

oral teaching of Christ, and she, by oral teaching alone, converted the world. Wherefore, as we learn from Holy Writ itself, the Church, by her very constitution, is *alone* the medium whereby Christians are to learn the law of Christ, and is and must be, by her very nature, a Church "of Tradition." The Anglican Church can never give sound and logical reasons to any man, sufficient to convince him that what she calls Holy Scripture is, indeed, such in reality. We nowhere can find that the Apostles ever wrote for the purpose of handing down the entire Christian doctrine. They wrote simply for the purpose of supplying by writing what they were unable to accomplish by preaching, as is clear from Scripture itself (1 Cor. 2: 6; 3: 1, 2). Were it even the case that we had in our possession the entire writings of all the Apostles, it would by no means follow that we had, then, the entire revelation of Christ, *unless* we were *infallibly* certain that they (the Apostles) did actually write that revelation in its entirety. The Catholic Apostolic Church has always taught that there are many things in the deposit of faith which were never entrusted to writing, but were delivered *viva voce*, or by tradition. Tradition, in the Catholic sense, is "all that body of teaching derived from the very mouth of our blessed Lord, and which the Apostles have not necessarily committed to writing, together with all that the Holy Ghost, the Spirit of Truth, dictated to them, to be delivered to the Universal Church" (John 16: 13). To dispute tradition, in this the Catholic sense, is to dispute the very words of Christ Himself. It is to introduce the baneful principles which sap the very vitals of the Christian religion, and plunge men into infidelity. Discarding, as much as possible, all Scriptural and theological proofs on this, and every other point of Catholic doctrine, I shall confine myself principally to the testimony of antiquity. St. Chrysostom, A.D. 390, in his commentary on the words of the Apostle,— "Therefore, brethren, stand fast, and hold the traditions which you have learned, either by word of mouth, or by our epistle," says: "Hence it is clear that they did not deliver all things by epistle; but many things also which were not written. And the latter are equally worthy of Faith as the former. For this reason we believe the tradition of the Church also to be worthy of Faith. It is tradition, enquire nothing more." (Tom. 4. Comment in 2 Thess.) St. Epiphanius, A.D. 400, says: "We are obliged to use tradition also, for all things cannot be learned from Divine Scripture. Wherefore, the Holy Apostles delivered some things in writing, others by tradition, which St. Paul himself affirms, saying, 'As I delivered them to you,' etc. (Lib. 2, Contra Haeretic.) Theophlactus, A.D. 170, commenting on the same passage says: "From those words, it is evident that St. Paul and the other Apostles by no means committed to writing all the precepts which they delivered to the people." (Comment. in 1 Cor.) He also says in his Commentary on Thessal. 2nd Cap.: "Hence, indeed, it is clear that Paul delivered most things to the Thessalonians *unwritten*, by exhortation only, that is, by word of mouth, and not by epistle. For, otherwise, the one would not be equally worthy of faith as the other. Let us, therefore, consider the tradition of the Church, so worthy of faith as to require no further evidence." (Comment. in 2 Thessal.) St. Augustine, A.D. 395, declares "that the baptism of infants rests on the authority of apostolic and divine tradition," and also, "that it is by apostolic tradition we know that persons validly baptized by heretics are not to be re-baptized." (De Bapt. Contra Donat.) St. Iraenus, A.D. 290, says: "Suppose the Apostles had left us no writings, would we not be bound to follow the rule of doctrine which they delivered to those to whom they committed their churches? To this rule many foreign nations assent—people who believe in Christ—who, without letters or ink, have salvation written on their hearts by the Spirit, and who, diligently guarding the ancient tradition, believe in one God, maker of heaven and earth, and of all things therein, through Jesus Christ, the Son of God, who, through transcendent love for His creatures, took upon Himself that substance which was from the Virgin; He, by His own power, uniting the Human to the Divine nature, suffering under Pontius Pilate, and rising again, was

received with glory into Heaven, and is to come as the Saviour of the good and the Judge of the wicked, and will cast into eternal fire the perverters of the truth, and all who despise the Father and His own Last Coming. They who have held this doctrine without the aid of letters, although wholly ignorant of our language, opinions, customs, and mode of life, yet, because of their faith, whereby they are truly wise, walking in the paths of justice, chastity and spiritual prudence, are pleasing in the sight of God." (Lib. 3, Cap. 4. Contra Haer.) Testimonies, such as these, in every age down to the Apostles themselves, proclaim the doctrine of the Catholic Apostolic Church on tradition. Wherefore, this proposition of the 6th Article of the Anglican Church is radically false and deceptive, and renders her wholly distinct from the Church founded by Jesus Christ.

T. D.

MGR. DE SEGUR.

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*Letters to Madame De * * * on the occasion of the death of her child:—*

DEAR MADAM,—I must not let this morning, which must have been so sad a one for you and yours, pass without testifying my affectionate sympathy.

I am very sorry that I was compelled to leave Paris; I would fain have given you a little help in carrying your cross, as Simon the Cyrene did for our Lord. Strive your best, especially in the first moments of suffering, to be above all things a Christian, and stoutly maintain that peace of God which surpasseth all understanding. I cannot tell you, dear Madam, how great an affection our Lord has inspired me with for yourself, your children and your husband. God alone can in this way bind together the hearts of those in whom He dwells. And hence it is in Him, and in Him alone, we can form for eternity those great and unalterable unions, which do so much good to the soul and help it onwards in the way of life. I send to your three children very especially, the blessing of Him in whose bosom the fourth is now resting. They need that blessing still to steady their footsteps, and in order that they may attain to the divine joy of heaven; let them above all things preserve their innocence of heart, by means of a great love for our Lord Jesus Christ and a constant attention to His most sweet presence within them. They bear—and you also—within themselves that good Jesus, in whose bosom their little brother is resting: and it is by entering into themselves, or by approaching the most Holy Sacrament, that they will find—that you will all find—close communion with your lost one.

I wish you most heartily the peace and joy of God which blend so naturally with the tears of grief, and remain ever your devoted and affectionate friend.

II.

I am glad to see, dear Madam, that the turmoil of travel does not make you forget the friends you have left behind in France. I bless God for the Christian courage with which you are both bearing up under the cross. You are suffering, otherwise it would not be the cross; but you suffer without complaining, in peace and sweetness. You are on the same road to paradise over which your little predestined one has passed, bearing in like manner the cross of suffering and of death, sanctified by the death of our Lord. Jesus took to Himself our sufferings, our tears and our death, in order to give them a divine value they do not in themselves possess; and when we are united to Him by purity of heart, by love and by a good will, He returns to us, wholly transfigured, the dreadful cross we gave Him, and which contains henceforward, not only the happiness of heaven, but, moreover, peace in this life. Weep and suffer upon that cross, but weep and suffer with our Lord and in our Lord. You know that you bear Him within you. He is accomplishing within you what is lacking of His passion, shedding by your eyes fresh holy tears, suffering in your sufferings which He blesses, and praying by your prayers which