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The Catholic Record

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LONDON, SATURDAY, AUGUST 7, 1915

WHY ANGLICANS KEEP COMING TO ROME

What is happening to the Church of England ? is a question that is asked in perplexity by many Anglicans to day. The unceasing stream of conversions among Anglican clergy to the Catholic Church, the conversions in society, the conversions among professional men and among practically all classes of the community; the dovelopments of ritualism, the declaration of many Anglican clergymen, still in the Anglican Church, that they are not Anglicans but " Catholics ;" the open rejection of the title Protestant by the sons of those who were not ashamed to bear the name-all these are startling phenomena for the elderly Englishman of to day. Wherever he turns, the influence of Rome seems near. In many of the churches where a quarter of a century ago plain services were held, there are now elaborate imitations of the Mass, with candles and incense and genu. flections. The sermons are not what they were. In churches of the "Anglo-Catholic " school, for the most part, they are built on Roman Catholic models. Our elderly English friend learns with astonishment from the new generation of preachers that not merely is he a member of the Catholic Church but that the Church to which he belongs is really one in doctrine with the Church of Rome, though how this statement can be reconciled with the anti-Roman doctrines of the Thirty-nine Articles he can hardly understand. Before many months have passed our elderly Eng. lish friend probably hears that the preacher has made his submission to the Catholic Church. To add to his amazement, the newspapers show him that such conversions are becoming quite frequent. What is the matter with the English Church ? asks the bewildered veteran. We will endeavor to show him.

First in the chain of causes which lead to the Catholic Church is England's possession of those great uni-In both these universities the study of logic has been retained. Plato and Aristotle form part of the classical course, and by both of these sages there is fostered the spirit of enquiry. on logical lines, among those, at any rate, of enterprising type. The libraries in these universities are a liberal source of light. The young undergraduate, studying at Oxford or Cambridge, finds in these libraries, if he be of studious bent, a copious store of patristic literature. In the cloistered quiet of the long vacation, the theological student at Trinity, or St. John's, or some other hall of learn ing makes, like John Henry Newman, his first acquaintance with the Apos tolic Fathers. He learns to his surprise that the Fathers always spoke of the Eucharist as a sacrifice, that Justin Martyr, for example, declared that the Eucharist was the sacrifice foretold by the prophet Malachias forefathers. The doctrine of transubstantiation for the first time gleams upon him as he reads St. Irenaeus' declaration that the bread and wine in the Eucharist become the Body and Blood of Our Blessed Lord by consecration. The evidence of St. Cyril, St. Chrys. ostom, St. Basil, St. Gregory of Nyssa, St. Augustine, shows him that the Catholic doctrine of the Mass was taught in the first ages of Christian. ity.

advanced High Churches in the neigh. borhood and has heard it boldly stated in their pulpits that the Mass is a sacrifice, and propitiatory on befifty pealms in the pealter, and these half of the living and the dead. At were at one time recited by the the time he heard it, he may have monks daily. Those of them who thought it had a somewhat medieval sound, but he finds from the Fathers did not say the one hundred and fifty pealms, said as many Our Fathers, that the Church of their day believed and made use of little pebbles or in this sacrifice, and in its propitiabeads to count the number of prayers. tory power to banefit both the living Eventually, these beads were and the dead. attached to a string, and thus arose The Anglican student's next step

the present form of the Rosary. will probably be to go to service at a The present manner of saying the Roman Catholic church. He is im. Rosary, however, arose in the thirpressed by the solemn ritual, by the general air of quiet devction, by the teenth century, and, says tradition was communicated to St. Dominic. clear presentation of doctrines in the founder of the Dominican order, by pulpit and the absence of " doctrinal the Blessed Virgin Mary. diplomacy." That the Roman Church is the one true fold of Christ does not The devotion of the Rosary was occur to him. He never dreams that first of all intended to stem a danger the English Church is in the wrong ous movement against the Church of or that she lacks anything essential Christ. Each century has seen some

Each attack has been repelled by the

ism, Arianism, Nestorianism, Euty

to spiritual development. He regards attack upon the Catholic Church. the Anglican Church as something that admits of improvement, and in divinely guided Church. Agnostic this work of improvement he resolves to take part.

chianism, and other systems of error And then the theological student have arisen and passed into obscur enters the ministry of the Anglican ity or protean impotence before the Church. He belongs to the advanced light of God's truth. In the thirteenth century the Albigenses denied school, with pronouncedly Roman sympathies. He joins the English the most vital articles of the Catho-Church union and the confraternity lic faith. "With the Church they of the Blessed Secrement. He has waged a war of life and death. 'Daily Communion." and prave for writes Birkhæuser, in his "History of the dead. He is attracted by the the Church." Like highway robbers devotion of Catholics to the Holy they overran and pillaged the Mother of God. He thinks it would ountry, massacred the Catholic in be a good thing to introduce the dehabitants, plundered and burnt the votion of the Resary and to have an churches and monasteries and evening service of "Benediction." trampled under foot the Holy He proposes it to his bishop, but is Rucharist. And then God sent St met with a refusal, and on his en-Dominic, who labored to convert the quiring the reason is told that such Albigenses for ten years with un services must be forbidden because tiring zeal. He preached to them hey are based on distinctly Roman he prayed for them, and did penanc Catholic doctrines. So he finds that | for them, but with little effect at his theory of the Anglican Church as first. Finally, as he was praying one doctrinally one with the Roman day with especial fervor, the Blessed Catholic Church, from which she is Virgin Mary appeared to him in the merely parted organically by tranforest of Bouconne. In dazzling sient exigencies, is not that of his brightness, with a rosary in her diocesan. He finds that his theory hand, she approached the saint and of an "Anglo Catholic Church," a said : "Be of good courage, Dominic branch of the great Catholic Church, The fruit of your labors will be is merely a paper theory, which has abundant. You know how much the no organic existence, but is merely salvation of mankind has cost my an idea. Where then he asks, is, Son. The redemption of the world the Catholic Church to be found, that was begun by the salutation of the living voice, which actually repreangel, completed by the bitter sents our Lord ? There is the Kikuyu passion and death of my divine Son, established and secured by His glori .. controversy, he sees, as a present proof of the helpleseness of the ous Resurrection. The remedy, then. Anglican Church to define any docof all these evils, shall be meditati on trine whatsoever, in default of an on the mysteries of the life death and infallible central authority. Yet an glory of my Son, uniting thereto the infallible authority is essential to the angelic salutation, by which the great existence of the Catholic Church, for mystery of the Redemption was announced to the world." She then only an infallible Church can properly represent an infallible Lord. explained to St. Dominic the benefits Where then is this central infalliof the devotion of the Rosary.

"Those who practised this devotion," ble authority ? asks the coming conshe said, "would enjoy her special vert. Who can answer so clearly as protection and aid in all their wants. our Lord Himself ? What He says on the character of His Church is found in the gospel of St. Matthew, chapter Dominic subsequently said the beads, 16, verses 18 and 19.

says tradition, with an effect worth 'And I say to thee : that thou art relating. "Scarcely had he begun to Peter and upon this rock I will build pray," says Michael Muller, in his My Church and the gates of hell shall not prevail against it. And I will Albigenses cried out : of heaven. And whatsoever thou shalt bind upon earth shall be bound in heaven, and whatsoever thou shalt wishes to teach us our prayers ?' and cose on earth it shall be loosed in church. No sooner, however, had heaven.

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ancient Nineveh and are recorded persecution, retain the Faith, except mong the solitaries of Egypt, who by devotion to the Mother of God in lived in the first centuries of Christhe Rosary ? tianity. There are one hundred and The devotion of the Rosary spread

through the Church, an epitome of the life, death and resurrection of our Blessed Lord Himself, upon whose love for us and wondrous work for our salvation our thoughts are centred as we say the beads daily. On Mondays and Thursdays we say the "joyful mysteries," relating to the Annunciation and Birth of Our Lord ; on Tuesdays and Fridays we say the "sorrowful mysteries" relating to His Passion and Death ; and on Sundays, Wednesdays and Saturdays we say the "glorious mysteries." which celebrate the Resurrection of Our Lord, His Ascension, the descent of the Holy Ghost, the Assumption

of the Blessed Virgin Mary and her Coronation in Heaven.

HOW PRAYER MAY SPEED THE DAWN OF PEACE

While the struggle between modern democracy and over-weening nation alism is being waged in Europe night and day with a spirit that can only be changed by vast disaster or by the grace of God, prayers for the dawn of peace are being offered by Christians throughout the world. The power of prayer is witnessed by experience and by credible historical evidence. St. Monica prayed eighteen years for the conversion of her erring son Augustine, and what greater wonder could there be than the change of a sinner into a saint of God's Holy Church ? Prayer saved Europe, it is said, from the Moslem invader at Lepanto in the sixteenth century, when the Christian admiral attached a rosary to the royal ensign and let it float above the smoke and roar of battle. At first, says the story, the wind was unfavorable to the Christians, and the dazzling sun prevented them from observing the movements of the enemy. But on a sudden, the wind turned as if by a miracle, and a dark cloud arose and intercepted the blinding rays of the sun. The Christians could now watch the enemy closely, and they perceived that the Turkish fleet had made a move to surround them. The signal was given. The battle began. The Christians gained a complete victory. They captured and sank two hundred Turkish vessels, killed 50,000 of the enemy, and struck off the chains of 20,000 Christian captives.

So in the present war, we can fervently pray that God will defend us from all hostile powers that would rob our land of liberty. And we may be sure that if it be good for us and for our salvation. He will guard the British empire and will grant her many years of usefulness as a defender of liberty and a In the Cathedral of Toulouse, St. champion of the oppressed. We can pray for our gallant Canadian soldiers, that they may be shielded from harm, so far as may be, and that the protection of Heaven may work on the Rosary, "when the begiven to our Empire. And we can

WHY PIOUS CATHOLICS SHEK INDULGENCES Among the puzzling problem the Catholic Church for an outside is the belief in Indulgences. First of all, there is the word it self, indulgence, the meaning of which in modern English is not the same as the indulgence to which the belief of the Church refers. It is hardly necessary in those days of comparative enlightenment to state that an indulgence certainly does not mean a permission to commit sin, as some un. informed people have supposed. Sin is contrary to the whole character of the Catholic Church, which is the Scriptures. mystical body of Christ. What then

is an indulgence ? The definition is as follows: The remission of the temporal penalty, due to actual sins, already remitted as to their guilt ; granted externally to the sacrament of penance, by those who have the power of distributing the spiritual treasure of the Church. There are two kinds of actual sin.

called also personal sins, in opposition to original sin-mortal sin and venial sin. The punishment due to mortal sin is sternal. God. in his in finite mercy, has furnished man with one means of delivering himself from the abyss of sin into which he may have fallen, viz., the sacrament of penance. But when the sinner is converted, does penance and receives the grace of justification in the sacrament of penance, or by perfect contrition with the desire of this sacrament. does he at the same time necessarily receive the remission of the whole punishment due to these sins? By no means, and it is an article of faith formally expressed by the Council of Trent. The eternal punishment is fully remitted, but a temporal punishment ordinarily remains, of long or short duration, according to the sins and dispositions of the penitent, who must undergo this punishment here or hereafter, or earth or in purgatory.

The severe canonical penances which the Church in former ages prescribed to penitent sinners were founded upon this truth. Three. seven, ten, fifteen and twenty years' fast on bread and water wa prescribed as penance, says Mgr. Rouvier, for one single sin. A whole life of humiliation and mortification was not considered by the Church to exceed the satisfaction owed by the sinner to divine justice.

If to prevent sinners from being disheartened, the Church treats them newadays with greater mildness she does not consider them less culpable, or their sins less deserving of punishment: the penalty to be under one remains the same. It may, how ever, be cancelled by prayer, fasting, almsdeeds and other supernatural good works ; but they who die with out having made full satisfaction will be much more severely punished in the cleansing fire of purgatory. Venial sin, in like manner, if not ex. piated in this life, must be atoned for in the life to come-not indeed by the torments of hell, but by the tem

punishment due to sin is a bond which prevents entrance to heaven The Church has the power to remit this temporal punishment by indulgences, by which she applies the superabundant satisfaction of Christ and His saints. St. Paul made use of this faculty towards the erring Corinthian, whom he had excommunicated and submitted to public in perfect harmony with the Holy This power to grant indulgence

is also proved by tradition. It is cer tain that a tradition which is clear constant and universal, which has come down to us without interrup tion since the time of the Apostles, may be justly considered as a sure St. Cyprian testify to the existence this faculty to the discretion of the

bishops.) Pope Urban II., when person ally presiding at the Council of Clermont in 1095 A. D., granted the full and entire remission of the punish. ment due to the sins of all who. through motives of religion, not of honor or interest, should enter upon they can in the cause of recruiting." in history. The Council of Trent condemns

those who deny the power of the Church to grant indulgences, and declares that this power has been given by Christ to His Church, and that the use of indulgences is most For the Catholic this is final.

Indulgences are granted upon ceronly to those who are members of the Church. Those who have not received baptism cannot partake of

them. As regards further conditions. there are certain dispositions required in the person gaining them and certain good works, pious devotions and prayers prescribed. Concerning the necessary dispositions, there is required a state of grace and a formal intention.

The Church grants indulgences applicable to the souls in purgatory and her teaching is that they can be assisted by indulgences, which are applied to their benefit per modum

suffragii. And this indeed, is one of the chief reasons why indulgences should be sought so earnestly by pious people, for what more holy and beautiful work can there be than a pious work performed, a devotion practised, or a prayer fervently said, with the intention of benefitting the holy dead?

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entering therein. The temporal the future will have a serious tale to tell when he runs over the long list of apparently partizan actions by the War Office in Ireland during the past ten months-how the Carsonites were allowed to raise an 'Ulster Division' with an Ulster badge, while neither of the two divisions raised in Nationalist Ireland (the 10th and 16th) was allowed to be called an 'Irish Division,' or have any corpenance, and shortened the time of responding distinction : how the his probation in remitting part of his Protestant Universities of Belfast and punishment. The power of the Trinity College, Dublin, were allowed Church to grant indulgences is thus to have officers' training corps, while the Irish National University, which is Catholic and Nationalist, was for

bidden to have one. (a prohibition withdrawn at last, but very late in the day ;) how the Ulster Division was allowed to be composed entirely of Protestants and to be officered almost entirely by members of the Ulster Volunteer force, while the method of arriving at a knowledge two Irish Divisions have had English of any truth. Both Tertullian and recruits drafted into them, and vice versa Irish recruits have been of indulgences in the first ages of diverted from them into other divi-Christianity. The Council of Ancyra sions, and the overwhelming majority in 814 A. D., of Nice in 325 A. D., (12th of the officers in these two divisions canon and the Fourth Council of are Englishmen or Protestants or Carthage in 398 A. D. left the use of Unionists, though there is certainly no dearth of available Irish Catholies holding the King's Commission." This is surely an astounding state of affairs, and as the Chronicle well

observes, "it is enormously to the credit of the Nationalist leaders that they have not let themselves be discouraged by them from doing all a crusade for the deliverance of the At the lowest calculation, in addi-Holy Land, and who should die in tion to the 128,000 Irishmen in the religious sentiments. This is the army, some 26,000 National Volunfirst plenary indulgence we read of teers have gone to the front. This is certainly a very credible showing, for in addition to the stupid policy of the War Office, which naturally militated against enlisting, the equally stupid policy of the English government of Ireland has deprived the Empire of the services of thousands salutary to Christian people. The of brave soldiers of the calibre of belief in indulgences is thus of faith. Michael O'Leary. With the population of Ireland reduced by one half. and that half made up, in great part, tain conditions. They are granted of the very old and the very young, were Ireland ever so willing the

material was wanting. COLUMBA

NOTES AND COMMENTS

A PRIEST WITH A German name was arrested in Liverpool as a spy, and after being detained for some hours and subjected to a series of indignities, was searched and upon his person was found a letter from Lord Kitchener thanking him for his energy and success in the matter of recruiting.

THE NOTABLE Ritualistic episode in Brighton five years ago which culminated in the conversion of three rectors, who, rather than dissemble their belief in the Real Presence at their Bishop's behest, resigned their livings and subsequently studied for the priesthood in Rome, is recalled by the elevation of two of them to the Prelacy. Mgr. Cocks and Mgr.

"How is it this doctrine of the Mass which the early Fathers preached is not preached everywhere in the English Church to day ?" the Anglican thinks of the Low Church denials that the Eucharist is a real sacrifice history of the Rosary.

in the proper sense of the term. He

The above words of our Lord show arose a terrific storm of rain and that the Church founded by Christ is the Church of which St. Peter was first vicar of Christ on earth, the Church which received the faith as delivered to the saints-the Holy Catholic Church. The coming convert sees, in the light of history, that the pre-reformation Church in England acknowledged the papal suprem acy and taught the same doctrines as are taught by the Roman Catholic Church to-day. And he sees that the the Rosary." Roman Church is the only Church So runs the story, and the belief that can truly claim to be Apostolical and Evangelical and to represent the that St. Dominic was the author and teaching of the Bible. Such is one of institutor of this devotion is author the numerous trains of thought that ised by the fact that different Supreme Pontiffs have so declared in lead men back to the Church of their

those of Pope Leo XIII., which, while THE REASON OF THE ROSARY commending this devotion to the IN THE CATHOLIC CHURCH faithful in the most earnest terms assume the institution of the Rosary Among the devotions of the Catho lic Church that perplex a non-Cathoby St. Dominic to be a fact histori lic is the rosary. The beads, so cally established. The extraordinary favors which, as is piously believed, familiar and full of pious association to a Catholic, to a non-Catholic are have been granted to the world, as usually a stumbling-block. Why the fruits of this devotion, are also a should grown up people carry beads ? striking confirmation of its superhe asks, and why should the "Hail natural origin, for supernatural

Mary" be repeated ten times, in five fruits do not spring from a natural different decades, separated by a source. The history of the Catholic "Glory be to the Father." and the Church is full of conversions ascribed Lord's Prayer? "What is the meaning to the devotion of the Rosary. Mary theological student asks himself as he of this strange service ?" asks the is the mother of God. What wonder, non-Catholic. So we will relate the then, that God glorifles through all ages her power of intercession with

various passages of their apostolic

letters, among which may be cited

The first traces of the use of beads Him for all men ? How else did Irehas lately been visiting some of the for plous purposes are as early as land, in her dark days of trial and with Him in acting rightly.

we then little children that he out among all peoples of the earth,

and be replaced by the spirit of Christhey immediately rushed out of the tianity.

"But why pray at all ?" some they left the church than there sceptic may ask. Does not God know from all eternity, what He intends to hail. The vivid flashes of lightning do ; how then can our prayers effect and the deafening peals of thunder His purpose ? St. Thomas Aquinas struck such a terror into the hearts that great doctor of the Church, an of the Albigenses that they fell back | sicipated this difficulty when he de. trembling to the church, where they clared that God has indeed decreed fell on their knees and joined in all thinge, from eternity, but in His prayer with the saint. They prayed. disposition of the present order of too, with a fervor they had never affairs, foresaw our prayers, and was felt before, with the result that able so to dispose second causes that thousands were converted on the effects in harmony with our petispot. This was the first victory of tions might be produced at the proper time. So when we pray to

God, it is not that we may change the divine disposition, but in order that we may obtain what God has arranged for fulfilment through our prayers, so that we may merit to receive in time what Almighty God has arranged to give before all ages. Moreover, God as our Creator and

Benefactor, wishes to hear our prayers in acknowledgment of our indebtedness to Him and dependence upon Him. Nor is there any real force in the objection of Kant, which is an old objection, that there is no need to pray, because omniscient God knows our needs without our telling Him. For. as St. Thomas observes : "it is not necessary for us to pray to God to inform Him of our needs and desires, but in order that we may consider that in the subjects of our prayers we have need to resort to divine help," for thus we

recognize our own infirmity, and conceive greater confidence towards

ry pains of purgatory. If the punishment due to a single

how enormous must be the debt of the sinner who has passed entire of all creeds and classes is so urgent. of whom it may said, in the words of meet and vanquish the well prepared the prophet, that his "iniquities are head." Who can comprehend the extent of the obligations of such a sinner to the jastice of God, even after he has recovered at the last

the sacrament of penance. He who being converted to God is deeply penetrated with these great truths, cannot but make daily to God some offering of satisfaction, to diminish, if incapable of wholly can-

celling, the immense debt he has contracted. If he were offered any means of supplying his inefficiency, and of obtaining a liquidation of his debt, how gratefully, how eagerly would he embrace it! This means, then, we find in indulgences.

A spiritual treasure exists in the Church, which is composed of the superabundant satisfaction of Christ and His Saints. The Blessed Virgin was never stained with sin : and many of the saints have made more satisfaction than their sins required. The great number of confessors and martyrs, of holy virgins, of mortified anchorites, who have passed their lives in prayer and fasting have offered to God much more abundant satisfaction than they owed His divine justice.

The Church has the power of bind ing and loosing (St. Matthew, 16, 19.) It is therefore in the power of the the authority of the London Chron. pointing the finger at the likes of God, and with greater effort concur Church to open heaven and to break jole that such is the case. Says this Russell when it recalls its own prothe bonds which detain souls from Unionist journal : "The historian of jenitors ?

THE SITUATION IN IRELAND In this day of the Empire's testing, sin can be extended to such length, when the whole-hearted co-operation

forces of a powerful and unscrupulsectionalism or division should be moment the grace of sanctification in be forgotten in the face of the com-

mon peril. But apparently the brethren who took it upon them. selves to distribute the pamphlet, Shall the Kaiser deliver Canada to Rome," think otherwise. We were answer to our hopes.

Hinde are now in active service as priests in England.

OUR METHODIST contemporary. years in the most guilty habits, and ly needed, if we are to successfully The Christian Guardian, is much concerned over a reported forthcoming tour of the notorious "Pastor" multiplied above the hairs of his ous enemy, anything that makes for Russell through reveral Ontario towns and cities, and urges that anathema. What, then, are we to ministers should "put their congrethink of the loyalty of those who, at gations on guard against his teachsuch a time as this, devote time and ings." A good many light-minded talent to the unboly propaganda of people, The Guardian opines, have disunion ? Party interests should been led astray by Russell's plausibilities, hence the necessity for some effective steps to expose his sophistries.

> A MOMENT OF retrospection will make it evident that The Guardian's told that the Twelfth this year was anxiety is not altogether groundless. to be a grand patriotic demonstration, To normal minds Russell's methods, and that party tunes were to be even more than his extravagances, omitted. The distribution of the are their own condemnation and above mentioned pamphlet is the present no allurements to those wellinstructed in the fundamentals of After all, it would be, perhaps, ex. revealed religion. But Protestantpecting too much to look for even a ism has ever been the prey of fanaglimmer of patriotism or common ticism and doctrinal eccentricities, sense from the rank and file of the and the countries where, in one form Orange order. But we might at or another, it has predominated been least expect that the British War the favorite recruiting ground for Office would rise above its inherited freaks and fakers of the long-haired prejudices, and show itself to be im. variety, especially those with an eye partial in its administration. With to the main chance. It has not, for the Dublins and the Munsters and example, been from Catholic coun-

> the Connaughts holding the trenches, tries of Europe that Mormonism hes whilst the Ulster Division was hold. drawn its willing subjects, but from ing Sandy Row, it is almost incredi- those that in the sixteenth century ble that the authorities at Whitehall sided with the Lutheran heresy. should stoop to differentiate against And when all is said and done, has the Nationalists. But we have it on Protestantism any just cause for