

The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all that it is imbued with a strong Catholic spirit.

It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion in this country. Therefore, I do more and more, as its wholesome influence reaches more Catholic homes, I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ,

DONATUS, Archbishop of Ephesus, Apostolic Delegate UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906.

My Dear Sir:—For some time past I have read your admirable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain, Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, DECEMBER 4, 1909.

DID CHRIST FOUND A CHURCH?

This question is not ours. It is from a correspondent who writes us: "In your impress of 21st Aug., under the caption 'One Christ one Church,' you say in part, 'The Catholic Church is the one and only true Church since He established it.' Be kind enough to show us when, where and at what date Jesus Christ established this Church, and give its basis. Our friend is surely exacting when he calls for day and date of our Lord's action. Not even his willingness to accept quotations from the Donay edition of the New Testament proves to us an apt condition for satisfying him. He claims to have been calling for this answer for fifty years. 'I have been seeking a man for fifty years to tell me this but have yet to meet him.' There is little use for us applying for the position. We are at a loss to understand the term 'basis.' Nor do we know that any of the Evangelists have set definitely the exact day or place at which our Saviour expounded many of His doctrines or established His sacraments. We can not fix the dates and place of some, but not of all. There are baptism and the Blessed Eucharist, the latter of which is the most definite. On the other hand, penance and matrimony are shrouded in indefinite circumstances of time and place. This does not in any way militate against them being established by Christ. The same is to be said about the Church. In examining the foundation of the Church we must first bear in mind who Christ is and what was His mission in this world. Briefly stated, He is the Eternal Son of God, the Word made Flesh, Who came down from heaven to redeem and save us. He was to restore to man his inheritance of truth and innocence. The Incarnation of the Second Person of the Blessed Trinity was God's tremendous plan for the salvation of fallen man. Christ therefore descended from heaven for us and for our salvation. The mystery could not stop or the plan be complete with the death and resurrection of the Man—God. His visit was just beginning. His counsel just opening. Now if Christ came for this great purpose it was fit and proper that He should explain and establish the system in, and by which His truths would be preserved and taught to men, the means by which His power of pardon and worship would be secured to His delegates and His merits poured out upon His faithful followers. Nothing should prevent or could prevent, the fulfilment of His word or the accomplishment of His design. The malice of men, instead of being an obstacle, would prove a help. Heresy might contradict His truth; it would bring it into brighter relief and establish it in stronger confirmation. System it should be if He were to save all men. Here then we have the Church, the continuation of the Incarnation, the official guardian of Christ's plenitude of revelation, the custodian of that plenitude of power with which He Himself was endowed, the administratrix of that fulness of merit whose waters of sanctity remain free and unpolluted. Here is the basis of the Church. It is in the Incarnation. It is a perfect system, a fully equipped society. It is the revelation, the power, the sanctification of Christ in the world—a religious society, spiritual and supernatural, and a right to the material well-being and freedom which are requisite for its mission. Did Christ, immediately and directly,

establish this Church in the form of a society, distinct from the synagogue? Now our Lord Himself established the Church if He gave it the strength and authority necessary. He had to place the foundations, prescribe the laws which should govern it, state the end for which it would persist and afford the means for the attainment of this end. Christ from the beginning arranged and established all that belongs to the perfect and essential constitution of the Church. No lapse of time, no change or upheaval of society has added to, or subtracted from, its truth, its jurisdiction, or its sacramental dispensation as first bestowed upon it by its Divine Founder. Revelation could not be increased or diminished; for it was the fulness of time. Power, continued for it too, was from the height of heaven and stretching over the whole earth. The fountain of grace was full with the merits of Him with whom redemption is plentiful. Who alone bore our iniquities and Who is the only mediator between God and man. Since our correspondent has called the time at which Christ did establish the Church we may with theologians distinguish the time before His death, of His death and lastly the day of Pentecost, upon which the nascent Church was promulgated. Then if we look at the Church historically, tracing it from the present time backwards, we find a society existing over the whole world calling itself Christian and claiming Christ as its founder—Catholic in space, Catholic also in time. The faithful scattered over the whole world are united under their bishops, the bishops under the Roman Pontiff, who is the centre of the whole communion. Nor do past centuries contradict the present. Thousands of voices from temples, altars, pontifical successions, Christian kingdoms testify to this society or Church. This is the kingdom of the Son of God's love, the city whose foundations are in the holy hills, the sheepfold over which the shepherds have care, the spouse and mystical body of Christ. To come to more particular texts—our Lord's promise to St. Peter—we quote the well-known language taken from St. Matt. Ch. xvi: "Thou art Peter and upon this rock I will build My Church; I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth shall be bound also in heaven." Here are the elements of a real society. We find numbers, their union, authority and purpose. It is a church or congregation consisting of the faithful. They are bound together as the stones of a building. Authority, however distributed, is centered finally in Peter, to whom the keys are given. Lastly, it is heaven's kingdom upon earth, as Christ Himself is the Son of God. Nor is it the synagogue: for it is Christ's own Church which He purchased with His Blood, upon which He bestowed His whole power, to which He imparted the Spirit of all truth and which He constituted the sole dispenser of His mysteries.

CLEMENT V. AND PHILIP THE FAIR.

The next historical point in our correspondent's letter is that shortly after the death of Boniface VIII, "Philip secured the election of a French Pope whom he persuaded to leave Rome and take up his residence at Avignon." The immediate successor of Boniface VIII was the virtuous and learned Cardinal Nicholas Boccasini who took the name of Benedict XI, whose reign was very short. Then followed Clement V, to whom the illusion refers. His name was Bernard de Goth. At the time of his election he was Archbishop of Bordeaux, a subject not only of France but also of England. No pontificate was ever more slandered than that of Clement V. He is charged with securing his election by a trumped-up scandalous bargain with King Philip for which there is no sound historical foundation. Modera historians, as Sismondi and Hallam, do not hesitate to proclaim it as a solemn fact. The story runs that before his election Clement V. had a secret interview with Philip in a lonely chapel in the forest of St. Jean d'Angely where he bound himself to certain promises provided he was elected. The only chronicler who relates this supposed compact is Villani, an Italian, and therefore prejudiced against the French candidate. It must be borne in mind that the fierce combat between the Ghibellines and Guelphs exercised a serious influence upon the Papacy and European politics in general. When after the death of Benedict XI. the Cardinals assembled at Perugia they divided along those very lines. At length they proposed to go outside the Sacred College. The joint vote of both parties fell upon the then Archbishop of Bordeaux. He was acceptable to the Ghibellines because he was a Frenchman; and he was favored by the Guelphs because he had been always true to the cause of Boniface VIII. He was no friend of the French king by whom he had been banished. They

were, however, reconciled. No sooner was Clement on the Papal throne than Philip demanded the repeal of all the bulls of Boniface VIII. against him. Clement may not have repelled Philip by main strength, but he certainly did not show weakness. His persevering tenacity of character stood firm when it came to a question of principle. Philip had particularly insisted upon the annullment of the bull *Unan Sanctam*. This positively defined that the temporal power is subject to the power of the Roman Pontiff and that rulers are answerable to his tribunal for all matters of conscience. The Pontiff declared that the doctrinal decision was founded on law and on fact, and that he could never consent to annul it. He softened this refusal by making a declaration to the effect that in preserving the Bull the Holy Father had no wish to prejudice the interests of France. When again Philip through revenge demanded that the memory of Boniface VIII. should be condemned and his name erased from the list of Pontiffs Clement V. showed the same prudent resistance. He called for the charges and appointed a day for trial. When the accumulated hate had been vented the defenders were called upon. They had prepared their answers with the greatest care, and met every charge with unanswerable precision and vigor. Philip was completely baffled; he suddenly resolved to drop the whole affair. He likewise announced that he would leave it entirely to the decision of Clement. Not long afterwards the Pope in a solemn bull proclaimed that the memory of Boniface VIII. was unassailable and that the great Pope had deserved well of the Church and mankind. Thus did Clement V. prove that he was by no means subservient to the King of France. He displayed the same courage in the celebrated suppression of the Knights Templars. The inquisition into the reported disorders and the secret arrest of all the Templars were the work of Philip the Fair. This was a serious encroachment upon ecclesiastical jurisdiction. Protest was entered by the Holy Father and the surrender of the Templars was demanded of the King in order that the Knights might be tried by the Papal tribunal. From this period the conduct of the Sovereign Pontiff is ever at variance with that of the King. Sudden arrest, trial, torture and capital punishment were the work of Philip. All that the Pope did was to suppress without any bodily pain an order whose existence was vain and whose usefulness had passed away. The removal of Clement to Avignon is another question. In the first place, about this time several Popes transferred their residence here and there from Rome. They seemed to have no fixed abode. The Eternal City was the prey of faction quarrels of the fiercest kinds. No one was safe; least of all the Sovereign Pontiff. In the next place Avignon was not at that time belonging to France. It strictly belonged to the Papal States. We do not wish to excuse any historical point. The difficulty in moving to Avignon consisted in giving France a preponderating influence in the college of Cardinals and consequently in future elections. What with the feuds at Rome and the wars between England and France the Papacy was glad to find any refuge. Avignon was not to be the lasting home of the Popes. Rome, storm-beaten though it might be, is the ancestral city of Christ's vicar.

THE LATIN COUNTRIES.

We have received a book entitled, "The Gospel in Latin Lands." It is the play of Hamlet with Hamlet left out. There is no mention, unless in scorn and adverse criticism, of the Church and its work in those countries. How the martyrs suffered for the faith and planted the Gospel in their blood; how the doctors defended its integrity and purity from Manichean, Pelagian and Arian heresies; how saints preached it centuries ago; how the Popes and the monasteries saved the volume itself from barbaric spoliation—all these things are studiously omitted. Garbled chapters of history take their place. Comfort is taken in the most meagre results. Extravagant hopes are raised on the narrowest foundations. Catholicism throughout the volume spelt superstition; and Papacy signifies tyranny. Our friend who has so kindly sent us the book has conditioned his gift. He puts upon us the task of refuting it week by week. It is as difficult as it is unpleasant to accomplish such a feat. Glaring misrepresentations are to be found on every page. Statements, highly colored, half true and entirely false, leave the impression of suffering Waldenses, Marian worship is misquoted, and scattered flickering mission lights in a few places upon the hills of Italy and France are ranked as centres of religion. We do not find fault with the details of the book only. Misconception is its very purpose. The book is written for mercenary objects—that money may be forthcoming to support

the microscopic missions from America to these countries. With condescending urbanity the preface acknowledges "the great debt which in many departments the world owes to this ancient Church." "We must remember too," continues the author, "that many of the saintliest men and women of the past have found refuge in her bosom." This bid for fairness was not kept up. If this book's statements are to be relied upon the real blight upon the Latin countries is their Catholicity. As we are requested to give a reason for the hope that is within us and to make answer to many charges we ask for a moment's consideration. In the first place we are not afraid that the book will do us much harm. There is no new complaint. All the arrows in the quiver have been shot over and over again. They fell from the target, hardly leaving a mark, and were gathered up to be used again when opportunity offered itself. The Church has been too long before the world to be easily stricken by reproach or cajoled by flattery. Nations may reject her teaching and despise her authority; that is no argument against her divine mission and supernatural truth. We propose, in so far as Italy is concerned, to examine the statements of this book upon the Papacy, the Waldenses and the devotion to the Blessed Virgin.

ST. FRANCIS OF ASSISI.

We print in another column a lecture by Mr. E. H. Griggs upon St. Francis of Assisi. The subject is always interesting—for few of God's chosen servants are so popular amongst Catholics and non-Catholics alike as the sweet young saint of Assisi. Judging by the rather meagre report Mr. Griggs did himself credit and his subject justice. The language which he employs is not that which a Catholic would use with reference to St. Francis. When he states that he is "tempted" to call the Saint the most perfect Christian since Christ," he rather shocks a Catholic ear. The term, "perfect," has a critical meaning which in its complete signification is too strong. It is a most difficult task to compare saints. It is likewise irreverent. The saints are in a category by themselves, yet differing like the stars in glory and varied in gifts and character so that the perfection of the one would not suit any other. Certainly St. Francis of Assisi is a great saint and most fervent lover of his Divine Master. How can we compare him with St. Benedict or St. Dominic or St. Ignatius Loyola? Or how can we have a common standard between the humble Confessor and brave Martyr—say between our saint and so many flitting at this moment before us—Sebastian, Pancratius, Agnes, Cecilia? A glorious calendar is that of the Acts of the Saints. No doubt in the forefront stands St. Francis of Assisi. What we say is not to detract from him, but to show that there are countless others whose virtues are most Christ-like and whose work lives after them. It is extremely difficult for non-Catholics to appreciate any of the saints. Mr. Griggs approaches nearer than most lecturers. His strong expression displays his great admiration of St. Francis. We are sorry that the report is not fuller. It was St. Francis' love of Christ—and Christ crucified—which ordered his life. The picture of St. Francis which appeals most to us is that where he is represented standing by the Cross and receiving our Lord into his arms, as our Saviour stoops to His loving servant. His humility is another dominant virtue of our Saint, preventing him from advancing to the priesthood. Thus we find three heroic virtues adorning St. Francis—humility, love of Christ and the practice of poverty. "That poor man," said Pope Innocent III. speaking of St. Francis, "is the pillar destined to uphold the Church." The saint's poverty and its adoption by so many disciples was a practical answer to the declamations of the Waldenses against the luxury of the Church. The lecturer dwelt with interesting eloquence upon the time of St. Francis—the thirteenth century, the brightest epoch of history-making periods, the age of Innocent III., the time when multitudes went forth to practise evangelical perfection. We may conclude with congratulating Mr. Griggs upon his lecture, and with expressing the hope that he will take up kindred subjects. The medieval ages are rich with treasures which have hitherto been unexplored.

MARRIAGE LICENCES.

Anything that shocks or scandalizes a United States Divorce Court must be far from heavenly. We see that some of the judges of the Detroit Divorce Court are marvelling that Canadian authorities are so lax about marriage licences. Young Detroit people rush over to Windsor, obtain a licence, get married and return home man and wife. The sequel is too common—misery, deception, divorce. Girls of fourteen and fifteen go through the mock ceremony. Not long ago a girl of fifteen was married to an Armenian in that way. The

parents knew nothing about it. That state of things is perfectly scandalous. Licences are under any circumstance too lax. They cannot reach many of the impediments and are scarcely ever a bar to matrimonial alliances. They manifest only too clearly and too sadly the inefficiency of the State to administer or guard sacred rites. When licence issuers make a regular business of it—asking no questions, receiving nothing but their fees—we can readily understand that they are supplying neighboring divorce courts with cases. This should not be allowed to continue. The freedom with which ministers and others marry people is simply outrageous. Youngsters who could never make any other contract and whose signature would not be worth the paper it might be written upon, can go and bind themselves for life. The law itself may have good intentions. But the officers and the practical working find no difficulty in passing the vast majority of applicants. If marriage is too often a failure it may be attributed to the facility with which the thoughtless are allowed to enter into it. Our holy Church takes a very different view. All that prudence can dictate is done in order to save the unity and indissolubility of the matrimonial alliance. Her law is precise. Her executive officers are careful. Against her stand the sensitive folly of many of her children and the allied pride of un-Catholic society.

DR. SPROULE'S LATEST UTTERANCE.

The Grand Master and Sovereign of British North America, known commonly as Dr. Sproule, had his own portrait in oil presented to him a short time ago by his brethren. Three hours of speeches, including time of applause, kept the patient lambs quietly seated, their bosoms heaving with pride and satisfaction as the orators told them of Orange loyalty. The Toronto Globe reports that the speeches were intensely loyal. It is not stated that any of the speakers alluded to the Orange riots in Liverpool lately when Orangemen, armed with deadly weapons, assembled in a street in Liverpool to stop a Catholic procession. The unveiling of an oil painting had other reminiscences. Dr. Sproule removed the veil. Nothing can be expected for Catholic Education as long as the Minister of Education is so prominent in the Orange society and so demonstrative in its displays. It is no place for any public minister. He was not contented with silently unveiling the portrait, he had to eulogize the original. He thus offended doubly; for Dr. Sproule's career is one unbroken insult to the feelings of Catholics. As Dr. Pyne continues in public life he advances more and more in his open profession of Orangeism and thereby in his servility to his order. When it came Dr. Sproule's turn he was swayed by high ideals, mingled hopes and fears. We are sure that Dr. Sproule has lived up to his Orange standard. The reason of our conviction is easy. That ideal is negative—say what you like against the Catholic Church, and lose no opportunity of turning Catholics down—truth and justice to the contrary notwithstanding. Dr. Sproule lives up to both of these. His speech upon this occasion had to be seasoned with the sprinkling of anti-Catholic pepper. Prophet in tone and wizard in vision "he saw the power of Rome steadily diminishing in Europe and gaining in Britain, Canada and the United States." He had the effrontery to tell the brethren, Dr. Pyne included, "that no measure affecting personal freedom or other matters were introduced by the Government into the Parliament of Canada until it first had the approval of the Papal Alegate." We should like to know what Brother Pyne thought of the statement. What is the good of trying to deceive even the brethren? "He had been told"—courageously subterfuge. Dr. Sproule was afraid to come out openly and father his statement. He knows very well that it is untrue, that he made it for a purpose and that it had nothing whatever to do with the unveiling of his portrait. The time for Dr. Sproule to charge the Apostolic Delegate or the Government of Canada is the session of Parliament at Ottawa. He has the floor of the House at his disposal and the privileges of the House at his command. If he were a manly man and had the courage of his convictions he would throw down his gauntlet where it would be taken up. He sneaks behind the lodge room veil to utter his cowardly insinuations that he may without contradiction poison the ignorant and prejudiced members of the Orange Society.

TO A CORRESPONDENT.

A rather impatient correspondent wishes to know whether God the Father and First Person of the Holy Trinity and God the Holy Ghost, the Third Person of the Holy Trinity, are present in the Blessed Sacrament of the Altar. Yes. What is present in the Blessed

Sacrament after consecration is to be distinguished into that which is present by the power and force of the words of consecration, and secondly, that which is present by what theologians call concomitance. When the priest has pronounced over the bread the words of consecration, there is by force of these words and by their formal statement the Body of Our Lord. By concomitance there are present those things which are inseparable from Our Lord's as constituted at the moment at which the consecration takes place. His Soul is united with the Body; the Soul is therefore present. The same is to be said about the Blood. Again, the Word of God is inseparably united to the Body; so that the Word of God is present after the consecration of the bread by concomitance. The Word is also present after the consecration of the wine. Now by a reason beyond mere concomitance, by the reason that where one Person of the Blessed Trinity there are the other Two, by the reason which theologians term circuminsession, then the Father and the Holy Ghost are present with the Word-made-Flesh upon the altar. "The Divine Word," to quote Father Faber, "is present in the Blessed Sacrament by concomitance, that is, not merely by reason of His immensity as God, by which He is in all things, but also by reason of the Hypostatic Union. Hence, furthermore, the Father and the Holy Ghost are also present under the species by reason of connexion and identity with the Word of God."

ON SATURDAY of last week the Premier of the Dominion of Canada, Right Hon. Sir Wilfrid Laurier, attained his sixty-eighth year. From all portions of the country came to him messages of congratulation, and these were not confined to men in his own political household. The heartfelt good wishes of all Canadians were freely extended. Why this universal regard for Sir Wilfrid? Because to-day he is the most unique personage in Canadian public life. In colonial history there have loomed up from generation to generation, men of remarkable integrity, and strength of character, but there certainly has not lived during all these centuries a man who will occupy a nobler place in the annals of Canada than Sir Wilfrid Laurier. On the occasion referred to there came to him a mark of appreciation seldom extended a public man. His Majesty King Edward sent the following gracious message, to which is added Sir Wilfrid's reply:

Windsor, November 20, 1909.
Sir Wilfrid Laurier, Ottawa.
"Let me express my hearty congratulations to you on the anniversary of your birthday. I hope you will be spared for many years to come to serve the Crown and Empire."
(Signed) EDWARD R. and I.
To this the Premier replied as follows:—
Ottawa, November 20, 1909.
Edward R. and I, Windsor.
"Sir Wilfrid Laurier presents his humble duty to Your Majesty and begs to express his deep gratitude for Your Majesty's kind message on the anniversary of his birthday."
WILFRID LAURIER.

THE MEMBERS of the infidel government of France are excellent advertisers. Their publicity department seems to be in charge of those press agencies bearing un-Christian names and which have a remarkable talent for making news. In reply to the Pope's pronouncement having reference to the Church in France, the Christ-haters of the Republic declare they will adhere to their purpose to have only "public" schools. Under this title they unquestionably desire to establish a system of religious instruction of any character will not be allowed to intrude. The mention of the name of Christ in the school room will not be tolerated. This is their Public school. They wish to hide the cloven foot under this designation that the Christian sentiment of non-Catholics in other countries may not be outraged. Their gross infidelity is sugar-coated for political purposes. They would have us believe they are warring not on "Christianity," but on the "Church." But their schemes will not avail. Christianity emerged triumphantly from the revolution. It will come forth triumphantly again, but it may be after France has once more suffered a terrible humiliation.

A GENTLEMAN in the County of Essex lost his whiskers at the hands of another gentleman in said county who kept a hotel and bar-room. The first named person appraised the whiskers at five hundred dollars and brought action for that amount, but the judge revised the price and cut it down to fifty dollars. Moral: if you want to retain your whiskers, a glorious comfort in the bleak wintry weather, and if you wish to keep your hard-earned money in your pocket and your reputation in presentable shape, stay away from the bar-rooms. We have a question to ask. Did anyone ever hear of a man who spent a night in a drinking place, cards and the whisky bottle being the attraction, who was not sorry next morning, and felt like lashing himself for being such a fool? But, sad to say, the next

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