

The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.00

THOS. COFFEY, L.L.D., Editor and Publisher.

Advertisement for teachers, situations wanted, etc. Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface...

LETTERS OF RECOMMENDATION.

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 imbued with a strong Catholic spirit...

LONDON, SATURDAY, MAY 6, 1911

THE PRIMACY OF ROME

For a long time we have had in our editorial drawer a copy of a paper called The Advent Messenger. The marked article to which our attention is directed is entitled "A Papal Principle Applied." Briefly stated the article claims that the text St. Matt. xvi. 18, "Thou art Peter and upon this rock I will build my Church," is really interpreted by a larger majority of the early Fathers of the Church not in the sense in which modern Catholic theologians interpret it...

does not stand or fall by that particular text, or for that, by any other particular text. St. Peter's primacy was constituted by his Divine Master years before the gospel was written giving an account of it. To base the organization of the Church upon the Scripture only, and to accept or reject doctrine in proportion as it is stated or omitted in Holy Scripture, is to err most fundamentally upon the constitution of Christ's Kingdom. Certainly if forty-four Fathers wrote about the Roman Pontiffs that they were usurpers and that this text did not and could not apply to them it would be strange but not convincing. To carry conviction we must have the decisions of Councils. This is not, however, the interpretation of these Fathers. Many of them treated of the rock as Peter, although the cornerstone which had been rejected by the Jewish builders was Christ the Son of the living God. Protestants would have us believe that Peter is not the head of the Church since Christ is undoubtedly the Head; no early or late Father ever questioned that. He is not the Head of the Church to the exclusion but to the inclusion of Peter, to whom He said: "Feed my lambs, feed my sheep." It is incomprehensible that Christ should found His Church upon Himself to the exclusion of the Apostles whom He evidently chose for a very special purpose. Nor can there be any cavil about the primacy of St. Peter. This central doctrine could not derive the strength necessary for its continued existence, its universal acknowledgment and its varied exercise without having some more proof than a single verse of Scripture. So closely is the primacy connected with the Church itself that if the former cannot be established from the two fountains of Catholic truth, viz., Scripture and Tradition, then the existence of a visible Church is seriously threatened. That the authentic ministry of men, i.e., a visible organization, was the ordinary way by which men would be led to faith is especially evident from St. Paul's words to the Romans: "How shall they hear without a preacher? And how shall they preach unless they be sent?" The idea of Christ in regard to His Church was primarily its unity. Nor was this unity to be merely indefinite. Its extension was as vast as the world itself, for it was to include all nations, its duration was to be perpetual and to endure as long as time should last. The same faith was to guide all. The same power was to rule all. And the same cult was to unite all about the same altar with the same praise and prayer, the same adoration, thanksgiving, atonement and prayer. The only bond of unity which, considering the frailty and dissensions of men, could preserve intact the Church and prevent it being broken to fragments before its first century had passed, the most distinguishing mark of its authenticity is the primacy of St. Peter and his supreme jurisdiction over the whole church. Whatever the Protestant theory may claim for the Holy Spirit as the sufficient principle of unity they ought to manifest that unity by destroying their divisions and submitting to authority. The only unity they can claim in their multitudinous variations is a negative unity. We have transgressed our limits. Sufficient for the present before entering more fully into the question to recall some early history. St. Gregory the Great writes: "My honor is the honor of the universal church; my honor is the solid strength of my brethren; then am I truly honored when his due rank is given to each." Again he writes: "I know not what Bishop is not subject to the Apostolic See if any fault be found in Bishops. But when no fault requires it all are equal according to the estimation of humility." From St. Peter to St. Gregory lie five hundred and twenty-three years. In all these Primates of the Universal Church there was but one idea: "Thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it." This is their life and their conduct. For this St. Clement, who had heard the words of His Master and whose name is written in the book of life, suffered exile and martyrdom in the Crimea. For this, five Popes in one decade laid down their lives. In ages most varying, throughout the most persistent adversity, under heretical domination as well as imperial patronage, every Pope was full of the same idea. And in later history only one royal house ventured to contest that supremacy. The conflict issued to the honor of the Church. Looking upon the events of the ages and the roaring current and billows of human institutions we see the Papacy outlast the coming and going of nations, a rock unmoved amidst the flood of centuries. This is no mere theological conclusion derived from a verse of St. Matthew's gospel. It is the one idea of the Martyr Church of the Patriotic Church, and in fact of the Universal Church. It excludes not that supreme faith which is placed

THE REVISION OF THE ANGLICAN PRAYER BOOK

For a period of ten years the British House of Commons has been striving to discipline the clergy of the Established Church. It was not that these rectors and vicars had become disedifyingly lax. The breaches and neglect of the law were limited to the conduct of religious services and to the ornaments and fittings of the churches. A commission was appointed with strong lay clerical representatives. A report containing ten recommendations signed by all the commissioners was issued after as many as 118 sittings had been held. Amongst these recommendations we find the suggestion for a new rubric regulating the vesture at the time of ministration. This regulation was to be enacted by Parliament. Another remarkable suggestion was that greater elasticity was to be secured in the matter of the divine service and the ornaments of churches in order to keep pace with the comprehensiveness of the Church of England. All the world knows how persuasively comprehensive that marvellous Establishment can prove itself to be. It is about as ready to accommodate the Unitarian as it is to conform to the Roman Ritual. On one side of the street it is evangelical, and on the other side extreme High Church. Now, the State demands that the Archbishops and Bishops should secure the obedience of their clergy to the law of the Church. The answer came that the law in many points was obsolete and should be revised. The old cries were raised. Not only was the prayer-book to be re-adjusted according to modern ideas, but what little faith was left to Anglicanism was to be dreaded, these mysteries of which the Church was supposed to hold the tower of Babel and temple of agnosticism and dissenters, the House of Commons. As might be expected discord grew more discordant. The revision was not after all between the question and no revision, but between an authoritative revision by the Church and a private one by parties and individuals. One very important precaution Parliament was expected to secure the established Church against was the Romanizing tendencies everywhere apparent. There seemed to be a loophole of escape for the commission. To the members the question was whether the use of special vestments "for the celebration of Holy Communion" (to use their phrase) does not necessarily involve the acceptance of the Roman doctrine as to the nature of that service. Whether these unordained ministers were a Geneva gown or a set of Roman vestments might not necessarily imply one thing or another. But surely the Anglican Church, if it has as a body any standard of practice, might take the position that such or such vestments could not be employed. Elasticity is an unsatisfactory attribute for a Church. Individuals using Roman vestments are presumed to be exercising Roman functions. The report warns all high Church people that these shackles and stoles and other inexplicable robes do not sincerely and necessarily imply what "our erring Roman sister" means by them, viz., the sacrifice of the Mass and the Real Presence. What is the idea conveyed to the mind of the ordinary attendant at these services? Unless hypocrisy is the leading notion and controlling force of Anglicanism the use of these vestments implies the same thing for all. The sacrificing power may not be possessed by the individual because of the invalidity of his orders. So far however as he can sacrifice he must intend to do so or be willing to deceive himself and his congregation. England would regard as a madman one who should parade the streets of London with a crown upon his head the very imitation of the royal crown. The man might think himself to be king and might appeal to the use of his jewel as a sign. So is it with the vestments. What is so misleading in Anglicanism is its law-establishment and the pretended equality of all religions. To allow all creeds and practices is not consistent with the idea of a State church. Men may not wish to belong to Anglicanism. They may preach any doctrine they wish or wear any uniform in so doing. Why, then, are men, professed believers in Anglicanism, restrained in their liberty? The answer that these men are professing one thing and playing another is not relevant; for the commissioners proclaim that the use of Roman vestments does not necessarily involve the acceptance of Roman doctrine. These vestments it must be remembered were discarded by the Anglican Church for three hundred years. It is, therefore, suspicious now that they are used. Since these three centuries have passed a change has come over individual Anglicans. Much remains the same. The weakness of civil authority to establish a Church in the Catholic sense of the term is most apparent when Anglicans

fear that their Church is to be handed over to Rome. There is no power to decide or to govern. Elasticity is the only way. Commissions may report. Parliament may make laws. Archbishops and Bishops may well admit that they are powerless to enforce decrees which, springing from the crown, have only the force of civil law. To revise rubrics is theoretically easy enough for our Anglican friends, but to insist upon obedience and to have the rubrics observed will never be seen in this same Anglican Church. Weakness, elasticity, comprehensiveness are seeds rather than sceptres, bruised and broken, with no strength in the hands which hold them nor commanding respect from those over whom ecclesiastical authority might be supposed to be exercised. Whether the laity be aristocracy or democracy, crowned king or uncrowned peasant, we fail to acknowledge the divine jurisdiction entrusted to them by the Divine Founder from Whom alone all power comes. To no purpose is a church supposed to be organized with pretended supremacy by a lay parliament. Sooner or later disintegration manifests itself. What was intended to be a national support becomes religious disaffection and scandal.

THE CHURCH IN PORTUGAL

The way of the transgressor is sometimes hard. This seems to be the case with the proposals of self-elected revolutionary government of Portugal. Elections long ago promised are postponed from month to month. They were to have taken place in January, then set for March, and now are announced for May. It looks as if the Freemasons, not having succeeded in hoodwinking the majority of the people, are afraid to face the great constituency where deep affection for the Church and regard for constitutional government of some sort are latent. In the meantime the press has announced the separation of the Church and State in Portugal. The measure is not quite ready. It was announced last year. Then diplomatic representations were made with regard to the confiscated property of religious orders. The Provisional Government announced that this property was held in trust until an examination has shown that the claims are well founded. What is needed to give any protection to these poor communities is publicity to the action and proposals of the lodge-room government. Nor can this publicity be limited to the boundaries of Portugal but to those of the civilized world. Even so, that is most deplorable is that amongst the international lodges there is more zeal and public spirit than amongst the children of the Church. Concerning the proposed separation it is not a free church in a free state. The government disclaims all obligations but deems it necessary that the State should "retain direct and supreme control over every action and possession of the Church." This, with the exception of one point, is modelled after the French Separation Law. Portugal is striving to avoid the mistake of the associations cultuelles through which Briand escaped gradually to pass over Church property to Freemasons, atheists and others. His scheme, however, fell up against the immovable rock. How the Portuguese government proposes to move this same strong piece of granite has not yet appeared. It is more than likely that the dreaming President will not realize any success in his attempt. Briand is reported to have spoken words of wisdom and warning some months ago to King Alfonso of Spain: "Tell your people that it is best to go slow in quarrelling with the Church. It is a difficult job. I've tried it and I know." Portugal may also learn it.

THE ULSTER FICTION

The Ulster Orangeman and his Canadian brother pretend to believe that the grant of self-government to Ireland will inevitably lead to the persecution of the Protestant minority by the overwhelming Catholic majority. Truly is this a case in point wherein "conscience doth make onwards of us all." For centuries the Protestant ascendancy in Ireland has ridden roughshod over their Catholic fellow countrymen, and now that at long last the tables are about to be turned the Orangeman fears the Papist will pay him back in his own coin. To be sure the Good Book tells us to return good for evil, but since Papist Paddy never ever heard of the Bible, Sandy Row has little hope he will put them, are men, professed believers in Anglicanism, restrained in their liberty? The answer that these men are professing one thing and playing another is not relevant; for the commissioners proclaim that the use of Roman vestments does not necessarily involve the acceptance of Roman doctrine. These vestments it must be remembered were discarded by the Anglican Church for three hundred years. It is, therefore, suspicious now that they are used. Since these three centuries have passed a change has come over individual Anglicans. Much remains the same. The weakness of civil authority to establish a Church in the Catholic sense of the term is most apparent when Anglicans

"If you're to Ireland true, We heed not creed, nor race, nor clan; We've hearts and hands for you."

The standard by which the Irish Catholic weighs a man's worth is the measure of his service to Ireland. Religion never enters into his calculations. No leader in all the course of Irish history was so universally loved and implicitly obeyed as Charles Stewart Parnell, and yet Parnell was a Protestant. But he gave himself to Ireland, and that is what mattered in the minds of his fellow-countrymen. Most of Ireland's great leaders have been Protestants. Robert Emmett, Wolfe Tone, Grattan, John Mitchell, Isaac Butt, Parnell, to mention but a few, belonged to the faith of the minority. In the present Irish Party there are a dozen Protestant members elected, every one of them by overwhelmingly Catholic constituencies. Contrast this with the fact that out of these five hundred and sixty odd members returned from England, Scotland, and Wales, there are not half a dozen Catholics. In the ranks of the seventeen Ulster Unionist members you search in vain for a single Catholic. This is how Catholic and Protestant toleration works out in fact. At the general election of 1906, Mr. Walter MacMurrough Kavanagh, a descendant of the MacMurrough "who brought the Norman o'er," was elected for Queen's county. Mr. Kavanagh is a Protestant and a landlord, yet no sooner did he throw in his lot with his country than the Catholics of his native county returned him as their representative. One more example and I have done: At the election last December Captain Donelan, a Protestant, was nominated member for East Cork by no less a person than the Most Rev. Dr. Browne, the Catholic Bishop of Cloyne. Captain Donelan was opposed by William O'Brien in the interests of the "All-for-Ireland League." Mr. O'Brien, though a Catholic, was a factionist, and so the Catholic electors of Cork voted to a man for the Protestant orthodox nationalist. Thus Catholic Ireland demonstrated before the world that she cares little before what altar a man kneels provided he dedicates his life to his native land. "COLUMBA."

NOTES AND COMMENTS

ONE of the best bon-mots of the season is the characterization by "M. C. L." in the London (England) Catholic News of the Reformation in Scotland as the "Knoxian period of Scottish history."

ANOTHER GOOD point made by the same writer relates to the quality of courage so persistently attributed to Knox by his Presbyterian admirers under cover of the Regent Morton's epigram: "Here lies he who never feared the face of man." "Knox's personal courage," says "M. C. L.," "seemed fairly high when he was bullying his youthful sovereign, then a widow of nineteen, on her arrival in Scotland. But when his friends were getting the worst of it, he invariably found himself 'called by the Lord' to a place of safety until the storm had subsided." In these words lies the key to Knox's infamous career. To bully and brow-beat a helpless woman was easy valor, but to stand in the breach when danger threatened was not in accordance with the "Reformer's" idea of duty to his precious self. Geneva was then the most salubrious of health resorts. And, in spiritual matters at least, this quality has passed on to his followers. For, to this day no Scottish Presbyterian dare look the facts of Knox's career squarely in the face.

A WELL-KNOWN Toronto King's Council writes to the Presbyterian with regard to a will recently before the courts. The document was a holograph and the work of an illiterate person who, it was conjectured, wished to dispose of his property for religious and charitable purposes. One clause was not clear, however, and the court was asked to judicially interpret it. The clause ran: "The remainder I want it sent to the Bible and Tract Society, to be given to the poor and to the heathens of Calvinistic and Lutheran doctrine."

THE QUESTION in the first place, was did the testator have in mind the Woodbine Race Track or the Upper Canada Bible Society, and, in the second place, was it his wish to further the conversion of Calvinists and Lutherans from the dense heathenism in which, apparently, in his judgment they lay? The Presbyterian says "the judge was not a theologian," and, after a period of anxious thought, decreed that, as he could not satisfactorily make up his mind as to the spiritual condition of Calvinists and Lutherans, the money should go in equal shares to the Bible and Tract Societies. It must have been an anxious moment for our Presbyterian friends and we heartily congratulate them on their deliverance. They may now breathe easier under so authoritative a decision.

SINCE FATHER MONTANARI, a French priest, came from China on the invitation of Archbishop Farley, less than two

years ago, to take up the work of the apostolate in New York, the work has steadily progressed. During that time, notwithstanding the poverty of his resources, the zealous missionary has baptized 25 Chinamen, and has under instruction a class of catechumens. On St. Joseph's Day, 19th of March, (St. Joseph being the patron saint of China) five adults were received into the Church. It is now under consideration the training of priests for the Chinese missions, and a Canadian priest, Father John Fraser, who has spent many years in that country, has, we understand, been asked to undertake the direction of it. The decision, however, rests with the Bishop at Ning-po, and pending its arrival, the matter is in abeyance. Meanwhile, a great field lies open to the Church among the Chinese in the United States and Canada, and the results already so happily attained in New York might be repeated in all the larger cities of the continent. In Montreal a Jesuit Father has already met with good success. May the movement spread!

THAT CATHOLIC missionaries among the Indians, at the present day, have not fallen behind their predecessors in the philological aspects of their work, as well as its spiritual, is evident from the constant addition to the world's stock of grammars and dictionaries of the several Indian languages. The Franciscan Fathers of St. Michael's Mission, Arizona, recently published a dictionary of the Navaho language and they have now ready for the press an English-Navaho and Navaho-English dictionary in two volumes. These works have met with the highest praise of philological scholars in America and Europe. It may be said with confidence that if the welfare of the native races everywhere rested with Catholic missionaries, untrammelled by traders or politicians, the glories of the Farquhar Mission in the eighteenth century might be repeated in other countries. But the world seems determined that the Church nowhere shall pursue her mission in peace. That would mean the recognition of the power of the Cross and the Church's fidelity thereto. And on the highest authority, we know that the world will ever hate both the one and the other.

A CENSUS of church-goers was recently undertaken in Aberdeen by the Daily Journal of that city and the result was not such as to flatter the habitual complacency of Presbyterian Scotsmen. In comparing the figures with those of a similar census taken ten years ago it was seen that while attendance at churches under the jurisdiction of the Church of Scotland (The Establishment) the United Free Church and the Congregational has remained stationary the Episcopalians show an increase of 267, and the Catholic congregations easily bear away the palm with the substantial increase of over 600. It would not surprise us if a similar state of affairs could be shown to exist in all the large cities and towns of Scotland. In Glasgow we know that Catholics are well to the fore, and under the watchful guidance of the regular and secular clergy, there remains scarcely any district of the country where the Catholic Church has not once more lifted her head and imparted to listening ears her message of peace and benediction.

A PROTESTANT ON THE DECREE

ONE of the most prominent as well as the most highly esteemed Protestant gentlemen of Montreal is the editor of the Gazette. The following editorial on the Ne Temere decree, which appeared in its issue of April 10th, will be read with interest. We commend consideration of it to those hot-tempered clerics who are prone to see encroachments upon our civil and religious liberty in almost every pronouncement coming from the Vatican: "The discussion of the Ne Temere decree and of a recent case in this province wherein a marriage was dissolved because the rules of the Roman Catholic Church had not been observed, has provoked much comment, not all of it well considered or well based. Parliament, members of parliament and leading members of the Opposition have been assailed, the latter because, while protesting their devotion to British rights and British principles, they do not come forward and vindicate the supremacy of British law. It is easy to understand why many men, and all manly men, should feel that law and honor were not in agreement when, because of some fault for which the woman may not have been to blame, she is by the courts deprived of her status as a wife, and cast helpless upon the world. It is easy to believe also that were any such cases to occur there would arise so strong a demand for a change that no one could hope to successfully resist it. Perhaps the opinion that will bring about a change is now being formed. Indeed, without regard to any particular case, or the regulations of any religious organization, there are developing in the province conditions which may make it necessary to provide for civil marriages by a state functional and for legislation that will clearly define as a matter of statute law, and of statute law only,

tion, and to their number may be added their wives and children—not to speak of the great army of quasi-clerical individuals, such as members of the Salvation Army—all dependent upon the people at large for support. This, taken in conjunction with the hold which German rationalism has upon their theological colleges and the consequent whittling away of dogmatic teaching in the pulpit—so alien to the spirit of the Disruption Movement of sixty years ago—and Lord Haldane's pronouncement, seems well within the mark. That it should be so is one of the most melancholy facts of contemporary history. For the Scottish people are naturally a religious and devout people—faithful to their convictions and generous to a fault to those who possess their confidence. And some day, when it comes home to them how they were robbed and despoiled in the sixteenth century, they will not be slow in righting the wrong.

THAT THE faithful Catholic people of Italy are beginning to tire of the atheistic regime which has so long lain like an incubus upon their country, would appear from some events of the past few months. The conspicuous failure of the much-advertised "Jubilee," as outlined by the Saturday Review in the article reprinted in these columns last week, is a case in point. And from Naples comes intelligence of a notable Catholic public profession of faith which, as a straw, may be taken to indicate how the wind blows.

IT APPEARS that Podrecca, proprietor and editor of the pomographic "Asino" published in Rome, went to Naples to deliver a lecture against Our Lady of Lourdes. On his arrival he found the streets placarded with large posters bearing such mottoes as: "Long live the Immaculate!" "Long live the Madonna!" "Long live the Virgin!" "Down with the enemies of Christ," etc. and, on reaching the lecture hall in Piazza San Lorenzo, he was met by a demonstration of several thousand men and women who hoisted and jeered at him, and, while the lecture was in progress, knelt in the public square and continued to pray and to acclaim Our Lord and His Blessed Mother. He met with a similar reception at Nola where, in view of the statue of Giordano Bruno, he attempted to harangue the crowd but was prevented by the shouts and prayers of the Catholics. Finally, the military being summoned the cavalry charged the multitude and made several arrests. But to the cry: "We will not allow this anti-Christian outrage," the Catholics retaliated, took possession of the Piazza and put the anti-clericals to flight. A few more such demonstrations of Catholic faith would restore Italy to her own.

IN FRANCE, too, there are signs of a re-awakening. In one parish church in Paris the number of communions in one month increased from 600 last year to 2,300 this year, and from Calais come figures of similar import. There the number of communions in one year has increased from 8,000 to 36,000—the surest indication that the Holy Father's injunctions on the subject of Frequent Communion has not been in vain. Figures such as these offset the temporary falling-off of ecclesiastical vocations which has been one result (and a serious one) of the dissolution of the concordat. But increase in the faith and piety of the people can scarcely fail to make that right as time goes on.

JUSTIN TOWNSHIP now a Freeman, Dublin, between Catholic and Protestant, Ireland as he boyhood to the claims that the Catholic feeling of that the history years past—in has been a hatred between aut-battered private and successive Government Catholic efforts whatever in Mr. McCarthy no one can draw correct service as a says: "My own fled by all my and recollect me that an genuine that support of the ations of Protestant carrying out of religion of Ireland, having heard in Ireland of any kind brot on the part of vent any public monial of a p in some out Catholics. O and even loo some demons Catholic faith some one of where the t majority, or b mob to break up. But even be the Catholics to actual Irish associated with some kind, an organization for holding to been both a dwell upon t facts in this expressing n European cou by the inven of a criminal following of the Christian the condition since a foreign occupied the In spite of stantly appe and Catholics from Proteste d Minister, Le very well th very are more Catholic feel they reside Orange stron As a furth ant attitude Protestants,