

The Catholic Record

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LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 13th, 1909.

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.

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will. The elect are the Church. The reprobate have only apparent faith. In appearance both classes may closely resemble each other. The reprobate may experience fervor and account themselves saints. They are hypocrites who by no effort can attain to salvation. All that they do is to add to the numbers of the visible Church. Omnipotent grace substitutes in the case of the elect a good and righteous will for the evil will which before their conversion they possessed. This conversion was not their own act; nor did they in any way contribute to it. This error is made more manifest by the condemnation passed upon it by the Council of Trent. The Council condemns the two main propositions: (1) "The grace of justification comes only to the predestinate; (2) The others who are called receive an invitation but no grace, being doomed by the Divine power to evil." Briefly summed up, Calvin taught an exaggerated sovereignty of God which, leaving no room for the freedom of man, made God the author of sin and pictured Him as an absolute tyrant, rewarding and condemning His rational creatures without any reference whatever to their merit or demerit. We pass to Calvin's views of the Real Presence of our Blessed Lord in the Holy Eucharist. With the heresiarch the term sacrament lost its meaning. He admitted only two, Baptism and the Lord's Supper. They are merely signs, and not efficacious signs at that. They neither contain nor confer spiritual graces. Our Lord, he taught, is not really present in the Blessed Eucharist. He admitted a kind of presence which he termed "dynamic," and which essentially consists in this, that at the moment of reception the efficacy of Christ's Body and Blood is communicated from heaven to the souls of the predestinate and nourishes them. Thus Calvin occupied a position midway between Luther and the Sacramentarians, holding that Christ was virtually present in the Blessed Eucharist as the sun is virtually present upon the earth by its heat and efficacy. Calvin abolished the Mass, which he would not admit to be a sacrifice. Nor did he admit the priesthood. The clergy were now ministers of the world. But if the Spirit were all sufficient and private judgment the ultimate rule of faith what need of the clergy? Something had to replace the hierarchy of the Catholic Church. Calvin built up his hierarchy upon democratic principles. They had no special mysteries to dispense. They were chosen by the people, but the ministers chosen were to rule. A new Catholic Church appeared claiming the Bible, the whole Bible and only the Bible as its teacher and standard, but requiring from its members complete submission to the elaborated articles of its own confession. In his fourth book he describes the Church as indefectible and infallible. He who had broken with the Church in which he had been born did not blush to say that: "Where the ministry of the Word and Sacraments is preserved no moral delinquencies can take away the Church's title." These are the main points of Calvin's teaching, which, relying much upon his personal severity and authority, did not long remain intact. Divisions took place shortly after his death. Calvin's influence, however, is to be seen in Anglicanism and still more in Presbyterianism, which still holds, though in a modified and hesitating sense, the different articles laid down by Calvin in his Book of Institutes.

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judged by what he wrote to a colleague of Farel: "If Servetus ever comes to Geneva he will not leave it alive." After his work on the Restoration of Christendom Servetus was arrested at Vienne, but escaped from prison. On his way to Naples he stopped at Geneva, where he naturally expected to find protection. But by order of Calvin he was seized on Aug. 13, 1553, and held for trial as a heretic. After being detained for five weeks Servetus wrote to the Council of Geneva: "Vormin are eating me alive: my underclothing is in tatters, and I have not even a shirt for a change." The magistrates would have complied with his request had not Calvin objected. On Oct. 26 the unfortunate prisoner was notified that he had been condemned to death by slow fire. Calvin afterwards commented on the horror with which Servetus heard his sentence: "Let not the blackguards take pride in the obstinacy of their hero as though it were the constancy of a martyr. When he heard his fate he manifested the stupidity of a brute. Now his eyes were fixed like those of a fool and he drew deep sighs; then he would howl like a madman: he never ceased to bellow after the manner of the Spaniards 'Merce, merce.'" Servetus was burned at the stake on Oct. 27. From a neighbouring window Calvin coolly and calmly gazed upon the dreadful spectacle—the close of the Globe's "regrettable incident"—wherein from start to finish Calvin had shown himself an implacable foe and vindictive tyrant. Calvin did not merely justify the whole proceedings by exposing the errors of Servetus, but he also defended the proposition that heretics should be put to death. The man who could write that the state of the Papal Church was lamentable because it could be upheld only by violence could within a short time write to the grand-chamberlain of the Court of Navarre: "Take good care to rid the land of these despicable rascals who excite the people against us. Such monsters should be executed like Michael Servetus the Spaniard." Calvin would not let the Papacy discipline heretics. This right he reserved for himself. It is an illogical position. If private judgment is something better than a mere hallucination neither Calvin nor Luther nor any other of the pseudo-reformers could in the least justice pronounce judgment upon heresy. In this very case of Servetus the charge brought against him was his denial of the Trinity. Yet Calvin himself was not free from the gravest suspicion in the very same subject. Stancarus, a contemporary and fellow reformer of Calvin's, did not hesitate to reprove him: "What demon has prompted you, Calvin, to join Arius in declaiming against the Son of God? Beware, especially you ministers of the word, beware of the writings of Calvin! They contain impious doctrine, the blasphemies of Arianism, as though the spirit of Michael Servetus had transmigrated into the author." Why after all this palliate Calvin's crime and pervert history. Little better than the accused in the very question of condemnation, his mind made up before Servetus' appearance on the scene, his cruel delectation at the sight of his former enemy's painful death, show Calvin in a lurid, yet true, light.

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sympathy of a lady like the Princess Alexandra. This very unsound argument advanced by politicians to save a crumbling establishment drove her steadily, though slowly, to the Church of Rome. Queen Alexandra has, it is stated, given many veiled evidences of her religious inclinations. When Princess of Wales she made frequent visits to the east end Roman Catholic Chapel. These were discovered and stopped. For some time the Princess was carefully watched and frequently lectured. It was due to Queen Alexandra's influence that the Spanish marriage became possible. Princess Ena found in her Majesty her strongest supporter in her resolution to accept the King of Spain and join the Church of Rome. The King takes a funny view of the case. Whilst political ministers are filled with anxiety, His Majesty laughs at their fears. He does not see why a Queen may not have any convictions she pleases so long as she does not publicly avow. The royal conscience is decidedly easy if this statement is correct. We read quite a different requirement from the most reliable authority upon conduct. The person who will deny the Master before men will not meet with mercy. Public denial and private acknowledgment are hard to reconcile. Whether there is much truth in the whole story or not is to the great public guesswork. One characteristic of the Established Church stands out quite prominently—its helplessness and weakness. As long as a Church is afraid of a woman—even though she be the wife of its head—things are woefully unsound.

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