

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

Professor Foster, (that is, let us always remember, virtually the Presbyterian Church) says that the Syllabus of 1864 "bears the mark of being an *ex cathedra* utterance."

Cardinal Newman says that you might as well read an index or a dictionary as being catholic as of the Syllabus, which is, indeed, simply an index of various theological condemnations.

Have often cited Cardinal Newman's letter to the Duke of Norfolk, and shall often have occasion to quote it again. In some respects, for practical purposes, it is hardly less important than Bishop Fessler's little treatise on "True and False Infallibility."

However, the main ground of its importance is, that its author, after it had been years before the public, and had been fully criticized, was raised to the Roman purple. Now, setting aside the Cardinalate means distinctly that the one so honored is recognized at Rome as not only orthodox in formal doctrine, but soundly devoted to the Holy See in temper.

True, Professor Nippold who would die of an apoplexy if he should once grant honesty to a Catholic, will have it that Newman's promotion was a mere trick of Leo, to keep the dangerous Englishman from flying off, perhaps even into the Old Catholic camp; but he thinks the world by this time knows the great Cardinal as well enough to have his own mind about such an imputation.

A Protestant is seldom concerned, for he is seldom competent, to say that this or that form of doctrine is so peculiarly prevalent in Catholic schools. The present writer, so to speak, has been studying Catholic matters since the days of Andrew Jackson, but he always trembles when he has pronounced on the relative authority of this or that theological theory among Catholic divines.

As Wilfrid Ward shows, in his life of father, the latter, as respects everything connected with Roman authority, was a intense maximizer. He was never content with a definition if it fell in with his temper. He would insist on pushing it into all its corners and extremes, and anyone who did not go with him was in his view trembling on the very verge of heresy.

Ward became more reasonable after the Council, which not only would not go his length, but would not go even as far as Dollinger himself professed to be ready to follow, although for some reason he afterwards flinched from his position. It would not even declare, although almost everybody believes, that the Pope has an infallible knowledge of dogmatic facts. Yet it would

be dangerous for Protestants to have recourse to W. G. Ward's works, if they wished to set forth to other Protestants the true form of Catholic belief. They would be in constant danger of giving out as necessary to orthodox extreme positions which the Church refuses to avow. They would be apt to forget that Mr. Ward was not only not Pope, but that he was not even a priest. He was a married layman.

What Protestants need, to instruct Protestants, is a wise and temperate minimizer, and such Cardinal Newman shows himself to be. His letter to the Duke, so significantly, though not in terms, approved as sound, nowhere stops short of that which a Catholic must believe to remain in the Church. Nor indeed does it stop short of that which a divine or bishop would hold, to be thought a safe man in his place.

Cardinal Newman, so commonly opposed, but both great Catholic thinkers, and each having more knowledge of theology in his little finger than most of us have in our whole bodies, congratulate each other that the hateful spirit of English Catholic intolerance has received so mighty a blow from the centre of authority. In the letter also Newman shows how this pronouncement of the Pope is only the final evolution of essential Catholic principles.

However, let us for the moment treat the Syllabus as *ex cathedra*. What does it condemn? The proposition: "We may entertain at least a well-founded hope for the eternal salvation of all those who are in no manner in the true Church of Christ." Now, *ex cathedra* or non-*ex cathedra*, what is there amiss in this? Has Dr. Foster a settled hope for the salvation of all those who are in no manner in the Church? In other words, is he a Professor Foster a Universalist? I had supposed that he was an orthodox Congregationalist.

Whatever his belief may be, I acknowledge that Rome, *ex cathedra*, does think it dangerous doctrine to maintain, that there is a good hope of the eternal salvation of all those who are in no manner in the Church. She hopes only for the deliverance of those who, if not visibly, are at least invisibly, of her number.

A writer in the current Catholic Times, of Liverpool, England, converts from the Free thought cult, by the way, to that of intellectual people who now and then, and here and there, go out of the Church:

"No intelligent and well-instructed Catholic ever left the Church because he was convinced of the truth of Protestantism. I will even go further than this, and say that one of the seven deadly sins is at the bottom of the apostasy in each case. A man may lose his faith in the teaching of the Church, or in the truths of Christianity—it is just the same—that is, he may feel that he no longer believes in the Incarnation or the Real Presence, but he does not, and cannot honestly say that he believes in the teachings of the Church of England, or any other Christian denomination. His place is with Unitarians and Free-thinkers; he has no logical resting place between the two. He may for pecuniary or other reasons attach himself to one or other of the denominations, but he does not belong to it from conviction."

"So it is with those who constitute the leakage. It is not a spiritual or intellectual revolt against the teachings of the Church. It is much more frequently—in fact, almost always—begun by neglecting their religious duties, being influenced by their envy, and finally drifting themselves actively to any other denomination. They may be induced from various causes to attend the service of one or other of the religious bodies, but the vast majority become indifferent to all, not because they do not believe in the claims and doctrines of the Catholic Church, but because they have no backbone sufficient to live up to them. The Church insists on their going to Mass on Sundays; it is much more comfortable to lie in bed. She tells those to avoid those companions and places which are dangerous to their moral welfare. It is much easier to do as others do, and indulge their appetites of one kind or another. In fact, it is just the old story: they get out of touch with the influences that tend to keep them up to their religious duties, go to live amongst strangers, and become as other around them. We are told in the Scriptures about the two ways, one broad and easy, the other narrow and difficult; and if the argument against the Church holds good that she is in error because of the leakage, how much more does it hold good of Christianity itself, considering the vast numbers who refuse to be guided by the precepts?"

FIVE-MINUTE SERMON.

The Ninth Sunday After Pentecost.

A CHRISTIAN'S WEAPONS.

"For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side." (Isaiah 26:10)

We learn from to-day's Gospel that we are not to expect to go on smoothly in this life without ever meeting anything that will disturb us. On the contrary, our Lord would have us clearly understand that we are to be tried on every side, for His words are: "And thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side."

The axiom has it: "Forewarned is forearmed"; so then we have great reason to be grateful to our Lord for His pointing out what we are to look for during our stay on earth. The evident reason of this prediction is that we should be prepared to meet whatever befalls us. The question arises, then, Have we the means on hand to combat and overcome our enemies? Yes, in abundance. We have so many helps, my dear brethren, that they are too numerous to mention. Why, to name some of them, we have prayer, the sacraments, our Lord Himself in the Sacrament of the Altar—what more can we ask for? If we are overcome by our enemies we have but ourselves to blame.

There is not one of us that is not ready to oppose and conquer the enemy when he threatens the life of our body, and if we are so solicitous about that which, after all, is but to last for a few years, what shall we say when he attempts to deprive us of what is to continue for ever—the soul? Now, then, an enemy, whom I was going to say, to us all is detraction: that is to say, telling the faults of our neighbors to their detriment to every one that will listen. Knowing, then, the adversary, what steps are we to take to put him down?

Let us take, for example, a person who wants to overcome the enemy who, nevertheless, is prone to it such extent that its commission affords him or her a kind of gratification. Of course, we said above we had abundant means to overcome our enemies and sustain ourselves in the warfare against him; but the special means to vanquish this enemy is the sacrament of Penance. This person at the start is fully in earnest and means to be successful at the sacrifice of self.

The first thing such a person does is to institute a daily examination of conscience. At the expiration of each day it is carefully noted down how many times this fault has been committed; one day, one month, is compared with another, so that in a very short time the state of the conscience is pretty exacting known; and the number in this particular sin comparatively few, supposing, as we said before, the person is in earnest. This help, together with a weekly or monthly confession, will produce in six months' time a gratifying result to God and the soul who has had so much success in the warfare against the adversary.

OUR LADY'S ROSARY.

By Rev. Thomas Esler, O. P. S. T. M. Translated by V. Rev. Raymond Voiz, O. P. S. T. L. in July Rosary Magazine.

With the proper and inner essential nature of the Rosary, the old prayer beads and knotted cords have nothing in common. In describing the former, the Church does not even allude to those earlier devices. The wholesome and quickening effect of the Rosary devotion may be experienced by anyone even without the aid of the beads; but since these were definitely taken by the fit counting device of prayer, we took them under her special protection, raising them by special form of blessing, as are holy water, blessed palms, and the like to the number of her sacraments.

may be a sharer and participant in all the graces, privileges and indulgences which have been granted to the same society by the Holy Apostolic See) and may always and everywhere in this world be free from every visible and invisible enemy; and at his decease, may deserve to be presented to Thee, with a plenitude of good works, by the most blessed Virgin Mary herself, the Mother of God.

"The Rosary is of course the great devotion of the people, of that numerous class of society that is dependant for sustenance on its daily manual labor; but these very people are especially near to the heart of the Catholic Church. Their needs are known to her. She understands their necessities. She recognizes what courage, strength, joy, trust, but also what patience, resignation, humility, obedience, and therefore what consolation, encouragement, and quickening they need to keep them safe on their wearisome earthly way, with a steadfast eye on their heavenly home. The poor and lowly, their little ones homeless and alone—these she makes the special object of her maternal care, quite after the words of the Apostle: 'not many wise according to the flesh, not many mighty, not many noble, but the foolish things of the world hath God chosen by His wisdom to confound the wise; and the weak things of the world hath God chosen, that He may confound the strong. And the base things of the world, and the things that are not, that He might bring to naught the things that are, that no flesh should glory in His sight.' (1 Cor. 1:26-28)

"As the true bride of Christ, the Catholic Church, unceasingly sends forth the love-cry of her royal Lord: 'Come to Me, all you that labor and are burdened, and I will refresh you. Take up your yoke upon you, and learn from Me, for I am meek and humble of heart and you shall find rest to your souls. For My yoke is sweet and My burden light.' (Matt. 23:30-32) Now, then, who would reject an exercise in which such a blessing rests and in which there is the ever new offering of the life of Jesus, even to the most enlightened, as an inexhaustible subject of thought and adoration!"

What is Economy. There is an idea prevalent that economy and saving are allied terms, but the idea is false. Economy and saving may be, but are not necessarily one. Sometimes economy is spending and spending with a liberal hand. Economy is the wise use of the material one has. To save a dollar and waste one's nervous energy to the point of exhaustion is the grossest extravagance. This is one of the lessons which is hardest for a woman to learn. She can gauge the comparative values, however, in this way if she will. The essential things are those which abide and which one has in himself, beyond all changes of fortune and of time. What ever improves these, adds to them, enriches them, is something worth gaining, and to obtain it is wise economy. Whatever weakens it or lessens it is false economy. It matters little in the course of a life whether one has a ruffe coat or less or not; it matters much whether in seeking for that adornment one has grown weary that cross words have come. Every strain of that kind, if it comes as the result of trying to save, has cost more than it saved. It is a wise economy, whatever it costs, which saves one's nature whole and sweet, one's brain clear and keen, one's body responsive to one's will and one's entire being in perfect tune with the Infinite. This is the only economy and the wisest expenditure of time, strength, will and money.

Early Copy of the Lord's Prayer. A modest but interesting addition has recently been made to the early documents of the history of Christianity. This time it comes, not from Egypt, but from Greece. Nor is it a manuscript, but an unassuming fragment of a clay shard, found at Megara, and now in the Nation Museum at Athens. What remains (about a third of the whole area) is some 5 1/2 by 4 3/4 inches in size, and contains part of the Greek text of the Lord's Prayer, from the words, "Give us this day our daily bread" onward. The Doxology is absent at the end. After the words "from the evil one" followed a short phrase, the beginning of which is broken away, but which ended "O Lord," probably "Help," or "Save, O Lord." The whole is closed by the Christian monogram. Dr. Knopf, who publishes the fragment in the "Mittheilungen" of the German Archaeological Institute, notes that the text was scratched on the wet clay, before it was baked, and hence the sherd must have been made actually for the purpose of receiving the inscription; we have not to do with a mere graffito. From the style of the lettering, combined with the form of the cross monogram, and the

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Wheat Marrow. The Dology, he concludes that the text belongs to the fourth century, A. D. An Instrument of Evil. Beware of the constantly wagging tongue. It is an instrument of evil, more dangerous than the tooth of the serpent and more deadly than the guns of war. Be careful of the one that brings you a tale, for it must carry one back in its place. Keep guard over your own that it may not harm either yourself or others.

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The Well Dressed. You may have an idea dressed girl is the one most consider herself well has to plan and scribble continually. This is a taste and skillful finger-complish what money fails to do. The girl who does not in her teens as wear gowns elaborately as her mother possessive material, proffer error, either the moth. Form simple tastes, girl will never be in doubt shall dress; you own good you.

Some girls may have than others, but there is any girl should excel. A girl has herself shoes are a rusty color, attractive black. It is no but lack of energy, that girl's shoe is minus some. After all, it makes less a girl is dressed than she leaves. To have a m and thoughts lovely and do more to add to the girl than can the m. Cloth yourselves with fulness and loving th and, so your dress be you need have little of appearance—girl's C appearance—girl's C

How Cowslip St. In the Highlands of kindly custom to give as well as other animals had three to care for, names. The cow dun was Bell, and the Sweet. The cows knew their children, and would "One day," and the net with them, but I holiday and gone up hill. I climbed until that I got dazed, and upon the rocks, and down and snapped my neck move.

"I was very long seemed to me that I along among the br no night would come know where I was. for the anguish of m use to call, for the sight save the crow the sky. My heart for I was but a lad, to me for bread. never see home again. After a while I sp grazing on a slip of rift and the hills. 8 way below, but I kne slip!"

"I shouted as loud Cowslip! When she left off grazing and "I called again and she do? She just c up-till she reach cattle are rare elch. "She made a g lick me with her and was as pleas though I were her Christian, she se moaned—so long an heard her in the v they knew me th. "So they came a see. They could not he though they could found me, and it w

Once upon a tim and he had three were James, John the princes were to go out into the battle of life the before him. "My sons," said to enter upon a to battle of life. It well equipped and sure. My friend, has promised that his wish. What o James, the elder ward, "Tell him Give me wealth a conquer the univ. "You shall ha be turned to his what do you wis. "Give me pow want to be a g power and I wil the world to m. "It shall be a king. Then he s son. "What is y. "Nor power n said the gentle the world. All turned to gold. his wildest dream happiest man in ried, but his you of his arch enes up a splendid w died—in misery the wealth of h many years of e the arena and Nations tremb power was won unloved, and formed a plot. As for Richa into the world, near him becom neither rich n body in the kin day his father, him.

"Richard," wisely. Wealth complicates num earns a great art of making f. And Richa princess and t after.—A Fab. A L Stella, a bi longing to Coney Island,