

The rest of the pageant is concerned with the spread of the "Mother" Church to and through the United States. The Church in America, too, is said to be in continuity with the Church of England, because it is "a perpetuation of the principles and spiritual life of the English Church." But what of authority? "The Declaration of Independence led to the severance of this Church from the English Church so far as government was concerned; but the closest comity and affection has always been maintained." Comity and affection are very sacred and desirable things; but comity and affection do not make America and England a single constitutional government. By this test there is no continuity of succession even between the Church of England and her American daughter, who is sui juris.

So the pageant has made its argument and has done its work. What will be the result? The one who would dare to prophesy would have to take into account the attitude of the spectators of the present, and of the readers of the printed accompaniment, as well as the mysterious action of God's grace in seeking out the wanderers. As for the promoters of the presentation, should we feel pity for the hesitant steps of those who are seeking the way home, or amusement at the awkward shambling of those who will not see, or honest indignation toward those who are trying to keep away from sincere souls, the truth which would make them free? William F. Robison, S. J., in America.

TIMELY BOOK ON LUTHER

N. Y. Catholic News

Protestantism is at the present time holding high festival in honor of its favored idol, Martin Luther, who on Oct. 31, 1517, while professor of Sacred Scripture in the University of Wittenberg, posted his famous Ninety-five Theses on the university bulletin board, the door of the old Castle Church of that town. This act Luther's admirers regard as the formal beginning of the great religious revolt of the sixteenth century, and the four hundredth anniversary of this event has been the signal for a widespread glorification of their hero by the Protestant religious world, by whom Luther is looked upon as the "spiritual liberator of the human race."

Very timely, therefore, is a handy little volume by the Right Rev. Monsignor Patrick F. O'Hare, of Brooklyn, entitled "The Facts About Luther." The author at the outset declares that his little work "makes no pretension to originality or scholarship; neither does it claim to set forth in its pages anything that is not already well known and fully authenticated in the life of Luther and the development of the new system of religion he gave to the world. Learned and distinguished historians like Janssen, Denifle, Grisar and many others have painted with masterly accuracy the real picture of the reformer from material supplied for the most part by his own acknowledged writings." With all this learned literature on the subject Monsignor O'Hare feels that he "may be pardoned for attempting to tell anew, but in greater brevity and directness, the salient and most striking features connected with the apostate monk of Wittenberg and his religious movement, because there are a large number in the community who in the hurry and high pressure of modern life have not the time to examine the ponderous and exhaustive volumes of the authors alluded to above, and who, moreover, have not the means to secure these works, on account of prohibitive prices."

In his very comprehensive preface to Monsignor O'Hare's chapters on Luther, the Rev. Dr. Peter Guilday, of the Catholic University, dwells upon the contrast between the "Luther of panegyric, of romance and fiction, and the Luther of history and fact." Since the year 1888, when the Protestant world held an international celebration in honor of the four hundredth anniversary of Luther's book, the foremost works on his life have appeared. Most of the Protestant authors from whose works Monsignor O'Hare takes his quotations have all written under the impulse of the Luther revival of that date. "Throughout the whole period of this activity, the Luther of fiction and the Luther of historic fact have come boldly into conflict, and scholars know with what deplorable results for the heresiarch of Protestantism. But the ordinary man in the street, for whom this volume is particularly designed, is still unaware of these revelations."

Despite the results of modern scholarship, Luther's admirers still attempt to rehabilitate their hero. Monsignor O'Hare's compact little book throws a bridge over the chasm which now separates the Luther of 1917 from the Luther of 1888, and the contrast is so prominent that his conclusions cannot be ignored. The reader is brought in these pages into a close, intimate relation with Luther's friends and opponents, and every statement is based on the most reliable authorities in the Protestant school of historical science."

Monsignor O'Hare's work, despite his modest disclaimer, could only have been done by a scholar. A library of Lutheran bibliography has been mined to supply the material of this informing volume. The author

makes no unfair attack on the founder of Protestantism. He has not written in a spirit of bitterness or bigotry. As he expressed it, Monsignor O'Hare's aim and the method adopted by him throughout the book was "to write about Luther, not against him;" to quote the Reformer's own words.

The various chapter headings of the book give an idea of the scope and arrangement of the subject-matter. They are as follows: Luther—His Friends and Opponents; Luther Before His Defections; Luther and Indulgences; Luther and Justification; Luther on the Church and the Pope; Luther and the Bible; Luther a Fomentor of Rebellion; Luther on Free-Will and Liberty of Conscience; Luther as a Religious Reformer.

There is no doubt, as Dr. Guilday observes in closing his foreword, "that the religious problem today is still the Luther Problem, and since almost every statement of those religious doctrines, which are opposed to Catholic moral teaching, find their authorization in the theology of Martin Luther, every Catholic should acquaint himself with the life story of the man, whose followers can never explain away the anarchy of that immoral dogma: 'Be a sinner, and sin boldly; but believe more boldly still.'"

The above book is for sale at the CATHOLIC RECORD Office. Price 25cts. postpaid.

SPIRITUAL DISLOYALTY OF CANTERBURY

ANGLICANS PROFFER TO BE BOUND BY COUNCILS OF EPHEBUS AND CHALCEDON YET REJECT THE TEACHINGS OF THESE COUNCILS REGARDING THE PAPAL SUCCESSION

Rev. John Phelan, in the Catholic Convert

Next to the sovereign the primate of Canterbury played the most important role in the English Reformation. It is always well to point out that Christianity has not failed, but that men have failed to observe Christianity, that the loss of true faith in England and in the erstwhile Colonies here is traceable to the policy of reformed prelates who sat in the chair of Augustine in Canterbury; and that they all, from Matthew Parker to the present incumbent, have failed to bear witness to the authority that founded Canterbury, and have not upheld the faith delivered to it.

Who has not heard of the efforts of Cardinal Langton, Archbishop of Canterbury, to bring from a tyrannous king the Great Charter of English rights and freedom? But how few know that the constitutional document as it now stands, is due to the Pope in the reign succeeding John's, that of Henry III., his son, yet a child.

While the English people have been repeating, since the days of Elizabeth, the clause of Magna Charta that "The Church of England should be free" (i. e. from kingly interference and oppression), and have been taking it wrongly to mean freedom from Rome, why has Canterbury failed for over three centuries to correct this popular error and prejudice?

When in opposition to the old English Church in 1559, the Supremacy Act became law enacting that the sovereign was the supreme authority, or governor of the English Church in spirituals, why did not Canterbury, under its new Elizabethan hierarchy, object and continue to bear Christian testimony to the Apostolic See that founded it? Why did not Canterbury produce the title-deed of its very existence as a Christian watch-tower—as a primalist see—and proclaim that Peter, not Herod or Herodiana, was made head of the Church by the Divine Master? For such was the old-time honor conferred on the Archbishop of Canterbury that in "councils abroad he took precedence of other Archbishops, having the right to a special place at the Pope's right foot."

Reformed Canterbury declares it is specially bound by the Councils of Ephesus and Chalcedon. When therefore the foundation of the Church on the rock (Peter), the headship of Peter, his residence in Rome, and the authority of the Pope as his successor were assailed, why did not Canterbury bear witness to the facts it received from Rome, for these matters were blended in the proceedings of those Councils? Moreover, abundant testimony was no doubt at hand to sustain these facts so often rehearsed in England's national synods, and recorded by England's historians. The Council of Chalcedon affirmed as its belief "that it is doubtful to none, nay it has been known to all ages, that the Blessed Peter, the head of the Apostles, the foundation of the Catholic Church for ever lives and judges in the Popes of Rome"—Cath. Ency. Ephesus. But for three hundred years Canterbury has failed and fails today to remind Anglicans of these facts so well known to the world fourteen hundred years ago!

The Council of Chalcedon, twenty years later (A. D. 451), declared "Peter had spoken by Leo" (the Pope then reigning); and that "Peter was the rock and foundation of the Catholic Church and of the orthodox faith." The assembled Bishops (nearly all Greeks) wrote this same Leo I., asking him as "their Head" to ratify the Council's enactments. He sanctioned all the canons but the twenty-eighth, which he annulled "by the authority of the Blessed Apostle Peter." These facts appear in "The Papacy" (Dolan) treating of

this Council. If then Peter of Rome spoke by Leo of Rome, Head of the Church, and these facts were recognized by Chalcedon and brought to England by Augustine, there is no justification for their rejection today any more than there was then.

When the Scriptures were corrupted in Reformation days in order to corrupt the faith of the people, make them apostate, drive them away from the Church and from the Apostolic See of Peter, did Canterbury immediately protest against this corruption and wickedness, and repair the injury inflicted on the nation? That the Bible was corrupted witness the crying need of the King James version authorized in 1611, witness the revision of that version authorized by Convocation in 1870, making twenty thousand corrections. Dr. Elliott, one of the editors of this revised edition, says: "It is vain to cheat our souls with the thought that these errors were insignificant."

Canterbury itself is a living proof that England believed that Rome had jurisdiction in the realm of England, else why did she accept the primatial honor and other indications of jurisdiction from Rome? When, therefore, Parliament declared "The Bishop of Rome hath no jurisdiction in this realm of England," when Rome's jurisdiction outside of Rome was denied by unworthy agitators, why was Canterbury silent? Why did Canterbury, retaining in its new Ordinal the wonderful words of the Divine Master conferring on the Church the power of forgiveness, "Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain, they are retained," yet deny penance to be a sacrament instituted by Christ, and allow the confessionals to be burned or destroyed throughout England, and why remain content with their absence from Anglican churches generally for the past three centuries?

England was regarded as Mary's Dowry in pre-Reformation days, so devoted were the English to Heaven's Holy Queen. When her shrines were afterwards destroyed, and the people taught by the despoilers to despise their Mother in Christ like the Nestorians of old, how did Canterbury uphold the dignity of her so enthusiastically styled by the Council of Ephesus as Mother of God?

But the greatest crime of the Anglo-Saxon nation, that received its Christianity through Rome, consisted in profaning what is most sacred to God and man, namely, the Eucharist which is the concentration of God's love and mercy to mankind. On 24th June, 1559, the celebration of the Mass was rendered illegal in England and punishable by severe penalties. When, therefore, the altar to which St. Paul refers, (Heb. 13: 10)—the Christian altar—was rejected and the table of the Eucharist substituted for it, why did not Canterbury object? "Tell it not in Gath, publish it not in the streets of Ascalon; lest the daughters of the Philistines rejoice." It was Matthew Parker, the first reformed primate, intruded into the chair of St. Augustine, that took a leading part in destroying the old altar, in depriving the people of the ineffable Sacrifice offered thereon, and of the Divine Sacrament therein provided for their sacred food.

Seeing that Canterbury received seven sacraments from Rome, why did it surrender its sacred treasures, given for the people, and limit these sacraments to two? Why did it allow the doctrine of purgatory to be regarded as an invention, and so on? These matters of faith that Augustine brought into England from Rome in the sixth century, are matters of doctrine taught by what Anglicans term the "undivided Church," to which Anglicans profess adherence. (For the Greek Schism did not start until the ninth century, about the year 867.) So even from an Anglican standpoint the denial of these matters of faith is wholly unjustifiable.

It is sad to witness Canterbury still continuing false to its trust, and disloyal to the Apostolic See that gave it its divine faith. It is sad also to witness the eternal ruin of multitudes resulting from such defection through heresy and schism. May the God of mercy grant that His Grace of Canterbury, this late hour will restore to the Anglican Prayer Book (now being revised) whatever hinders a reunion with the Apostolic See of Peter.

They know that the Bishop of Rome is Patriarch of the western portion of Christendom according to these Councils, and yet they keep aloof from him.

Had England remained Catholic, America would be largely Catholic today, and Catholicity would largely prevail in the Asiatic nations. There are as many Catholics in pagan China today as there are in England that owes her Christianity and civilization to Rome. Blame Canterbury and its suffragan bishops. "Keepers of the Faith" and "witnesses to the truth of the Christian revelation"—such is the office of the Apostolic Episcopate in general. But Canterbury has not kept the faith nor witnessed the truth as received from the Apostolic See of Peter.

EDUCATION

One of the most striking characteristics of the Filipino youth of the present day is an intense desire for education. The five hundred thousand pupils studying in the Public Schools—primary, intermediate, high and university—are ample proof of this desire. Mr. Anderson, the first director of education in the Philip-

pines, although a Protestant, said: "The Filipino people are a Roman Catholic people and a people who never will become Protestant." A leading Protestant minister of the present day admits this truth and further states that the effect of Protestant propagandism in the Islands is to destroy all faith and all religion, and leads only to materialism, atheism and indifference. To prevent this supreme evil to the Filipino youth, to confirm and increase that Faith which they have received as a most precious heirloom from religious ancestors, to combine true religious training with the intellectual development given in the Public Schools, the Sacred Heart Dormitory has been opened in Vigan, and every intermediate school graduate is urged to enter therein for the preservation of that Faith wherein he was baptized—the one true Faith of Jesus Christ. The spiritual direction of the dormitory is in the hands of Fathers Deniz and Thompkins of the Society of Jesus.—Providence Visitor.

THE GIFT OF FAITH

The vitality of the Church with us is manifest in many ways; but it is more striking than in the great number of conversions to it. Time was when the conversion of a prominent citizen to the Catholic Church was heralded far and wide. It was a piece of news. Now such conversions are so common that the daily press has no space for chronicling them, and even the Catholic papers give them but scant notice except in very remarkable instances. Sometimes the silence of the daily papers is not because space is lacking. When James J. Hill died one would never guess that he had been received into the Catholic Church judging from the obituaries in many of the daily papers. They had lengthy articles dealing with every other phase of his life, but an event so much important to him and his family was carefully left out. The reason is easy to find.

But the work goes on, even though it is not noted. Day after day we learn the story of the conversion of some minister or of some other man or woman who has been prominent in Protestant church circles. In every case the story is an interesting one.

We get, however, a very small idea of the movement towards Catholicism merely from the conversions of those who are socially prominent. There are thousands coming in every year, ordinary people who never will find their name in the social registers, but whose converts are the backbone of the Catholic movement. It is not alone their own conversion that counts, but the bringing of the knowledge of Catholicity to their relatives and friends and the ensuing possibility that countless others will come to know the truth.

One convert makes others. That is one striking thing about the ordinary convert. He so appreciates the gift of faith that he is eager to convert the world. He longs to have others share in the blessings he has received. For that reason it is hard to estimate the far-reaching effects of even one conversion. But the bred-in-the-bone Catholic has his duty in the matter, even as the convert. There is in this country a great deal of irreligion. There is at the same time, as we may judge from the interest taken in the foreign missions and in the popular revivals, a manifest longing to follow the things of the spirit. Thousands are eager for the truth, no matter where it leads them. We have splendid opportunities to spread a knowledge of that truth.

Sometimes, however, the Catholic is too indifferent. He makes his religion too much a personal matter, leaving others to work out their own salvation. He fancies that he is not his brother's keeper. If he took more interest in the matter, if he appreciated his faith as a God-given blessing he would avail himself of the many chances thrown in his way of spreading a knowledge of what the Church teaches. And instead of the thousands of conversions at which we are tempted to marvel today we would be able to reckon them in the hundreds of thousands.—Boston Pilot.

HOW THIS PROTESTANT REGARDS THE MASS

MR. AUGUSTUS BIRRELL, EX-SECRETARY FOR IRELAND

"Nobody nowadays, save a handful of vulgar fanatics, speaks irreverently of the Mass. If the Incarnation be indeed the one divine event to which the whole creation moves, the miracle of the altar may well seem its restful shadow cast over a dry and thirsty land for the help of man, who's apt to be discouraged if perpetually told that everything really important and interesting happened once for all, long ago, in a chill historic past.

However much there may be that is repulsive to many minds in ecclesiastical millinery and matters—and it is not only the millinery of persons that is often found mighty offensive—it is doubtful whether any poor sinful child of Adam (not being a paid agent of the Protestant Alliance) ever witnessed, however, ignorantly, and it may be with only the languid curiosity of a traveler, the Roman service according to the Rite of the Mass.

You'll always have nice clean pantry shelves if you go over them occasionally with Old Dutch

without emotion. It is the Mass that matters; it is the Mass that makes the difference; so hard to define, so subtle is it, yet so perceptible, between Dublin and Edinburgh, between Havre and Cromer.

"Here, I believe, is one of the battlefields of the future. How long can any church allow its fathers and its faithful laity to be at large on such a subject? Already the rift is so great as to present to the observer some of the ordinary indications of sectarianism. Several church folk of one way of thinking can not be brought to attend the churches devoted to the other way. In the selection of summer quarters it has long become important to ascertain beforehand the doctrines espoused, and, as a consequence of such doctrines, the ritual maintained by the local clergy. This is not a matter of mere preference, as a Roman Catholic may prefer the Oratorians to the Jesuits; it is, if traced to its source, traceable to the altar. In some churches of the English obedience there purports to be the visible sacrifice! In other churches of the same ostensible communion no such profession of mystery or miracle is made.

"It is impossible to believe that a mystery so tremendous, so profoundly attractive, so intimately associated with the keynote of the Christian faith, so vouched for by the testimony of saints, can be allowed to remain for another hundred years an open question in a church which still asserts herself to be the guardian of the faith.

"If the inquiry: What happened at the Reformation? were to establish the belief that the English Church did then, in mind and will, cut herself off from further participation in the Mass as a sacrifice, it will be difficult for most people to resist the conclusion that a change so great broke the continuity of English Church history, effected a transfer of church property from one body to another; and that from henceforth the new Church of England has been exposed to influences and has been required to submit to conditions of existence totally incompatible with any working definition of either church authority or church discipline."—Our Sunday Visitor.

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