

The Catholic Record

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LETTERS OF RECOMMENDATION. AGAPITO DELEGATE. OTTAWA, June 15th, 1905.

Mr. Thomas Coffey. My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate UNIVERSITY OF OTTAWA, Ottawa, Canada, March 17th, 1906.

LONDON, SATURDAY, APRIL 9, 1910

FRENCH CHURCHES

A new point of attack is now opened upon the Catholics of France. It is directed against Church buildings: at least against a certain number. The more famous and those rich in history and art are to be spared, not because of their religious associations, but as national monuments. Memory will not forget that these are French property built by the ages of French faith and glory for the purposes of worship.

SENSATIONALISM vs. THEOLOGY

Protestants ought to start a league of prayer to be saved from their friends. What hostility the Popes have had to them is warmest affection compared to the fads of higher critics and university professors. All that the Church did was to condemn as false the errors taught among them. Now we have men framing new religions. One of these builders of temples is a Professor Summer of Yale University. He writes in the American Journal of Sociology: "People don't care what the Bible says any more, as the morality of this book was written for the ancient days."

problem, a national and even a world-wide problem—and for Catholics the question is to see to it that the worship is maintained in the churches." Another writer scornfully points out: "At Strasbourg, Metz and Mulhouse there is now no flag of France; but there are still the cathedrals and churches. Never would our enemies dare to do what is asked of you. The very Prussians would not destroy your churches."

DIVORCE

Some interesting yet humiliating figures are offered upon this subject by a lecturer, Mr. Walter George Smith, of Philadelphia. He says that no less than three thousand courts are vested with jurisdiction in divorce cases in the United States. Their decrees in the twenty years from 1887 to 1906 inclusive were 945,025, as against the preceding twenty years which had only 328,716. According to the Census Bureau divorces are increasing three times as fast as the population. In 1905 there were 82 divorces for every 100,000 of the population. Canada had in 1901 only 19 divorces. France is rapidly increasing. Where society loses its Catholic principles it soon manifests the dangerous tendency of weak disrupting morality. Protestant reformers held to the divine law, though with a relaxing grasp, due to rebellion from ecclesiastical authority, and the individual freedom begotten of private judgment.

A STORMY VESTRY MEETING

It is customary for the Anglicans to hold annual meetings of their various churches on Easter Monday to present a financial report and consider matters of interest. One of these meetings was held in connection with St. James' Church in South London. Our friend Dean Davis is the rector of this Church—a gentleman in every respect, and one who takes a higher view of Church government than most of his colleagues. We do not pretend that vestry meetings are any of our business. The report of St. James' Vestry meeting was stormy. But notwithstanding the strong language which without consideration was hurled at the rector, and notwithstanding the feeling which gossip had evidently nurtured, Dean Davis maintained his position with firmness and dignity. When he came to quote the canon law to his people, democracy rose up to protest. "That is the Church of England every time," came as a hot retort. "Are we men or mice? The laity know, and the clergy know that the enforcement of it at this time is an injury. Here is this Church to the west of us with 800 to 1,000 people at the evening service. The people there have actually a say in their own affairs. They are a democratic people. The people of this country are democratic, and they will not be sat upon." Democracy has not much to do with it, nor did Christ establish the Church with the intention of having everybody manage it. Such an argument may be advanced in an Anglican vestry. There are vestries where it would not be thought of, where canon law is real and where authority is respected. Although this meeting does not directly concern us we are confident that many who took part will feel that a mistake was made in becoming so heated and in allowing the proceedings to get into print. One of the fallacies due to these meetings is the idea that a minister is a paid servant. With Catholics it is the opposite. The obligation devolves upon the people, and has its source and sanction in the general laws of the Church. Disputes between a priest and his people are referred to the bishop, who has full authority.

EQUALITY AND DEMOCRACY

This is the title of an interesting lecture by Major H. F. Brownson, of Detroit, delivered some years ago at the University of Notre Dame, Indiana. It now appears in pamphlet form. Briefly stated, the scope of the theme is an examination whether democracy as developed in the United States has effected a realization of that equality claimed for the republic by its first founders and later statesmen. [Equality may be regarded as a generic term whose species will be formed in the usual logical manner by adding specific differences. Here arises the difficulty. The species differ. We have political equality, social equality, equality of wealth and influence. The elements which constitute one of these classes may not all be found in the others. Equality may extend only to certain limitations even in politics. Let combatants start from the same line in any contest. Before the goal is reached unsought differences become more and more marked the longer the race continues from the starting point. As this lecture points out: the basis of the Republic is that all men are created equal. This is only partially true. All men are born with equal natural rights, and all should be equal before the law. This is far short of that imaginary equality which was to be the inheritance of every American citizen. Circumstances do not make people equal; nor is aristocracy a mere prejudice. If all were equally rich all would be equally poor. If all were leaders there would be none to lead. The law of mechanics somewhat prevails in sociology: where there is a gain in power there is a loss in time. Where the equality is sought on one side it is lost on the other. Primaginitude and entail which in other countries built up traditional aristocracies are replaced by joint companies and corporations with this content. The influence exercised by these plutocratic associations over state and central governments is enough to control them. We are not criticizing the wealth or the social condition forebodes. It shows that the whole movement of the acquisition of wealth, so far from tending towards equal distribution, is in the opposite direction. Where equality was expected to direct the business and markets of the nation, and so preserve

to individuals the independence which claims to be a partner of equality, the severest inequality prevails. The rich are become richer and the poor poorer. A dependence holds the multitude in bondage and nullifies that delusive chart of democracy, the ballot. Man is not independent. Where he attempts a life of independence his failure is a foregone conclusion. No nation could exist whose subjects were all equal. Wealth is not the only cause disturbing the equality. Education also advances one far ahead of his nine competitors. Likes and dislikes are no less potent in the work of social discrimination. We may as well put it upon a general principle. This world is no more a dead level world than it is ideal or final. Equality may be started to-day. Tomorrow a redistribution will be required. Poets may tell of a Utopia where supply and demand are equally balanced, where the wants of all are satiated, and where actions are tempered with mercy. No ship has ever returned from these islands of the sea. The man of the street takes no stock in this world's idealism. To remove suffering entirely from the earth, to render the lot of every one easy, to lighten the burden of those who are heavy laden, are the unfulfilled tasks of the world's benefactors. Here is true democracy, the only equality which will secure peace for all restless hearts. Whoever, therefore, can supply this shade to the toiler and this refuge to the sorrowing is the truest Democrat. There is but one Who is the real Shepherd of the human flock. We need hardly follow Major Brownson through his argument, which arraigns democracy at the bar where it voluntarily proclaimed equality to all. The dream is over. The multitude who had hoped for the best is now content with work plus inequality. Inequality will abide. As for work, that will depend upon the demands of the markets of the world. Socialism claims to have the remedy and the power to preserve the equality once promised, but now denied as futile.

HONOR TO COL. JAMES MASON

We offer our congratulations to Col. James Mason, General Manager of the Home Bank, Toronto, upon the honor bestowed upon him by His Majesty King Edward, in making him a Knight of Grace of the Order of the Hospital of St. John of Jerusalem. The history and antiquity of the Order and the services for which the royal favor was conferred combine to render Col. Mason's decoration doubly suitable. There are two links connecting the gentleman with the Order whose foundation dates back to 1101. Col. Mason took an active interest in the Red Cross Society during the South African war, as well as in the St. John Ambulance Association, of the Toronto branch of which he has for some years been President. This Association is the Ambulance Department of the Grand Priory of the Order of the Hospital of St. John of Jerusalem in England. The Order itself is one of those chivalric associations known as Hospitaliers, which had their origin during the ages of the Crusades. Founded at Jerusalem, their monastery was used as a hospice for pilgrims, for the sick and the needy visiting the Holy Sepulchre. The term hospital was in those times more general than at present, when it is limited to a home for the sick who are to be treated. Together with a local habitation the Hospitaliers gained from the Christian Kingdom of Jerusalem a constitution. Its date as guild is fifty years before its charter. Baldwin II, the Latin King of Jerusalem, was anxious to stamp upon the Order a military character. Beset as Jerusalem was by its Mahometan enemies, this became a necessity. Under its new organization the Order was divided into three classes, the first of whom were the Knights of Justice. The second class comprised the strictly ecclesiastical portion of the convent, and was subsequently subdivided into two distinct grades, the Conventual Chaplains, who performed the religious functions of the Order at the mother house, and the Priests of Obedience, who carried on similar duties in other priories and commanderies of the Order throughout Europe. The third class consisted of Brothers. A house of the Order was established in England at Clerkenwell early in the twelfth century. The Order had houses in twenty-six English counties and in Wales. In Ireland a settlement took place shortly after Strongbow's entrance into the country. The site chosen was at Kilmahinham. The possessions of the Order in Ireland in the zenith of its glory consisted of twenty-one commanderies. During the reign of Henry VIII, the Order was suppressed and its lands sequestered. It continued through many vicissitudes as a fraternity devoted to hospital and charitable works. In 1888 the Order revived with official recognition under a new form. Ambulance work had assumed national importance. Leaders who saw its value had formed an organization at Clerkenwell whose priory gate was a strong reminder of what had been done in the past. The

English Langue or Branch of the Order was thus revived with the installation of the Prince of Wales as Grand Prior. At present His Majesty is the supreme head and patron of the Order of the Hospital in England of St. John of Jerusalem. One of the standing committees of the revived Order is the St. John Ambulance Association. A Canadian centre was formed in 1894, and the organization completed the following year. The honor conferred upon Col. Mason is the Knighthood of Grace which ranks the second. The first class consists of Knights of Justice who are nearly always titled. The third grade consists of Esquires. Besides this Cross Col. Mason wears the Officers' long service medal, the Victoria Diamond Jubilee decoration medal, the North-west medal, and the general service medal with clasps.

THE PROTESTANT MAGAZINE

With a systematic attack upon advancing Romanism, and a defence against its own kindred, the Protestant Magazine is kept busy. Success cannot be said to mark either brigade. The party out in the field has nothing but worn-out rusty guns, which do not carry any distance, and which are deadly aimed. The other party in the fort is holding forth a white flag all the time to the higher critics and the young recruits. They do not distress themselves about truth or discipline. As long as these brethren do not go too far, and as long as they do not coquet with the common enemy, the Magazine will say nothing. Truth is not essential in a pulpit which rests upon private judgment, and correction is only interference. In an article entitled, "Is Truth essential?" this Protestant Magazine remarks: "A minister may teach that 'the Bible is an obsolete book and no longer authority,' and we must recognize him as a gospel preacher." Certainly they must if there is to be any recognition of the kind at all. If private judgment is the first principle there need be no minister. One man's opinion is equal to another's—no better, no worse. Neither can insist upon obedience any more than he can claim to preach the objective word of God. By what authority does the second contradict the first and confidently assert that the volume is the Bible—God's revelation and no myth? He has no more warrant for refusing his brother's judgment than he has for accepting his own. There are as many Protestant Churches as there are individual Protestants. Upon only one point will agreement be possible—the negation of Catholicity. They must admit the man who teaches that 'Christ was only the best of men and only divine in the sense in which all men are, or as the Rev. Mr. Manning put it in the other day, 'more than man and less than God.' Ministers may reject the supernatural entirely in its real objective sense. Their brethren cannot help receiving them; for the answer is at hand that the higher critics believe these things in their own way. Where private judgment is a standard and measure of truth any theory will pass. The more novel it is the more learned it will appear. The demarcation drawn by private judgment between truth and falsehood, between sect and sect, is a water line, undiscernible and changing with the tide. Better is it for the Protestant Magazine to gather the fragments of revelation together which its undisciplined forces are destroying, than waste its energy upon Romanism and the Papacy. Co-ordinate religion, systematic theology, can alone be found where real authority is seated upon its Christ-created judgment seat—the living witness of the Bible and the incarnation, the unflinching guardian of all supernatural truth. The only religion against the rush of infidelity, is the Bible and the living witness of the Bible and the incarnation, the unflinching guardian of all supernatural truth. The only religion against the rush of infidelity, is the Bible and the living witness of the Bible and the incarnation, the unflinching guardian of all supernatural truth.

CHURCH UNION

The latest suggestion in regard to Church Union is the proposal of the local option method. Where two or more congregations of different denominations in any locality wish to unite, they should have the power to do so. Let the Presbyterian and Methodist congregations in a town or village be one. Which one? Whether a person is serious in federating Churches in this way, and whether its author has confidence in his own plan, are problematical. Still a minister of Calgary, Rev. A. Mahaffy, wishes to experiment by local option. We do not see what objection there can be. As a union it is a failure. No other union that has been proposed between the sects is much more of a success. Mr. Mahaffy thinks that those who desire this plan should have the approval of what he is pleased to term "the Mother Churches." It is serious in federating Churches in this way, and whether its author has confidence in his own plan, are problematical. Still a minister of Calgary, Rev. A. 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