

The Ottawa Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

VOLUME XIX.

LONDON, ONTARIO, SATURDAY, DECEMBER 4, 1897.

NO. 998.

THOSE PRELIMINARIES.

N. Y. Freeman's Journal.
We are informed by a reader of the Pittsburg Commercial Gazette that that paper has suddenly and without giving any reason stopped publishing the Freeman's Journal's replies to Dr. McAllister. We ask the doctor to explain the conduct of this "fair and impartial journal," as many who have been carefully following both sides of the discussion will wonder and perhaps leave the responsibility to rest on him. Some think it a strange coincidence that Dr. Freeman's replies were stopped just at the time we were exposing the doctor's misrepresentations of the mind and faith of St. Augustine. We have no explanation to offer for the sudden change of tactics, but, if the doctor be a party to it, we are surprised at the unexpected collapse of his zeal in a cause which he so courageously sought the opportunity to defend.

Did the Covenanter Synod or committee of elders spancel the Gazette as it spancelled the doctor in the management of his own journal, the Christian Statesman? We think those elders did a bad trick when they thought they interloped with his liberty of thought and press. The poor little statesman has been and flying ever since like a pigeon with a clipped wing. Did the elders doubt his soundness of Covenanter doctrine or his ability? If the latter we think they were wrong, for he has shown ability that would be very efficient if exercised in a good cause.

We had no confidence from the beginning in the fairness or good intentions of the Pittsburg Gazette. We made no arrangement with it, asked nothing of it, and are not disappointed at its conduct. Whatever understanding was had was between it and the doctor. It owed us nothing, as we invariably ignored it. We therefore look to Doctor McAllister for an explanation of the discontinuance of our replies to him in a journal selected by him as a "fair and impartial" medium of publishing what we both had to say.

Be his explanation what it may, it will not change our purpose of continuing our articles in the Freeman until we have replied to all his letters published in the Gazette. We have finished with his letter on the Encyclical, and now take up that on "General Councils," dated Oct. 2.

We defined a General Council to be an assemblage of Bishops, with the Pope at their head—a council called by or with the approval of the Pope, and presided over by him directly or by legates commissioned to represent him, and whose dogmatic decrees are subsequently sanctioned by him.

By McAllister—This statement of yours I shall now prove to be in fact a consistent and logical denial of the Roman Catholic standpoint of the ecumenicity of the most authoritative councils of the early Christian Church.

Freeman—Ecclesiastical writers, theologians and Church and Council historians do not count the Council of Jerusalem among the general or ecumenical councils of the Church. It stands by itself and is called the Apostolic Council. The first General Council was that of Nice, held in 325. So it appears that what we did, as you say, logically, all writers on the subject of councils have done by common consent. We may, therefore, dismiss this point from further consideration.

McAllister—But, leaving out this General Council of Bible history, I shall pass on to later general or ecumenical councils.

Freeman—Yes, it is better to leave it out; it would have been still better if you had not brought it in, and by doing so put yourself in opposition to the common consent of authors. There is nothing to be gained by that kind of work.

McAllister—No Roman Catholic disputes the following enumeration of the first six ecumenical councils after the close of the Scripture canon: (1) The first Council of Nice in A. D. 325; (2) the first Council of Constantinople in 381; (3) the Council of Ephesus in 431; (4) the Council of Chalcedon in 451; (5) the second Council of Constantinople in 529; (6) the third Council of Constantinople in 589. Let me confine myself to the first Council of Nice in A. D. 325.

Freeman—Very well. Begin with the Council of Nice.

McAllister—I proceed to apply to this General Council the threefold condition you lay down.

Freeman—Very well. The conditions are: (1) That the council is called by the Pope or with his consent; (2) that the Pope presides personally or by legates; (3) that its decrees are sanctioned by the Pope.

McAllister—You maintain that this Council (of Nice) was a general or ecumenical council, and that it was such because it was called by a Pope, or with his approval; because a Pope or a legate representing him presided in it, and because a Pope sanctioned or ratified its decrees.

Freeman—Yes. McAllister—I challenge you to furnish evidence on any one of these three points.

Freeman—We accept the challenge. McAllister—In the face of the facts of ecclesiastical history it is almost incredible that with your own stipulated conditions in mind you can accept the first Council of Nice as a General Council.

Freeman—And yet we do. McAllister—In the first place, you cannot furnish any evidence that this council was called by the Bishop of Rome of that day.

Freeman—It is not disputed by us that the council was called by the Em-

peror Constantine. Our conditions do not require that the council be called by the Pope. It is enough that the call, by whomsoever issued, meets with his approval.

McAllister—Or that the call for it was in any manner submitted to him for his approval.

Freeman—The Pope's approval is sufficiently evidenced by the fact that he sent legates to the council to represent him. Had he not approved of the call he would not have done this. But, as the letters of the emperor calling the council have not come down to us, you cannot tell whether they referred to any consultation with the Pope or not.

The sixth ecumenical council in 680 expressly asserted that the Council of Nice was summoned by the emperor and Pope Sylvester. Here are its words: "Arius arose as an adversary to the doctrine of the Trinity, and Constantine and Sylvester immediately assembled the great Synod of Nicea" (Actio xviii., in Harduin iii.). This council took place at Constantinople, and Greek Bishops were largely in the majority. Its statement then that the Emperor and Pope Sylvester called the Council of Nice is important as expressing the conviction of the Fathers present.

(See Hefele's History of Christian Councils, vol. I., page 9.) But, as we have said, our conditions do not require this positive participation in the call, but that approval which is evidenced by only the sending of legates to represent the Pope at the council.

McAllister—In the next place, I challenge you to produce the proof that this council was presided over by the Bishop of Rome or by any legate or legates commissioned to represent him.

Freeman—This brings us to the second condition. We will attend to the brave challenge in replying to your further statements.

McAllister—Constantine, having convoked the council, opened it as its presiding officer with the address to which reference has been made.

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McAllister—Constantine, having convoked the council, opened it as its presiding officer with the address to which reference has been made.

Freeman—Eusebius, whom you quote, tells the nature of this presidency. He says: "After that (meaning after the opening discourse of the Emperor) the Emperor made way for the Presidents of the Synod." Here the very author you quote makes it clear that the Emperor was not president of the synod in the real proper sense that would avail anything to your purpose. Try, you take the liberty of private interpretation, and call those "presidents of the synod" vice-presidents. You have no authority for this. Your interpretation must, to make out your case, flatly contradict Eusebius, whom you quote in its behalf. He says they were presidents of the synod for whom the Emperor made way. You, with the coolness of the marble cheek, say they were only assistant presidents to the Emperor, and that they conducted the business of the council as its ecclesiastical presidents. You do not seem to have reflected that the business of that council was purely ecclesiastical and dogmatical, and that in any other capacity it has no place in history, and that as a consequence he who presided over it in its capacity of an ecclesiastical or Church council was its real president. The words of Eusebius, as Hefele justly remarks, "prove that Constantine was simply the honorary president, as the Emperor Marcian was in the sixth General Council; and, as a matter of course, he left to the ecclesiastical presidents the conducting of the theological discussions"—which was the only purpose for which the council met. Besides, the emperor was not present in person at the commencement of the synod. It must, however, have had its presidents before the emperor arrived. A short sentence in Eusebius alludes to these presidents: "He left the management of the continuation to those who had before presided." He made his speech and left the council to be conducted according to ecclesiastical usage.

Among the presidents of the synod you mention Hosius, Bishop of Cordova, and say:

McAllister—Let it be admitted that Hosius was a representative of the Bishop of Rome; it still remains that he was in no sense a superior officer over the other presiding Bishops.

Freeman—Hosius of Cordova was not the only representative of the Pope at the Council of Nice. There were two others. Vetus and Vincentius, priests of Rome. That these representatives, particularly Hosius, had precedence over all others at the council is proved by the order of the names in the lists of those present. Socrates begins his list thus: "Hosius, Bishop of Cordova; Vetus and Vincentius, priests of Rome; Alexander, Bishop of Alexandria; Eustathius, Bishop of Antioch; Macarius, Bishop of Jerusalem."

If these Papal representatives were not recognized as holding first place, how does it happen that the historian gives first place to a Bishop of an obscure diocese in Spain, and two obscure priests of Rome over the Patriarchs of Alexandria, Antioch and Jerusalem? There is no accounting for this unless on the supposition that they were recognized as holding first place.

The signatures of the council led to the same conclusion. In all the copies of these signatures, without one exception, Hosius and the two Roman priests sign first, and after them the Patriarch of Alexandria signs. The

order of names in these lists of signatures was not accidental. The lists prove that the signers followed the order of provinces. Why, then, was an exception made in the case of Hosius? Why was this simple Bishop of Cordova and two Roman priests permitted to take precedence in an Eastern council over all the Patriarchs and Archbishops? There is but one satisfactory answer. They were the Pope's representatives.

ADDRESS TO HIS GRACE

On the Seventeenth Anniversary of His Consecration.

ARCHBISHOP CLEARLY HONORED BY THE CLERGY OF HIS DIOCESE—ELABORATE RITUAL AT THE CATHEDRAL—THE ADDRESS AND THE REPLY—ALLUSIONS TO THE RECENT MAN DATE.

Kingston News, Nov. 26.

The seventeenth anniversary of the consecration of His Grace, Archbishop Cleary to the Archbishopric of Kingston was celebrated yesterday with all the pomp and grandeur of the beautiful ritual of the Roman Catholic Church. His Grace presided on the episcopal throne, vested in cope and mitre, and surrounded by all the priests of his diocese. He was assisted at the throne by Very Rev. Vicar General Gauthier, Brockville, and Very Rev. Dean Masterson. Grand High Mass was celebrated by Mgr. Farrally, Belleville, assisted by Rev. Dean Murray, as deacon, and Rev. Fr. Spratt, as sub-deacon. The sacred liturgy was solemn and imposing; the music was very appropriate and befitting the occasion. Previous to Mass, the young ladies of the Congregational Convent sang a beautiful hymn, followed by the "Pastor Bonus." The choir then rendered the "Kyrie Eleison" and "Gloria in Excelsis" (Smith), Miss McCabe singing the "Qui Tollis" in fine voice. The "Credo" being omitted, the "Sanctus" and "Agnus Dei" were rendered, Miss McCabe again taking the solo. Upon the conclusion of Mass, an address was read to His Grace by Very Rev. Vicar General Gauthier, to which the Archbishop replied briefly. The "Te Deum" was then sung by the choir, the Rev. Fr. McDonald, of Kemplville, taking the solo. The young ladies of the Congregational Convent then sang a hymn to the Blessed Virgin, "Star of the Morning," Miss Doyle and Miss Ardagh taking the solos in a highly pleasing manner. At the offertory Miss Sullivan sang the "Ave Maria" in fine voice. Miss Des Rochers presided at the organ and played the accompaniment very artistically. Mr. Mallen led the choir. The altar was beautifully decorated with golden and silver flowers, and presented a magnificent appearance.

Before the departure of the priests conducted by the Rev. Fr. McDonald, His Grace entertained them at dinner. Congratulations to the Archbishop were freely and sincerely extended, with wishes that he might long live to preside over the destinies of the venerable Diocese of Kingston.

THE ADDRESS.

To His Grace, the Most Rev. James Vincent Cleary, S. J., Archbishop of Kingston.

Most Rev. and Dear Beloved Archbishop—On this the seventeenth anniversary of your episcopal consecration, we, the clergy of your diocese, gather around you to tender to you our fraternal greetings and our cordial felicitations on the anniversary of your consecration as a Bishop, and at the same time, to join with you in fervent thanksgiving for the many blessings bestowed upon you, and through your apostolic ministry, upon our diocese, and particularly during the years of your active episcopate as an episcopate which, through your wise and vigorous rule, and your untiring care of your flock, may be considered as forming a most important epoch in the history of the Church in Canada.

When, seventeen years ago, Your Grace, you left home and country for your episcopate, you repeated the words of the Sovereign Pontiff, a duty assumed charge of this diocese of Kingston, some of us here present, and others, who were bright hopes in the eyes of the people, at the time. The same day, we were here to-day, to present to you, your Grace, the fruits of the harvest of the Holy Spirit, which, through your wise and vigorous rule, and your untiring care of your flock, may be considered as forming a most important epoch in the history of the Church in Canada.

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young of the diocese who aspire to the acquisition of an education, such as to best them for the various higher walks of life in the commerce, in law, in medicine, and especially in the sacred priesthood, may be thoroughly trained and equipped for entrance into these professions.

Your devoted clergy, your faithful people of every rank and condition, increased beneficiaries of your labors—with one accord and from the depths of their hearts—thank you, and bless the auspicious day when you were consecrated their shepherd, and under God, their father and their Lord.

And now we feel it incumbent upon us, as the local pastors of the several congregations in your diocese, to express our warm and affectionate congratulations on your recent pastoral instruction on the sacrament of matrimony, and to thank you for the beautiful and edifying grace for the sanctification of the human family and the regeneration of society, which in their blessed results have reached far beyond the frontiers of your diocese—many years to guide and bless your priests and people bound to you by the strong ties of gratitude, affection and love, and who, as in the past, so in the future, and to the end of time, will be ever ready to follow you, and to be obedient to your benign rule—ever ready to follow whithersoever you lead—surely tread the path which leads to the goal of our common aspiration.

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