time as viewed in relation to eternity. Owing to this elevation of reason the whole aspect of history and of human knowledge is one thing for the man of faith and quite another for the man that has no supernatural gift of faith. The two men differ in first principles. Hence arises the difficulty of giving

such a reason for the faith that is in me as may approve itself to those who have not the same ineffable blessing. I am at a loss how to choose, out of thousand reasons that satisfy my soul. a few that may enable other minds to understand the Catholic point of view. I will first take contemporary facts

About one-half of the civilized world is Catholic. Of the other half, a good third — Greeks, Russians aud Orientals—profess almost all the dis-tinctively Catholic doctrines, such as

the necessity of tradition, the Real Presence, the seven sacraments, in-tercession of the Blessed Virgin and of the saints and angels, the doctrine of purgatory, great esteem of celibacy practiced by their monks, though not

by their secular clergy. Catholics are in all parts of the world and in all ranks of society. The prince and the workingman, the millionaire and the pauper, the genius and the ignorant man, the learned Pope and the child just beginning to use his reason, all held the same belief, though with the trained theologian the explicit development of that belief is immeasurably greater than with the learned and

INEXPERIENCED MULTITUDE

The nations that are most remark able for thrift, natural cleverness thoughtfulness and love of the fine arts, the nations that are the sprightliest and most lovable in character and

the most susceptible to ridiculeinstance, France, Italy, Spain, Ire-land, Bavaria, Belgium and Austria Hungary, glory in being largely Cath-

Where Catholics are the minority. they are, generally, noted for their steadfastness in the faith despite great disadvantages. All the news comes to hem through unfriendly channels. Seldom is a fact stated to their credit without some gratuitous explanation or insinuation that destroys all the beauty of it. But if any Catholic commits a crime or gives occasion for scandal. he story

is sure to be trumpeted abroad with many a triumphant flourish. Men who pride themselves on their spirit of fair play, and who really live up to it in all other matters are constantly swerving from it at the mere mention of things Catholic What to Catholics are ridiculously false views of history and religion are thrust

Strawberry upon them all the year round in newsa complete and effectual cure for all those distressing and often dangerous papers, in magazines and reviews, in social intercourse, in most of the books they must read ; whereas non-Catholics

cism.

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barbarous quarters of the world, but mingling with all the pursuits and contributing to all the true knowledge Securus judicat orbis terrarum, the mingling with all the pursuits and contributing to all the true knowledge and progress of their civilized fellow men, are keenly alive to the tempta-tions that beset their faith. They suffer from social and political ostracism, they are often handicapped by the occult antagonism of

#### SECRET SOCIETIES.

which chafe under that conspiracy of silence which ignores whatever good deeds are due to their religion, they are frequently offered wealth and pre ferment in return for apostacy. Though they know that they possess a higher education than what mere secular training can give, they resent the imputation of ignorance. They are fully aware of the relief that lower nature would experience from a change of religion. No more obligatory attendreligion. No more obligatory attent maternity, no necessity of restoring ill-gotten gains, no fasts nor abstinence days, no celibacy for the clergy, no early communion before breakfast, above all, no sacrament confession. An assertion of conversion from the lips outward, and they would be welcomed as brands plucked out of the fire.

Occasionally some Catholics yield to these temptations. Others, having come to us from without, and neve having really received or properly fostered the gift of faith, go back. However, those who leave us are not, for the most part, paragons of intellect or virtue. At any rate, no one ever leaves the Catholic church in order to practice greater self-denial. Taking all in all, despite sneers, gibes, slanders and contempt, despite allurements without number, our people in Protes-tant countries are the most faithful Catholics in the world. It is a common saying among us that there are no better Catholics than those who live in the north of Ireland, Scotland, England, the United States. Germany and Holland, except perhaps the indomit-able Poles and other Catholics under Russian despotism, who are still hounded to death, as Irish Catholics were for more than two hundred years On the other hand, the Catholic church is continually winning the allegiance of many men of

GREAT MINDS AND NOBLE HEARTS, who give up every comfort and break every tie in order to join her fold. She makes no special effort to attract them, she simply lets her light shine, and they follow its lead. Within the present generation hundreds of Protes tant clergymen have entered the church in the wake of intellectual and moral giants like Newman, Manning, Faber, Allies and W. G. Ward. This Romeward tendency, though more noticeable in England, shows itself everywhere, in Canada and the United States, in Germany and Denmark, even to the uttermost ends of the earth. And for one convert whose name appears in non-Catholic papers, a hundred come to us unheralded, unadvertised. Many, in doing so, have to face the shifts of poverty after a life of ease and wealth; many more have still to undergo dire domestic persecution. This proves that flesh and blood, ambition and cupidity had nothing to do with their change ; it had no human motives; all human motives were against it; therefore, think we, its motive was divine This also explains why the world hates them. Nothing so stings it as the unmutilated truth. Had they become agnostics or free thinkers, they would have escaped any but the mildest reproof : because they have joined the church of their forefathers,

to the laity is apparent from the way the revised version frequently reverts testimony of mankind in its best repre to the translation of our Douay Bible sentatives on matters that clash with in preference to the old Authorized natural inclinations is a safe criterion. Version. A case in point is Luke ii., Now let us look at 14, where the Douay has: "Peace to men of good will;" the A. V.: "Good

pleased.

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to the disjointedly learned

ones. The best that can be

TRAINING IN MENTAL SCIENCE.

PURE AND UNDEFILED

#### HISTORICAL FACTS.

One of the prominent Protestant clergymen of Montreal, in the course of a lecture delivered there in the beginning of last month, gave his audience to understand that the church existed before the New Testament, and that the Word of God was preached before it was written. To his hearers this may have seemed a discovery ; to us it is a truth as old as the church itself, an undoubted histor ical fact which proves that the Bible can not be the sole rule of faith. Two generations of Christians lived and died, many of them martyrs, before the last book of the New Testament was published. And they were the fairest fruitage of the gospel. As in the old dispensation, religious

disputes were to be settled, not by private interpretation of the Sacred Book, but by decision of the priests Deut. xvii, 813), so did our Lord command His disciples to obey their constituted teachers, how contemptible soever might be their hypocrisy; 'The Scribes and the Phari on Moses' seat; all things therefore whatsoever they bid you, these do and observe." (Matt. xxiii., 2-3).

The Master Himself never wrote a line of scripture. Except in the case of St. John (Rev. or Apoc. 1, 11). He never commanded His apostles to write a word ; He distinctly never told hem to circulate the scriptures. What He did tell them "preach" the gospel to every creature (Mark xvi., 15). "And they went "And they went forth and 'preached' everywhere, the Lord working with them." (Ib. 20) In point of fact, no nation was ever converted to Christianity by the mere reading of the Bible, and many nations have been converted without knowing how to read.

Formerly the passage of the author ized version beginning "Search the Scriptures," John v., 39, used to be triumphantly quoted in favor of

#### PRIVATE INTERPRETATION,

but the revised version adopts the reading, "Ye search the Scriptures," and relegates the old text to the man gin. In fact the Greek admits of both translations. The revised version is better suited to the context. Our Lord is reproaching the Jews for not receiving Him who was announced by heir Scriptures. He refers them to the Scriptures for proof of His divinity, not as to a source to which each one is to go in order to find for himself what men have made such giant strides in

For several centuries the Bible was not, as it is now, a compact book in one volume ; it was scattered in frag-ments here and there. Many doubted as to which were the inspired books of the Old Testament ; and many spurious books, under the name of the Scrip ures, such as the spurious gospel of St. Peter, were handed round among

the tradition of the fathers, separated the chaff from the wheat, and declared what books are inspired and what are not inspired. This canon of the Scrip-tures was confirmed by Pope Gelasius in 476, by Leo III. in the eight cen-tury, by Eugenius IV. in the fifteenth, the Council of Trent in the sixteenth. This canon contains the whole of the Bible, over which the church has watched these nineteen centuries with loving care. No Pro-testant body possesses the whole of the

#### SEPTEMBER 15, 1894.

glosses of the Jews; the supreme adoration of the Godhead, without the fatalism, of the Mohammedans; the self-sacrifice, without the godlessness, of the Buddhists. This completeness and consistency of doctrine and practice are secured by the assistance of the Holy Spirit, who guides the church into all truth and preserves her from error. When Christ confided to His disciples His entire revelation, of will to men ;" and the R. V.; " Peace among men in whom he is well As all Protestants have received which not a jot or tittle was to pass away, He must have found some their Bible from the Catholic Church, means of keeping His treasure intact unto the end of time; else He, the so from the same source alone do most of them (except Seventh Day Baptists, All-wise, the All - powerful, would have failed in the work of His life and etc.) take the observance of the Sunday, instead of Saturday, which is the only day of rest enjoined by Scripdeath. Catholics can not reconcile the idea of such a failure with their ture; the practice of praying to the Holy Ghost, which is nowhere men-tioned in the Bible; and, not to enumidea of the God man ; they think that tioned in the Bible; and, not to enum-erate all such contradictions to the shibboleth, "the whole Bible and nothing but the Bible," the bap-tizing of infants; for, though the fact that Lydia "was baptized and her household" (Acts xvi., 15), and that in the case of Paul's jailer "he and all his" were baptized (Ib. 33) seems to imply that there must have to suspect Him of failure is to treat Him as an impostor. Their faith and trust in Him are too complete to suffer them to doubt His power of stamping, in every age and place, with His own divine stamp, the Church "which He purchased with His own blood." He must then have set up an infallible Church.

seems to imply that there must have Those who deny this have to set up been babies in those families, still Catholic theologians generally admit scores of infallible organs instead of one. If you do not admit an infallible that these texts are not evident proofs, church, and yet hold to some definite and that the doctrine of the necessity truth, you must either suppose your-self or your favorite minister, or some of infant baptism is chiefly a deduction from Scripture principles sup-ported by an overwhelming tradition. Our first principles differ from those of all the Protestant sects. Yet these half-educated gathering of your fellow-men, to be infallible. We prefer our method of surrounding infallibility with historic credentials and theological limitations. The Catholic church and her Visible Head, the viceregent of the invisible head, are infallible only in principles are eminently consonant logic aud common sense, and, with Catholics, common sense and logic always go hand in hand. Our theology is based on a rational system matters of faith and morals and only under very special conditions. When of philosophy that is unknown to all these conditions are verified, then, we believe, the Holy Ghost keeps the but the most learned Protestants. In this we have the whip hand of them, for Church from error by a special assisttheir philososphic systems are known to every Catholic philosopher. And, as Catholic colleges, even where there ance, not by direct inspiration. Though objective truth can not change, yet it admits of are no degrees, complete their curricu

#### INFINITE DEVELOPMENT

and varied application to varying circumstances of time and place. Men advance in the assimilation of the average graduate of any college in Canada, or the United States, or Spain, or Mexico, or South America, is religious as they do in the perception of philosophic truth. Moses probably new more of the things of faith than intellectually better equipped than the Abraham, Isaiah more than Moses, Daniel more than Isaiah. Similarly, average graduate of Oxford, or Edin-burgh, Toronto or Yale. Herein is our strength. Logically trained men the average Catholic theologian at the end of the nineteenth century is cerlead the uneducated crowd. Men who tain about several truths that were are supposed to be educated, but who always indeed contained in what is called "the deposit of faith," and yet have no fixed principles, no comprehensive views, no real mental train-ing, but only a mass of disjointed eruwere not recognized as certain by some of the early fathers of the church. dition, do not lead. To them the con Some truths were only implicitly believed till controversy brought out trary happens, the uneducated dictate their explicit recognition. Thus the A prevalent fallacy of this, as of the church defined, as against various eighteenth, the sixteenth and the fifheresies that Christ has a body of real teenth centuries, is the notion that flesh and blood, a rational soul and a human as well as a divine will; all intellectual development as to be jus tified in expecting some mental revowhich was already implicitly held by the very fact that the faithful believed lution. The light that shone in darker ages is darkness in this Christ to be a true and perfect man as well as God. Other truths, like the dazzling age of ours. Old systems are outworn and must make way for new doctrine that Mary's soul at her conception was free from original sin and said of this fashionable clap-trap is that it is a clothed with grace, and the doctrine that the successor of St. Peter is in-fallible had been explicitly believed proof of ignorant vanity. To the student of the past it is unhistorical. To the Catholic it is beneath contempt. and acted upon since the apostolic age, though they were not solemnly Compared to Aristotle, who flourished two thousand two hundred and fifty defined as dogmas till this century Relying on this infallible and never years ago, men like John Stuart Mill failing guidance, the Catholic hears and Herbert Spencer are brilliant his conscience whispering to him, in children. Compared to Thomas Acquinas, who died in 1274, they are the words of Tennyson :

Be thou wise to know The limits of resistance, and the bounds Determining concession ; still be bold Not only to slight praise, but suffer scorn ; And be thy heart a fortress to maintain The day against the moment, and the year Against the day ; thy voice a music heard Through all the yells and counter-yells of feud And fraction, and thy will, a power to make This ever chanzing world of circumstance. In changing, chime with never changing Law. interesting sophists who juggle away all thought. We are no hero worshippers, we care little for the popular in-fatuation of a very superficial age. We do make much of human testimony, but only when it is the testi-

religion he should adopt.

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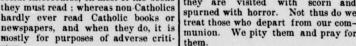
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the physicians pronounced consumption. The cough was extremely distressing.

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error, we yet commiserate the erring We have too much sense of justice and charity to rob our fellow-citizens of their right to use their school taxes as they choose. We never hesitate to elect Protestant representatives, pro-vided they are otherwise qualified. In the province of Quebec seven coun-

ties with large Catholic majorities elec Protestant members of Parliament not one Protestant constituency elects a Catholic.

scorn and

OUR METHODS AND DOCTRINES

are gradually leavening the Protestant world. The liturgy of the church of England is all borrowed, with characteristic omissions, from our liturgical books. The High Church movement in Anglicanism is becoming more pro nounced every year. Ritualists are accustoming their people to Catholic forms, though they have not the substance of the faith nor the reality of the priesthood. They strive to share in our beautiful prerogative of Cathel icism ; but, however near they come t us in doctrine, the establishment to which they belong cannot be styled Catholic except in Pickwickian sense. While too many fanatics still swallow awful disclosures of the Maria Monk type, the chosen spirits of the Church of England band together in sisterhoods and brotherhoods, and thus wit ness to the Catholic doctrine that vir ginity is not only possible with prayer and watchfulness, but preferable to the holy state of wedlock (1 Cor. vii., Other Protestant bodies imi-25-40) tate them by instituting deaconesses All Christians have of late years imi-tated our daily Mass, and even open churches by more frequent prayer-meetings. It is no longer idolatry to a picture of the Crucifixion in To wear, if not to bear, one's home. the cross of Christ is becoming fashionable.

These are few of many contempor ary facts showing, in this age of servile worship of majorities that, even

Various sects have cut away Bible. the books of Tobias Judith, Wisdom, Ecclesiasticus, Baruch, Machabees I. and II. and some portions of those books which they have preserved. All their authorities for thus mutilating. THE HOLY SCRIPTURES

vere handed down to them by the Catholic Church. She not only saved and copied the Bible during the middle ages, but preserved to world the masterpieces of classic literature and all the European works of the first ten centuries of our era nay, it is to her that all western na tions owe it that they can read at all and were not swept into barbarism by its invading hordes of Saxon and Dane, Hun and Norman. Surely, from the vantage ground of her his-tory, she has a better right than any of her enemies to judge of the inspiration of Biblical writings.

We Catholics yield to none in our reverence and love for the written Word of God. In fact, we consider it too sacred to be made a jest of by flinging the interpretation of it to the curi osity and impertinence of any and every fool. A man may read into a such as the Bible almost any fad with which he is himself smitten. Newman read the Fathers four times, and it was not till the fourth time that he ceased reading Protestantism into That is why the Church forbids them. us to interpret the Scriptures against the common opinion of the Fathers. But, provided we "hold the traditions we are taught" (2 Thess. ii., 15), we, whether clergy or laity, are encouraged by the church to read the Word of God, and we are told, what we find by experience, that it distils a hidden manna of life-giving sweetness. Leo. XIII. has issued a masterly encyclical on the study of the Scriptures, in which, while acknowledging all that rationalists and Protestants have done for the tecnicalites and verbal criticism of the Bible, he exhorts us to the deepest research into the spirit and sense of the Scriptures under the guidance of

Catholic tradition. How intelligently the church has fulfilled her mission of delivering the Scriptures

mony of experts, of men who are in-tellectually or morally and are intellectually or morally, or through divine commission, great. For public opinion as echoed by the mob and the rabble we have no respect. Still less do we stand in awe of it. We enjoy the liberty of

### THE CHILDREN OF GOD.

We submit to no authority that is not from Him. Everything that bears His credentials we consider most reasonable. Thus we do not make our religion, we take it from God through His historically accredited representa-tives. The church is not a wall between the Godhead and the individual soul ; she is a focus of divine light. The unity and cohesiveness of her doc trines are quite in keeping with our philosophical first principle that there must be one objective truth.

Any denial of this principle stultifies those intellectual powers which are obviously useless unless capable of apprehending the objectively true. The Catholic admits, of course, that

of truth ; but the Hegelian assertion that two contradictory statements can be equally true he considers an insult to that common sense of the healthy human mind with which true philos ophy can never clash. If you sum up what ether churches affirm with rational proof, you will get what the Catholic Conversely, if you Church teaches. sum up all that they deny, you will-to use Mr. Frederic Harrison's phrase -apologize Christianity into a meta The Catholic church has the phor. comprehensiveness, without the compromise, of the Anglican ; the system atic organization, without the one sidedness of the Presbyterian ; the the fidelity to Biblical spirit, without the slavishness to the dead letter of the Baptist : the inward life, without the vagueness, of the Methodist ; the collective harmony of the laity, without the popular irresponsibility, of the Congregationalist ; the serene, contem-



When Frederick the Great of Prussia was ridiculing Christ and Christianity before a company of his nobles and generals, who were convulsed with laughter at the king's coarse witticisms, there was one brave general who remained gloomily silent. It was Joachim Von Zietan, one of the ablest and bravest generals. Rising at last and shaking his grey

head solemnly, he said to the king

"Your Majesty knows well that in war I have never feared any danger, and everywhere I have boldly risked my life for you and my country. But there is One above us who is greater

than you and me - greater than all men ; He is the Saviour and Redeemen who has died also for Your Majesty, and has dearly bought us all with His own blood-the Holy One I can never allow to be mocked or insulted ; for on Him repose my faith, my comfort and there are degrees in the apprehension

my hope in life and death. "In the power of this faith your brave army has courageously fought and conquered. If Your Majesty undermines this faith, you undermine at the same time the welfare of your State. I salute Your Majesty."

Frederick looked at the man in ad miration, and, then and there, in the presence of the illustrious company, apologized to him for what he had said

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