

in doing for the people what they could and should have done infinitely better for themselves."

ANOTHER AMERICAN of name, Senator Foraker, uttered a similar warning some fifteen years ago when he bemoaned the multiplication of useless offices and officers in his 'degenerate day,' declaring that the little band of seventeen special deputies, agents and inspectors on the payroll of the government ten years before had swelled to an army of more than 3,000.

COMMENTING on this, Senator Stanley said: "Three thousand agents and inspectors! The number is nearer 30,000 now. Sumptuary and inquisitorial bureaus and commissions have increased since then one thousand fold and federal agents and inspectors filling the highways and by-ways tread upon each other's heels at every turn and corner, more numberless and pernicious than the fleas and frogs of Egypt. Every business man finds an inspector at his elbow, a federal sleuth at his heels; homes are outraged and the public highways dappled in the blood of offending citizens by a multitude of agents and inspectors, ignorant and indifferent to the law of the land and the rights of the citizen."

THESE REMARKS apply particularly to the United States, but are we altogether immune in Canada? On the contrary the same conditions are coming more and more to prevail in the Dominion, and if we are not to succumb altogether, we need to be increasingly on the alert. It is after all but a short step from democracy, imperfectly understood, to demagogism, and with the decay of principle and the repudiation of dogma the gulf yawns fairly before us.

BOY LIFE

A MOTHER'S STORY OF SCOUTING

"He was getting to be twelve years old. He gave me respect and obedience, but for pure satisfaction and delight he turned—where—but to his own world.

"He would go from me whistling, his hands in his pockets, down the street to join his 'crowd,' in a world of their own. It was a rough world, Heaven knows, full of the average boys' vices and crudities. They were in it, too, the usual Bully, Braggart, and Rowdy, and plenty of lawlessness which among boys passes for manliness.

"As the days went on and these boys influenced him more and more there was in the whole situation sufficient danger and promise of disaster. Just at this time there fell into my hands a pamphlet called the 'Boy Scout Scheme.' In it were the

TEN SCOUT LAWS

"A Scout's honor is to be trusted.
 "A Scout is loyal to his King, his country, his officers, his parents, his employers, and to those under him.
 "A Scout's duty is to be useful and to help others.
 "A Scout is a friend to all and a brother to every other Scout.
 "A Scout is courteous.
 "A Scout is a friend to animals.
 "A Scout obeys orders of his parents, patrol leader, or Scoutmaster without question.
 "A Scout smiles and whistles under all difficulties.
 "A Scout is thrifty.
 "A Scout is clean in thought, word and deed."

"These are laws, mind you, not advice and admonitions, but laws, self-imposed by a solemn promise. That settled it. If the Scout Movement stood for all these things I was with it, heart and soul.

"I have not told you that the gang had by this time joined. Well of course, they had. They were Boy Scouts now. From the start the whole thing was a great success. The boy, for one, benefited immensely. I tell you humbly that some of the very faults that I had worked with for years, began to disappear, and without fret or friction. He was trying to be a good Scout, that was all.

"Now they have been Scouts for six months. I can see the organization effecting the changes that I have longed to effect. The 'Bully' no longer deserves the name; the 'Braggart' became a silent, useful member of society, and the 'Rowdy' is as fine a boy as you could wish to see. And neither their mothers nor I

am responsible for that but only and solely the Scout Law and the Scout Manual, compiled and written by men who were once boys themselves and who understand, as no woman ever does or can, a boy's world. I would like to take my hat off to them. As it does not, I say—Lord Bless You Gentlemen."

MOTHERS' COMMITTEES

Here, right in your own town or city, you likely have a troop of Scouts. Perhaps they have a rather hard time carrying on the work. So many things come up that they would make things go a lot better if they had some help from the grown ups. Perhaps they would like to have a troop flag and can't afford it. Yes, you could buy them one. But don't you think it would please them much more if a number of the boys' mothers formed themselves into a committee and made a troop flag, and then presented it to the troop? Perhaps the boys want to have a troop supper but don't just know how to go about it. Here again the Mothers' Committee steps in and helps the boys. Result, a troop that is able to carry on the work for two reasons. First, they are receiving the help that they need. Secondly, because it brings up their spirits when they know that their mothers know what Scouting means and are really interested in the movement themselves.

The story above by "A Mother" should be ample proof of the worthiness of the Boy Scout training. It helped her boy to live a life that she would have him live. If you have a Scout son it is helping Your Boy to do the very thing.

CATHOLIC SCOUT WINS GILT CROSS

Scout George Calvert, 34th Toronto Troop, which is connected with the Church of St. Vincent de Paul, has recently received a Scout Award for an act of courage and notable service. It appears that a boy aged seven fell off a cribwork into about ten feet of sewer water, and that Scout Calvert and a boy named Johnson immediately responded to the alarm. Calvert, crawling out on the cribwork, lowered himself so that the drowning boy could catch hold of his foot. He then, with some help, succeeded in drawing the boy up. He was awarded the Gilt Cross, on recommendation from the Ontario Provincial Board of Honor.

Information regarding the formation and conduct of Boy Scout Troops and Wolf Cub (Junior Scout) Packs can be had upon application to the Boy Scout Headquarters, Bloor and Sherbourne Streets, Toronto, or to the Toronto Catholic Boy Life Council, 67 Bond Street, Toronto.

PRIMACY OF THE POPE

"I say to thee: Thou art Peter and upon this rock I will build my Church." (Matth. 16, 18.)

Jesus Christ built His Church on the rock of Peter, whom He appointed His Vicar on earth and who rules the Church today in the person of his successor, the Bishop of Rome. Despite the fact that this is one of the most clearly witnessed truths of Christianity, millions of Christians today deny it. How the Primacy of Peter was established by Christ as it was witnessed by the Gospels, how it was exercised during the lifetime of the Apostles as it was witnessed by the Acts of the Apostles, and how it was and is continued in the successors of Peter, the Popes of Rome, as it is witnessed by nineteen centuries of history, it will be our task briefly to indicate this morning. The truth is not based on any one text or any one fact, but on a whole series of texts and facts. Hence the force of the argument is cumulative. We have half a hundred texts and a thousand facts of history, all of which point in the same direction: that Peter, and Peter's successor as Bishop of Rome, is the Pastor of the Universal Church on earth, appointed by Christ Himself. Some of the texts and facts would, were they isolated, bear little importance, but when found in the same main stream with all the others, indicate clearly the direction of the stream.

THE PRIMACY OF PETER IN THE GOSPELS

The Gospels teach us that the primacy of Peter was established by Christ. The word primacy indicates, etymologically, the position of him who is first. By the Primacy of Peter we mean that he is the first or leader of the Apostles. Now in the list of the apostles recorded by St. Matthew he states that Peter is, "the first, and the names of the twelve Apostles are these: The first, Simon who is called Peter." (Mt. 10, 2.) In every list of the apostles in the gospels, St. Peter is mentioned first. This occurs twenty five times, and there is no exception. Whenever Our Lord addresses the apostles, He addresses Peter as their leader, for

example at the Agony in the Garden, when He had with Him the three chosen apostles, Peter, James, and John. The angel at the tomb also recognizes the primacy of Peter, for he says: "Go tell His disciples and Peter." (Mk. 16, 7.) St. Luke writes twice in his gospel "Peter," and they that were with him," (9, 32, 8, 45); those that were with him means the other apostles. That Peter is the first and leader of the apostles is then certain from the above group of texts. The nature of the leadership and the authority it involves are as yet undetermined. The point which is here established is that Peter is the first among the apostles, and hence, under Christ, first in the whole Church.

We next have four significant minor events which show the important and exclusive position of Peter in the Church. First, Christ preaches from Peter's boat, from the Bark of Peter. In itself, it might seem of no account. Christ wishes to address the multitude who are crowding the shore, so He takes Peter's boat, pushes it out a few yards into the lake and uses it as His pulpit. Yet Christ's actions as well as His words have a deep meaning, and from the time of the Fathers of the Church, Christ's teaching from the Bark of Peter, has been considered a symbol of Christ's teaching through Peter and his successors throughout all ages. We have here an example of the typical sense of Scripture. Were the event isolated nothing could be proved from it.

The second significant incident is that Christ after He had promised to make the four fishermen—Peter, Andrew, James and John—fishers of men, repeated the promise later in a special manner to Peter: "Simon, fear not. From henceforth thou shalt catch men." (Luke 5, 10.) Hence we infer that Peter is to be a Fisherman in a special manner not shared by the other apostles. He is the Fisherman.

Of greater importance was the miraculous paying of the tribute money. Those who were collecting the stater, that is half-shekel, for the temple, asked Peter: "Doth not thy Master pay the tax?" Peter rather impetuously answered: Yes. Then Our Lord wishing to show Peter that He, being Lord of all, had a right to claim tribute rather than give it, asks him: What is thy opinion, Simon. The kings of the earth of whom do they receive tribute or custom? of their own children or of strangers. And he said of strangers. And Jesus said. Then the children are free. But that we may not scandalize them, go the sea, and cast in a hook; and the fish which shall first come up, take and when thou hast opened its mouth, thou shalt find a stater; take that and give it to them for me and for thee. (Mat. 17, 23-26.) Christ the Son of God was exempt from taxation; and His exemption, the sign of His royal authority, He gives also to Peter, thus conferring on Peter, one of His Messianic privileges. This privilege, is conferred on Peter alone.

The fourth of these significant minor events which indicate Peter's position in the Church, is the change of his name. Alone of the apostles did Simon have his name changed by Christ. A change of name in Holy Scripture is significant of a new mission given by God. When Abram was chosen by God to be the father of the chosen people and ancestor of the Messiah his name was changed from Abram to Abraham. When Christ wished Simon to be the Rock upon which the Church is built, He changed his name from Simon to Peter, that is, Rock. "Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, Peter." (that is Rock), (John 1, 42.)

The conferring on Simon Peter of the new name was preparatory to his being made by Christ the Rock upon which the Church is built, and the supreme Pastor and Teacher and Ruler over the whole Church. Three great texts contain this doctrine, the first of which is found in the Gospel according to St. Matthew, the second in the Gospel according to St. Luke, and the third in the Gospel according to St. John.

The text in St. Matthew is the world renowned one. St. Peter having confessed the divinity of Christ, "Thou art the Christ, the Son of the Living God," Jesus answering said to him: "Blessed art thou Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter and upon this rock I will build My church and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth, it shall be bound in heaven, and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." (Mt. 16, 13-19.) In this famous phrase, Our Lord confers on St. Peter two more of His Messianic privileges or qualities, by making him the Rock upon which the Church is built, and by giving him the keys of the kingdom. To evade the force of these words of Christ, which are a condemnation of Protestantism and of every other heresy that separates from the Rock of Peter, Protestant commentators have tried various verbal quibbles. Thus they say, or used to say, that Peter does not mean rock, but rather stone, the Greek for Peter being Petros, and the Greek for Rock being p. tra. They

then endeavour to distinguish between Christ the Rock and Peter the rolling stone. But this playing with words is not justified. Our Lord spoke Aramaic, and as St. John's gospel shows, he called Peter, not by the Greek, but by the Aramaic form of his name. Now the Aramaic word is Kepha, and Kepha means Rock. When St. Matthew's gospel was translated into Greek the name Peter was translated into Greek also. The Greek word for Rock is petra—but petra is feminine, and when used as a man's name, must take a masculine termination, and becomes Petros—Peter. Hence the objection falls to the ground. Today the leading Protestant and Rationalist commentators admit that all attempts made by Protestants during the past four hundred years to explain the Rock, except as referring to Peter, have been ignominiously failed. Peter is the Rock upon which the Church is built—that is, he is its foundation. Anything not built on that foundation is not part of the Church. Hence union with the Rock of Peter is essential to admission to the Church and to membership in it. The greatness of this privilege may be estimated from a comparison with the phrases in which it is stated that Christ Himself is "the chief corner stone" (Ephesians 2, 20), "the stone which the builders rejected, that he may be the head of the corner. Whosoever shall fall upon that stone shall be broken to pieces; but on whomsoever it shall fall, it shall scatter him as dust." (Luke 20, 17-18.) Yet the position and power of this tremendous rock, which shall withstand the world, Christ confers on Peter, the Rock on whom He builds His Church. Nineteen centuries of history indicate that those who withstood the Rock of Peter, in the exercise of his religious authority, are broken to pieces.

Christ made Peter not merely the Rock upon which the Church is built. He gave him also the "keys of the kingdom of heaven." This phrase contains two expressions which need to be explained. By the kingdom of heaven Christ means not the heaven of glory but the kingdom which he is establishing on earth to lead men to heaven, namely, His Church. This is the meaning constantly in the parables. In this Church, described under the figure of a house built on the Rock of Peter, it is Peter who is to have

the keys, that is, supreme authority. This again is a Messianic privilege conferred by Christ on Peter. It is the Messiah, we read in the book of Isaiah and in the book of the Apocalypse "who hath the key of David, he that openeth and none shall shut, and that shutteth and none openeth." (Apoc. 3, 7. Cf. Is. 22, 22.) The possession of this key signifies supreme authority. That the language may be understood by all, Christ adds explicitly: "Whatsoever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shalt loose upon earth shall be loosed also in heaven." This power of binding and loosing Christ afterwards gave to the body of the twelve apostles. The authority may then be exercised by all the apostles in conjunction with Peter—that is, by the whole Church under the Primacy of Peter or by Peter alone. For to Peter alone is given the Power of the Keys, symbol of supreme authority over the whole Kingdom.

The second great promise was made at the Last Supper. After Our Lord had given all the apostles power to change bread and wine into His Body and Blood, after He had appointed to all the apostles a kingdom, and promised them twelve thrones to judge the twelve tribes of Israel, He assigned a special office to Peter: "Simon, Simon, behold Satan hath desired to have you (apostles), that he may sift you (apostles) as wheat: but I have prayed for thee (Peter) that thy faith fail not: and do thou, being once converted, confirm (or 'stablish') thy brethren." (Luke, 22, 31, 32.) How these words were understood in the fourth century may be seen from the commentary of St. Ambrose: "Peter is set over the Church, after he was tempted by Satan . . . for to him He said, but thou, when thou art converted, confirm thy brethren." (On psalm xlii, v. 40.) This office of confirming the rest of the Church in the faith is the basis and the reason of the doctrinal infallibility of Peter and his successors.

In the third great Petrine text, Christ no longer merely promises Peter the first place in the Church; He actually makes him the chief shepherd of the whole flock of Christ. Thus Christ again allows Peter to share one of His own Messianic privileges. For Christ is the Good Shepherd. Yet, as He was about to enter into heaven, He left Peter as Shepherd in His stead, by

His triple command: "Feed My lambs, Be a shepherd to My sheep, Feed My sheep." These words, recorded in the 21st chapter of the Holy Gospel according to St. John, make Peter the shepherd who feeds and rules the lambs and sheep of Christ, that is, the whole flock of Christ, both people and priests. Thus were the words understood by Greeks and Romans, by the East and the West, by the whole Catholic Church in the fourth century. Thus the Greek Father St. Asterios writes:

"Our Saviour as a special trust commits to Peter the universal and oecumenical church, after having three times asked him: Lovest thou Me? But when Peter to these questions readily gives as many confessions, he received the world in charge, a single shepherd as it were for a single fold. The Lord gave him in His own stead to His disciples to be their father and pastor and instructor."

Despite St. Peter's faults and sins, to which Our Lord frequently referred in terms of reproach or prophecy, He made him the head and pastor of His Church. The Petrine texts considered cumulatively prove without doubt to any unprejudiced reader of the gospel, that St. Peter is, in Our Lord's words, "The faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season." (Luke, 12, 42.)

THE PRIMACY OF PETER IN THE ACTS

The primacy thus conferred on Peter was exercised by him, as the Acts of the Apostles bear witness. We must however bear in mind four points. 1. That there was no need of Peter's lordship over his brethren. 2. That all the apostles were personally infallible, and that each had universal jurisdiction, neither of which privileges passed to their successors, the bishops, as history proves. 3. That as St. Gregory put it, the primacy was exerted (at first) only against recalcitrant bishops, and that the first exercise of St. Peter's authority was in appointing a successor to Judas, the one apostle who fell away. 4. As St. Jerome points out, a certain slight exercise of primacy was, however, necessary to preserve unity. Bearing all this in mind, we find no less than ten indications, some of them absolutely decisive, of Peter's primacy recorded in the

CONTINUED ON PAGE EIGHT

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them are daily unbaptized! Missionaries are urgently needed to go to their rescue.

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TENTH ANNUAL REPORT

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