

CATHOLIC vs. PROTESTANT.

London (Eng.) Catholic News, May 28. Adversaries to religious truth, in their blindness, often furnish an argument for the very contrary to what they intend.

heart of man from the beginning, and formally promulgated in the Decalogue, is sanctioned and enforced by all State Governments, which summarily punish all those who trample on this law of God, and dare to put their hands in their neighbor's pockets.

THE "SPIRAL" POSITION OF THE "AMERICAN" CHURCH.

An article in the late number of the Churchman on "The Catholic position of the American Church," by the Rev. Julius H. Ward, is one of the most extraordinary specimens of what in the language of the writer himself may be styled "spiral" — in contradistinction to logical writing — that we have ever seen.

the historical and the ruling interpretations of the faith, not as they are affirmed by this or that act, but as they are understood among the whole body of Christian people.

I intend this week to develop my contention to the contrary by another extract from my "Penitent Instructed."

1. Furnished him with the most powerful aid to salvation. 2. Supplied a great need to the human heart. 3. Came to the rescue of society at large.

I shall not speak here of the vast and incalculable effects of the sacrament upon the soul. Without doubt, these effects would show us more and more the immense mercy and goodness of our Blessed Lord in instituting the Sacrament; but I would ask you to consider what a powerful engine, what a powerful preventative to sin is auricular Confession!

Who has not felt the value and comfort of a friend? To be able to pour our troubles into a sympathizing ear, is a craving and yearning of human nature!

Has England forgotten a certain modern criminal, named Charles Peace, who expiated his last crime of murder at the hands of the common hangman?

Who has not felt the value and comfort of a friend? To be able to pour our troubles into a sympathizing ear, is a craving and yearning of human nature!

Society is a union or confederation of many individuals. Now, although laws that affect society at large may be good and powerful, still that is the most perfect law which directly touches, affects, and rules the individual.

Now, there are two ways of dealing with a man in this respect. The first is to try and save a man from being a thief, if you can; but if you do not succeed in making him honest, get hold of him as soon as you can afterwards, and take what he has got from him.

If you can save him from being a thief, so much the better — "prevention is better than cure;" but the next best thing is to catch the thief, open his pockets, take out what he stole, and give it back to the decent man from whom he stole it.

First of all, there is no power that can save a man from becoming a thief except the power that masters his conscience. Now, mark well, you may sin against God; you may do a great many bad things for which, if you are truly sorry, you may get absolution, and will pardon what you have done against Him.

But, whenever our offence against God involves also an offence or injustice against our neighbor, it is quite a different thing. If I go to confession in the same manner, and say: "Father, I was very angry with a man, and in my desire for revenge, I went to his employers and told them that he was a dishonest man, and they discharged him, and the poor fellow has been now out of work for the last month," the confessor will say: "Was it true or false what you told his employers?"

"Lacking authority to do this, because it is not the whole Church any more than the Roman is the whole, though it makes this claim without the ability to enforce it, the Anglican Church and our own fall back upon the common Christian consciousness.

Who, then, catches the thief? For one thief that the State lays hold of, a thousand escape; and even when the State catches a thief and brings him to trial for robbery, the magistrates cannot generally get anything from him.

The Catholic Church can lay hold of the thief; it catches him in the Confessional; and she, moreover, makes him restore every farthing that he obtained by dishonest means.

But how, then, are we going to ascertain the truth? Without certitude how shall we know what the will of God is? If God has given us a revelation how shall we ascertain its meaning without an unerring guide and interpreter of some kind?

Why not to be sure. Has not the Archbishop of Canterbury a right to "speak out" what he pleases? We think we hear him speaking out on the subject of baptismal regeneration, for instance, or the Real Presence of our Lord in the Holy Eucharist; or on the Apostolic succession or any other mooted point in the Anglican Church.

What then will he do? Where will he go for a sure guide in determining the true Catholic teaching of divine revelation?

Here it is. He had said that neither the Archbishop of Canterbury nor the Anglican Church alone had any authority to give infallible judgments upon divine truth. Then he goes on to say:

"Lacking authority to do this, because it is not the whole Church any more than the Roman is the whole, though it makes this claim without the ability to enforce it, the Anglican Church and our own fall back upon the common Christian consciousness.

Who, then, catches the thief? For one thief that the State lays hold of, a thousand escape; and even when the State catches a thief and brings him to trial for robbery, the magistrates cannot generally get anything from him.

The Catholic Church can lay hold of the thief; it catches him in the Confessional; and she, moreover, makes him restore every farthing that he obtained by dishonest means.

Indeed the writer rather seems to consider it a great merit of the Anglican and American churches that they admit of a wide latitude of opinion and teaching. Speaking of the differences of High Church, Low Church and Broad Church, he says:

"We cannot spare any of these types of Churchmanship. The more numerous these distinctive types are the better the Church will serve its purpose and do its work. If we wish to touch the whole of humanity our Churchmanship must reflect everything in it, and yet to do this is not to give up Catholic teaching, but to learn how to adapt it to our times and needs."

To appreciate the force of this reasoning it is only necessary to remember that the Broad Churchmen are strongly inclined to rationalism, and that the High and Low in their controversies actually read each other out of the Church, each charging the other with teaching a gospel which is not the true Gospel of Jesus Christ, and it is true that the two systems are as incompatible as oil and water.

What we have to learn in the Church of God is to appreciate its spiral movement. It does not advance by a logical process. It moves forward by the consent of humanity, not by policy and logic and force. The spirit is invisible but the work is seen and felt in the upward movement of human life, and the greatest things are done by the operation of what seems to be the slow swinging of the pendulum in opposite directions.

And this is the "Catholic position of the American Church!" It is a "spiral" movement with a vengeance. Certainly there is no logic, or consistency or common sense in it. — N. Y. Catholic Review.

Of Hood's Sarsaparilla wins friends wherever it is fairly and honestly tried. Its profectors are highly gratified at the letters which come entirely unsolicited from men and women in the learned professions warmly commending Hood's Sarsaparilla for what it has done for them.

Men's Underwear..... 25c. each Balbriggan Underwear..... 50c. each Black Cashmere Socks..... 23c. each PETHICK & McDONALD, 393 Richmond Street.

SURPRISE SOAP

While the best for all household uses, has peculiar qualities for easy and quick washing of clothes, it does away with that boiling and scalding—the clothes come out sweet, clean and white.

BENNET FURNISHING COMPANY

Manufacturers of CHURCH, SCHOOL AND HALL FURNITURE. Write for Illustrated Catalogue and prices. BENNET FURNISHING COY., London, Ont., Can.



THE CATHOLIC RECORD

Published Weekly at 484 Richmond Street, London, Ont. PRICE OF SUBSCRIPTION—\$2.00 PER ANNUM. REV. GEORGE R. NORTHGRAVES, Editor. THOMAS COFFEY, Publisher and Proprietor—THOS. COFFEY.

Make a Note of it! JOHNSTON'S FLUID BEEF. It is compact, convenient, always ready for use. It makes delicious Sandwiches, and strengthening Beef Tea.

HOLLOWAY'S PILLS & OINTMENT. Purify the blood, correct all disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. THE OINTMENT is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers.

A GREAT OFFER CAUTION. THE CATHOLIC RECORD FOR ONE YEAR AND Webster's - Dictionary FOR \$4.00. Each plug of the MYRTLE NAVY T. & B. IN BRONZE LETTERS. NONE OTHER GENUINE. WILSON & RANAHAN GROCERS.

THIRTY YEARS. Johnston, N. B., March 11, 1899. "I was troubled for thirty years with pains in my side, which increased and became very bad. I used ST. JACOBS OIL and it completely cured. I give it all praise." MRS. WM. RYDER. "ALL RIGHT! ST. JACOBS OIL DID IT!"

SMITH BROS. Plumbers, Gas and Steam Fitters, Have Removed to their New Premises 376 Richmond Street, Opposite Masonic Temple. Telephone 538.