

CONSIDERATIONS OF CATHOLICISM BY A PROTESTANT THEOLOGIAN.

Sacred Heart Review—CCXCVII.

It would be hard to find a more ludicrous travesty of fact than this Boston gentleman's declaration, that the leading Oxford converts "proceeded to put themselves at the service of Italian Cardinals and fanatical priests." This is not even true of Faber, for not only was his deep devotion to Rome completely spontaneous and original with himself, but his declaration that he is "thoroughly Roman" antedates by some two years his secession from the Church of England.

The active leaders of the movement were especially Newman, Manning and Ward. Let us examine the case of each in particular.

Newman's thoroughly English name well indicates his thoroughly English character. He was an Englishman completely and absolutely, and quite as much so after his adhesion to Rome as before. Matters of faith, of course, are not English, for Christianity embraces the world, but how entirely English Newman is in everything that is not a matter of faith, although it may border on religion, is not ill displayed in his proposition and resolution of the question: What ought I to do, if the Prince of Wales should become a Catholic, thereby forfeiting his place in the secession, and yet the Pope should command me still to support his title as indefeasible? He answers: The question who is to be King of England rests on the laws of England, not on the will of the Pope. This is exactly the spirit in which the English Catholics fought for Elizabeth's title against Philip's, although the latter was maintained by the Pope. Rome herself allowed that such questions were "problematical," and the Catholics settled the problem as might have been expected of Englishmen.

An Englishman, of course, may adopt various Italian devotions just as he may be fond of Italian music, or of French prose, or of German poetry, and yet remain intensely an Englishman through it all. So little was Newman subjugated by Italy, that to the last he contrasts the sound sense of the English in their devotions with the unrestrained Italian imaginativeness. This he applies particularly to the Virgin, intimating that while the English honor the Mother of God, as they ought, the Italians exaggerate this devotion to a degree that is hardly edifying to their Northern brethren. In other words in this particular he would prefer Bellarmine to Liguori. So independent does he remain in his judgments and preferences, within that wide range of religious opinion and feeling which the Church leaves perfectly free.

Apropos of Liguori, I may remark that the German Catholics though intense, and as a Protestant friend expresses it, "perfectly Italianate," in their adherence to Ultramontanism, seem to be very little drawn to St. Alphonso. Prince Max of Saxony, himself a priest and doctor of theology remarks that the question whether some of Liguori's teachings* give occasion of scandal is of very little concern to his countrymen, for that most of them know about as much of this Doctor's writings as he himself, that is, almost nothing. Italian habits of devotion and Italian habits of thought can not fail of wide influence in a church whose centre is in Italy, but nothing specifically Italian imposes an obligation on a Catholic believer, any more than if it were specifically French or Irish or American.

Dr. Newman early favored, perhaps I may say adopted, the belief in the Pope's 'ex cathedra' infallibility of doctrine. Yet as we know, he by no means desired that it should be imposed, by definition on the Church. He reflected that for centuries it had practically prevailed, and wished, for the sake of peace, to let the matter rest there. At last, as we remember, he went so far as to style the leaders of the opposing party "an aggressive and insolent faction." This expression involved him, as is

known in the lasting displeasure of Pius IX. So far was this greatest of the Oxford converts from "putting himself at the service of Italian cardinals," that he remained stiffly refractory, and that in a matter not of principle but of expediency, to the ardent desire of the Italian Pope. Moreover, the high honor to which he was raised by this Pope's successor seems to have left him—as we are to presume it was intended to leave him—as characteristically English as ever.

As to Henry Edward Manning, the very essence of whose nature was masterfulness, I should like to see the "Italian Cardinal," or a "fanatical priest," that could have undertaken to drive him in any way in which he did not want to go. It is true, he is said to have become very Italianizing in taste, so that any other pronunciation of a word in the Mass, or any other shape of a vestment, would annoy him; but this Italianism was as spontaneous and interior with him as with Faber. Like Newman, he always boasted of the English mind as eminent for balance of judgment, although he desired its qualities to be interfused with those of the Irish character which as we know, he enthusiastically admired.

As to leadership, so far was Manning, in the eyes of those who liked him least, namely, the Old Catholics, from appearing as led, that in their way he is the overmastering influence which leads everything. "Italian Cardinals," French and German bishops, the Hungarian Primate, everybody, high or low, friendly or adverse, is obliged, according to these German critics, to bow to the controlling influence of the Archbishop of Westminster. They make out that the Pope himself was coerced by him into perseverance in the infallibilist policy, and that the Council was not improbably saved from the wreck by his resoluteness. They will have it that, in view of his power of control, Pius desired him for his successor, and in the event of an impeded election had designated him as an administrator of the Holy See. And this is the man whom our Boston friend, in the Springfield "Republican" (of which he is the Boston correspondent), represents as helplessly dragged along in the train of certain "Italian Cardinals," nobody knows whom!

Philip Gilbert Hamerton, a manifest unbeliever, but of Protestant connections and Catholic associations, speaking of the rapid changes of national character, remarks: "At this moment the man most venerated by the English people is a Cardinal of the Roman Church." It was not to show reverence for a servile instrument of un-named "Italian Cardinals" that on the day when the younger heir of the crown was to be buried, a hundred thousand workmen, scarcely giving a thought to the dead prince lined the streets through which the funeral train of Henry Edward Manning was to pass.

What are "fanatical priests?" Isaac Taylor, the elder, very well describes "fanaticism" as "malignant" zeal. Now as there never appeared one touch or trace of malignity in Manning, from the time when he was evangelical vicar of Lavington to the day when he died Cardinal Archbishop of Westminster, it is plain that he was never controlled by fanatics of any description. Moreover, he always went hand in hand with those who were endeavoring after any moral or social good, whether it were the Baptist Spurgeon, the secularist John Burns, or the lively and rather whimsical Stead. To the last he held his affectionate reverence for the essentially Presbyterian Archbishop Leighton. And to say of this man that he was the unresisting tool of "fanatical priests!"

True, Cardinal Manning was long and deeply involved with a fanatical temper, but it was in the way of resolute opposition. He complains bitterly and at length to his friend Ward of the sullen bigotry of the original English Catholics. He remarks with displeasure, I may fairly say with exasperation, on their obstinate unwillingness to recognize the many eminent examples of regenerating grace in Protestant lives. He laments that

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the most conspicuous piety and purity and benevolence hardly availed to procure for these from their Catholic neighbors, a presumption of their salvation. He rejoices, with his friend, and with Newman, in the appearance of the Encyclical of August 10, 1863, which has authoritatively condemned this unchristian temper in Catholics.

It is true, in this he was greatly helped by imagined "fanatical foreign priests," and by English Jesuits, who between them seem to have pretty well extinguished this unchristian temper in Catholics. CHARLES C. STARBUCK, Andover, Mass.

(Rev. Mr. Starbuck's contrast of the effusive language which the Italians use in their devotions to the Blessed Virgin with the more concise and prosaic terms which Cardinal Newman uses to express the same devotion is probably accurate enough. Newman, replying to Pusey's "Eirenicon" in which the latter criticizes Catholic devotion to the Blessed Virgin, among other things says: "If we look through Europe, we shall find, on the whole, that just those nations and countries have lost their faith in the divinity of Christ, who have given up devotion to His Mother, and that those, on the other hand, who had been foremost in her honor, have retained their orthodoxy." In confirmation of this historical fact he quotes "from the lives and writings of holy men in modern times. Two of them," he says, "St. Alphonso Liguori and the Blessed Paul of the Cross for all their notorious devotion to the Mother, have shown their supreme love of her Divine Son, in the names which they have given to their respective Congregations, "viz., that of the Redeemer," and that of the Cross and Passion." He mentions St. Liguori several times, never to criticize or disparage, but always to praise him. As to the opinion of this Prince Max of Saxony, to the effect that some of Liguori's teachings give occasion to "scandal" and that his countrymen, as he himself, know almost nothing to say. His language is not given. How a priest could be ordained without knowing very considerable about Liguori's writings we are not able to imagine; his being a doctor of theology has no bearing on the case. The members of "The Congregation of the Most Holy Redeemer" organized by St. Liguori, are spread through Europe, North and South America and Australia. The first Redemptorists came to the United States in 1832 from Germany, and for many years Germany supplied new recruits. The Germans, therefore, despite Prince Max, know the Redemptorists well, and their founder, and their founder's luminous writings.—Ed.)

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LIFE'S LESSON.
We pity him whose lips have never tasted
The bitter flood which ebbs from sorrow's well;
We pity him whose feet have ever hasted
Long paths where gloom nor shadow ever fell.

What can we know of life, until in sadness
We blindly grope for truths that will console;
What can we feel of pain, or joy, or gladness,
Until deep grief has touched our trembling soul!

We feel the chastening rod, but when 'tis lifted,
And blighting pain has left us mute and sad,
Behold! the leaden clouds are gently rifted,
And Love beams down, and bids our heart be glad!

—Edwin Carlile Litsey.

An editor was conducting a none too successful paper out West. A funeral passed the office window, and the editor eyed it gloomily. "I wonder if that's our subscriber?" he muttered to his assistant.

Of the stories attributed to Artemus Ward, the best one, perhaps, is one which tells of the advice which he gave to a railway conductor soon after the war. The track was in a wretched condition and the trains, consequently, were run at a phenomenally low rate of speed. When the conductor was punching his ticket, Artemus remarked:—

"Does this railway company allow passengers to give advice, if they do so in a respectful manner?" The conductor replied in gruff tones that he supposed so.

"Well," Artemus went on, "it occurred to me that it would be well to detach the cow-catcher from the front of the engine and hitch it to the rear of the train; you see we are not liable to overtake a cow, but what's to prevent a cow strolling into this car and biting a passenger?"

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Montreal, Toronto, New York and east, via lake and rail, Mon., Thurs., Saturday	15 00	
Tuesday, Friday, Sunday		12 30
Rat Portage and intermediate points, daily except Sunday	8 00	18 30
Lac du Bonnet and intermediate points, Wed. only	7 00	19 30
Portage la Prairie, Gladstone, Neepawa, Minnedosa, Shoal Lake, Yorkton and intermediate points, daily except Sunday	7 30	20 40
Rapid City and Rapid City Junc., daily ex. Sunday	7 30	20 40
Pettapiece, Miniota and intermediate points, daily except Sunday	7 30	20 40
Portage la Prairie, Brandon, Moosomin, Virden, Regina, Moose Jaw and intermediate points, daily except Sunday	7 30	20 40
Morden, Deloraine and intermediate points, daily except Sunday	8 25	14 00
Glenboro, Souris and intermediate points, daily except Sunday	13 35	12 15
Pipstone, Reston, Arcola, and intermediate points, Mon., Wed., Friday	7 30	
Tues., Thurs., Saturday		20 40
Napinka and intermediate points, Tues., Thurs., Sat. Mon., Wed., Friday	8 25	14 00
Brandon Local, daily except Sunday	16 30	12 20
Portage la Prairie, Brandon, Calgary, Lethbridge, Macleod, Prince Albert, Edmonton and all points on coast and in East and West Kootenay, daily	18 05	8 50
Stonewall branch, daily except Sunday	16 50	10 20
Winnipeg Beach, daily except Sunday	16 10	10 00
St. Paul Express, Gretna, St. Paul, Chicago, daily	13 55	13 40
Emerson branch, daily except Sunday	15 45	10 45

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Canadian Northern TIME TABLE

Leave Winnipeg	STATIONS	Arrive Winnipeg
EAST		
Daily ex. Sun.	St. Boniface, Ste. Anne, Steinbach, Bedford, Sprague, Warroad, Beaudette, Rainy River, Stratton, Emo, Fort Frances.	Daily ex. Sun.
10 25		16 25
Mon. Wed. Fri.	Mine Centre, Glenorchy, Atikokan, Kashabowie, Mattawin, Kakabeka Falls, Stanley Jct., Ft. William, Port Arthur.	Tues. Thurs. Sat.
10 25		16 25
WEST		
Mon. Wed. Fri.	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Gladstone, Plumas, Dauphin.	Tues. Thurs. Sat.
10 45		17 00
Tues. Thurs. Sat.	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Mayfield, Humerston, Halboro, Glendale, Neepawa, Eden, Burnie, Glen-smith, Dauphin.	Mon. Wed. Fri.
10 45		17 00
Mon. Wed. Fri.	Sifton, Ethelbert, Minnetonas, Swan River.	Tues. Thurs. Sat.
10 45		17 00
Mon.	Bowman, Birch River, Novra, Mafeking, Powell, Westgate, Erwood.	Wed.
10 45		17 00
Mon. Wed. Fri.	Ashville, Gilbert Plains, Grand View.	Tues. Thurs. Sat.
10 45		17 00
Fri. Sat.	Fork River, Gruber, Winnipegosis.	Sat. Tues.
10 45		17 00
Mon. Wed. Fri.	Oak Bluff, Sperling, Homewood, Carman, Leary's and intermediate points.	Tues. Thurs. Sat.
7 00		17 50
Daily ex. Sun.	St. Norbert, St. Agathe, Morris, Myrtle, Roland, Miami, Belmont, Wawanesa, Brandon, Ninette, Minto, Elgin, Hartney and intermediate points.	Daily ex. Sun.
8 05		18 25
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13 45		13 30

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