

The Catholic Record

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LETTERS OF RECOMMENDATION.

Apostolic Delegation.

Ottawa, June 13th, 1930.

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. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and has done more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, yours very sincerely in Christ,

DONATUS, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1930.

Mr. Thomas Coffey

Dear Sir: For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its manner and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain,

Yours faithfully in Jesus Christ,
D. FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, JULY 10, 1930.

CALVINISM.

This heresiarch whose fourth century takes place to-day, founded a system which is a repetition of nearly all previous heresies. He was as severe in his iconoclastic tenets as any of the old emperors. He carried predestination farther than the early Predestinationists. With the Albigenses he favored dualism, and with the Anabaptists maintained the sufficiency of the Holy Scripture for the teaching and sanctification of man. Any point which Calvin held, he was, on account of his intense character, apt to carry to extreme. We cannot touch upon all the points of his teaching, but must content ourselves with a few. We select the sovereignty of God, the will of man and the sacraments, with special regard to the Real Presence. Calvin seems to have first fixed his gaze upon God, whose sovereignty exercises its absolute sway over all creatures. God's will is absolute in the physical order, the ethical, the religious, never to be the least modified by any attempt of ours. We cannot act upon God. The Catholic doctrine held to a self-determining second cause. Not so with Calvin. The First Cause determined everything, every event; and was in itself determined by none. Creation, redemption, election, reprobation are the acts of God in the sense that man is only their vehicle without having any share or co-operation in them. God's will is unchangeable, eternal, infallible. What He foresees He wills, and what He wills He foresees. This view of God's sovereignty gave a deathblow to man's freedom. Man was not free except from eternal force. Under this roof sin is no more the result of man's will than virtue. In his "Institutes" Calvin affirms that man by the righteous impulsion of God does that which is unlawful. He did not even admit that Adam's transgression was due to his own free will. No system of ethics could be raised upon these foundations. It was the most rigid theocracy, compared to which Judaism was a gentle home. Nor could the temple of religion be built upon it. Closely connected with Calvin's exaggerated theory of God's sovereignty was his more repugnant error of predestination. That some are inimitably righteous whilst others without any fault of their own are incurably wicked—that some are incapable of keeping the commandments and are justly liable to eternal punishment for breaking them is rejected by reason and religion. Existence under these circumstances is a nightmare; redemption is a fraud and reconciliation with the omnipotent God an impossibility.

You can and you can't;

You will and you won't;

You'll be d—d if you do

And you'll be d—d if you don't.

God chose some to glory, others to reprobation, no account being had of the merits or demerits, God's foreknowledge of each man's conduct in particular to the contrary notwithstanding. There is no medium between the two. Omnipotence sweeps through the generations of men as it will, brushing to one side without pity or relenting some and drawing on the other side those whom from eternity it had chosen with unchangeable

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.

SERVETUS.

In a sketch of Calvin given by Elfie Ross in Toronto Globe of June 24th the trial and execution of Servetus are, as if by magic, smoothed over with the brief remark that it was a regrettable incident. The only charge, claims this fair writer, that can be brought against Calvin is that as the accuser "he prosecuted the suit with much severity, though he tried to get the sentence of death by burning mitigated to death by the sword." We fear the lady has not studied the facts sufficiently. Regrettable incident indeed! It was one of the most inexcusable crimes of history, the whole blame of which is chiefly to be attributed to John Calvin, high preacher and magistrate of Geneva. Gibbon ascribes the enmity of Calvin to "personal malice and perhaps envy." Servetus, or, according to the Spanish spelling, Miguel Servete, had contended with Calvin, some years previously, at Lyons in France. He began by studying medicine at Paris, but soon manifested an inclination to speculate in theology. When only twenty-two years of age he wrote a pamphlet upon the Trinity which he condemned as a mythological chimera. Having settled at Vienne in Dauphiny—not Vienna as the writer in the Globe puts it—Servetus wrote a work upon the Restoration of Christendom. He addressed a portion of this to Calvin—some thirty letters—in all of which the autocrat was severely handled. What Calvin's feelings were towards Servetus may be

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: "Vermin 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 reproach 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.

HER MAJESTY QUEEN ALEXANDRA.

DRA.

A monthly magazine published in England under the title of The Vanguard has an article in its May number upon Queen Alexandra's religion. Her Majesty is attributed with strong inclinations to Rome. Some unsophisticated critic might doubt the statement. Nothing could be more lacking in dignity and majesty as that the consort of the official head of the Anglican Church should in her heart be Roman. Nor can such a statement fail to have a depressing effect upon the evangelical and missionary associations of the Empire, when it is proclaimed that the Queen Consort of the most Protestant kingdom in the world is in sympathy with the unforgiving enemy of Protestantism. Her Majesty may attend the established Church services once a week. Her natural desire, it is stated, has been for years to enter the Catholic Church. An admission follows the consequence of which is well worth noting. Queen Alexandra is acknowledged to be a woman of the strongest religious instinct. Her advent to the Court of St. James was doubly welcome because of the devotional force she brought with her. Canterbury and York beamed with the hope that their prestige would be restored, and that Tractarianism would be buried in oblivion. They were soon disappointed. The bishops became nervous. A hint was given the princess that the very life of the established Church depended upon its following a policy of expediency and compromise. The future Queen understood her position and conformed to it. Her conscience was not satisfied. The Church, which for its vitality required expediency, could not appeal to the

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 holiness 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.

MORE EVIDENCE.

A short time ago a witness in a trial at Montreal placed his Masonic oath ahead of anything else. We have stronger evidence from a Senate document of the United States' Congress. The case arose out of the United States vs. the American Sugar Refining Company, which was fined over \$2,000,000. Before the case came on a desperate attempt was made to bribe the Government detectives into silence. Parr, the special agent of the Treasury, testified that the head of the Sugar Trust told him (Parr): "We will have to fix this thing up, and not expose this thing and get a lot of people into trouble. There was a lot of Masons around the neighborhood and they would all be in trouble if the thing was exposed." This Sugar Trust man urged the Treasury Agent to report the scales out of order and to name his price. The agent refused to be a party. A lot of Masons who had been engaged in robbing the country were exposed. How creditable is an organization whose chief weapon is secrecy and whose greatest fear is exposure. Many a cause has been fixed up, when patriotism and justice suffered, of which no record is preserved beyond the lodge room walls.

THE INTERNATIONAL COUNCIL OF WOMEN.

Toronto, and more particularly its University, has been gay with the gathering of women eager and busy about the welfare of their sex and the other poor sex. Our readers may be sure they left few subjects untouched. They had much to say and they said it. Upon one point they were strangely silent. They had little or nothing to say about the Catholic Church. Her interest in woman, her valiant defence of the weaker vessel, her use of woman in the works of benevolence and mercy, found no exponent among the writers and speakers of this International Council. What little we saw bearing at all upon the point was a caustic remark of an Austrian lady to a Globe reporter. This good dame complained that the Roman Catholic Church in Austria stood in the way of woman's progress by opposing the granting of the suffrage to woman. It is a pity 'tis true. The grand old Church is always candid. It hates fads. It loves the natural spheres in which woman keeps best her own dignity and serves to greatest advantage the world around her. No generation of women, not even the International Council, should forget the past or carelessly omit the present. If education has its truest exponents and charity its most zealous apostles it is in, and through, the Catholic Church. No theorizing delay keeps our young women dreaming. They hear but one voice and know but one call. It is the vocation to serve their divine Spouse in the poor and the ignorant. The strength of the Church as well as of the State lies in the unity and sanctity of the home. Here has the Church thrown her arms about woman, whose strongest defence is the great sacrament. Let us look at one of the questions touched by this International Council. We have no wish to belittle its efforts. During the council the sections on education, health and social and moral reform held a joint session. The first papers gave an account of what are called school cities. The children constitute a municipality, elect their

mayor, hold their councils and make by-laws. They are taught by discussion to take an interest in public affairs. Fads—every one. Young Tammany Halls! It will all depend whether the school-master is republican or democrat. What was the International Council of Women doing when nonsense like that was doled out? Where were the mothers of that Council? They may teach their children any fad so long as they do not teach them that there is a God to be feared and loved and that He sent His eternal Son to save us. Papers urged the instructing of children in the origin of life, and matters which trusted leaders of education removed as far as possible from the eyes and ears of the young. Our age is not starting at the right point. It leaves God out of His world—that world which He created and redeemed. The consequence is that things go wrong and society runs amuck. No solution of the vexed problems will stand a day's analysis because of this forgetfulness of God. The International Council of Women, however well intentioned they maybe, should at their next meeting begin by invoking the light of the Holy Ghost. They said many things, but not much.

How PRONE we are to see the soiled marks in our neighbor's habitation and take no pains to discover the unlovely things in the nooks and crannies of our own homes. The members of the Labor Party in the English House of Commons have entered protest against the visit of the Czar to King Edward because such a visit would be offensive to the great majority of the people of England. "We have no desire," the memorialists say, "to interfere with the internal government of a foreign state, but when that government is maintained by a system of murder and defends itself by putting to death or sending into exile its best and most virile citizens, and when it suppresses the least whisper of liberty by hangmen, spies and blackguards of every kind, it is an insult to our national good fame and our self-respect that our sovereign should receive in our name the head of such a state, especially when his personal approval of criminal agents has been placed beyond question." When the Labor Party were penning the above pronouncement they evidently had no suspicion that they were giving the world a pen picture of the conditions which prevailed in Ireland under Pitt and Castlereagh about a century ago. True, the Irish people may forgive and try to forget the doings of old. But it were meet that repentance and restitution should precede forgiveness. Has there been repentance, sincere and ample? Would we could say yes. The excesses of other days have been minimized. The world is moving onward. The Dublin Castle parasites, the absentee landlords, and the constabulary have had their mischief-making propensities curtailed. But there is much to be done yet in Ireland before the people of England should find fault with the manner in which the Czar governs his subjects. Repentance and restitution have come in very small instalments. People living in glass houses, etc. Ireland has been depopulated, the laws are administered for the special benefit of the few favored ones and the absence of local self-government retards advancement along business lines. Our present gracious Sovereign has a kindly feeling for Ireland and would, were it in his power, bring about a more satisfactory condition of things. But there are constitutional hindrances. The House of Lords lives in the past, and in their proceedings as regards Ireland are largely guided by self-aggrandizement and self-interest. But times are changing and we trust ere long the mass of the people of England will show a determination to place Ireland in such a position that it will cease to be a reproach to the Empire.

THERE WAS CELEBRATED in St. Catharines, Ont., on the 24th ult., the Silver Jubilee of Venerable Dean Morris. As proof of the affection in which he is held there came priests, not only from the Archdiocese of Toronto, but many from distant parts of the province. The solemn High Mass took place at 9 o'clock, of which the Jubilarian was celebrant, assisted by Rev. T. Sullivan, of Thorold, a deacon, and Rev. Felix Smith, of St. Mary's Church, as sub-deacon, Father Powell acting as director of ceremonies. Rev. Father Moyna of Orillia delivered the sermon on the occasion. It was eloquent to a degree and will be long remembered by those present. At the close of the Mass Rev. Father Sullivan read the address of the priests and Rev. Father Trayling of Port Colborne presented on their behalf a well-filled purse of gold. The address from the laity was read by Crown Attorney M. J. Brennan. It was accompanied by a purse of \$850 in gold. Both addresses gave eloquent expression to the affectionate regard in which the parish priest of St. Catharines is held. The reply of Rev. Father

Morris was full of heartfelt gratitude for the kind remembrance of his Silver Jubilee. Since he came amongst them the happiest conditions prevailed. With a congregation ever willing to second his efforts for the promotion of the interests of our holy faith his labors were lightened and his heart was cheered. Altogether the demonstration was a remarkable evidence of the devotion of Catholic hearts to a faithful, conscientious and hard working priest whose personality was a model to every one within the scope of his administration. The CATHOLIC RECORD sends him heartfelt greetings, coupled with the prayer that his golden jubilee will, if such were possible, witness a still greater evidence of well-earned love and gratitude.

A DESPATCH FROM BORDEAUX tells us that when Cardinal Andrieu appeared recently in court to answer to the summons of the Judge charging him with having incited a breach of the laws by the allocation which he pronounced at the cathedral on the occasion of his enthronement, he was acclaimed by an immense crowd. To the Judge he declared he had come as an act of courtesy, not because he recognized the competence of the court. He said he had spoken as a Bishop and that he was answerable only to his conscience, to God and the Pope, and declared that he would distrust the laws of the Republic when they were opposed to the free exercise of religion. The passage in the allocation for which Cardinal Andrieu is being prosecuted was: "To Caesarism we reply, like the Apostles, 'Non Possumus.' Laws cannot force conscience, and since they compromise the most sacred interests of the Church and family, it is not only your right but your duty to disobey them." The Bishop's action will be commended by all who love justice. The heroic stand he has taken will be an incentive to the Catholics of France to keep up the good fight against Masonic and Jewish levellers of Christianity.

EX-PRIESTS are rare birds nowadays. This is a matter worthy of serious thought. When we consider the immense number of priests throughout the continent of America it is remarkable that so few fall from grace. From the time of Chiniquy to the present day not more than half a dozen have attained any notoriety, and some of them, like Widdows, who by the way was never a priest, are not unknown inside of prison walls. The latest ex-priest who essays to become celebrated on the lecture platform is a person named Cletti. But his star has suddenly quenched, for he has just been expelled from the Princeton, N. J., (Presbyterian) Theological Seminary for petty thieving. In some out of the way districts these unfortunate men may yet obtain an audience. This applies to the United States as well as to Canada. But in centres of population, where people are fairly well posted on current events, empty halls meet them when they desire to say their little piece about the old Church. It is a good sign of the times that many of our separated brethren now estimate these men at their true value. Whenever they get an audience it is composed largely of the raffish class, who are wont to be seen trooping to the low vaudeville shows.

"It is now generally admitted," says the Sacred Heart Review, "that the habit of gambling is at the bottom of many forgeries and defalcations. The insane desire to obtain something for nothing leads many a young man to lose everything worth losing." The gambling spirit has assumed nowadays such proportions that it would be in order to initiate some movement to counteract its ravages. It may creep into our daily lives in the form of card playing for trifling amounts. But this passion, like the liquor habit, will grow, and the safer way is to leave gambling alone altogether. We always thought that in places of amusement for our young people the introduction of cards, pool, dominoes and the like not only do no good but positive harm, for they help to create the gambling spirit. The attachments of the bar-room should be kept far away from those places where our young people are placed for amusement.

HOW MANY OF OUR young men have studied the life of Abraham Lincoln? "It was," we are told by the Catholic Times, "the struggles of his early life that helped him most. To be reared in a bear skin, hung to the branch of a tree moved by the wind, worked wonders in the boy." "The hardships suffered by Lincoln," continues our contemporary, "helped to form that virile, oak-like character. In the history of Canada, too, we find that the men who climbed to the top, at least for the most part, were those whose early lives were characterized by industry, zeal, ambition and perseverance and whose only capital was their brawny arms. Nowadays we have too many young men who go about with no other object in life save the spending of the money earned by their fathers.