

The Catholic Record

Price of Subscription—\$1.00 per annum. United States & Europe—\$2.00

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Advertisements for teachers, situations wanted, etc. 50 cents each insertion. Remittance to accompany the order.

LETTERS OF RECOMMENDATION. Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

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.

LONDON, SATURDAY, JANUARY 28, 1911

ST. CYPRIAN

In a former issue we presented some notions of St. Cyprian's views of the constitution of the Church. Our thanks were due to the Bulletin of the Catholic University of Washington. We continue from the same source the fundamental characteristics of the Church, viz., its Unity. This unity is, according to St. Cyprian, maintained in each local church by a bishop and in the whole church by a harmonious episcopate.

she consulted Rome and sought its approval for the decisions of her councils. Appeals were made to Rome by Bishops who were deprived of their local councils as well as by heretics and schismatics of all kinds. Unless Rome had power to make good her decision any appeal of this kind was to no purpose.

PORTUGAL

The new Republic of Portugal received not long after its entrance into life quite a scare. Paris reports spoke of the probability of a counter revolution. The seriousness of these rumors arose from the want of confidence which it frequently repeated, these reports would inspire. Senhor Braga, the President, deemed it advisable to re-assure Europe. He admitted freely to a correspondent of a London newspaper that these rumors were about; that the army and navy were disintegrated and that the people were not happy.

delegated by our Lord. These things, and in truth the whole sacramental system, imply a ministry of sweeping power and tremendous influence. Nor is the priestly power the result of development or growth. Our preacher, to whom these comments refer, would have his hearers think that the priesthood began to be developed in the third century. That date is certainly early in Christian history but not early enough for the divine institution of the Church and the priesthood.

A PROTESTANT UPON THE PRIESTHOOD

We often wonder how so many ministers unblushingly pretend to explain Catholic doctrine and how their people sit and listen with so much patience. It is not just to any of the parties, either the speakers themselves, the congregations they are addressing or the Catholic Church. These attempts would be ludicrous were they subject any other than religion. They cannot be regarded as instructions upon God's word; for they are too pregnant with calculating ignorance. Nor can ignorance excuse men in a pulpit. These everfencing chapters of supposed theology are poisoned with bitter prejudice as with unparadonable favor of subject with these ministers was the Blessed Eucharist. We have before us a slight change in a sermon upon the priesthood. It comes from the West—neither storm of rhetoric, nor blizzard of any kind, a dull heavy exposure of historical ignorance and theological errors. This minister begins by summing up Catholicism and Protestantism: "Protestantism is an evangelical belief while Catholicism is a priestly belief."

only to the few, who, while men of the finest mould, were content to know, love and serve God in humble spheres, rather than by betrayal of conscience to seek the world's applause. Such a man was Thomas William Allies, who having resigned his preferment in the Church of England and at the call of God, turned his back upon the great position which was opening before him in that communion, was content to accept the comparatively lowly position of Secretary to the Catholic Poor School Committee, and to spend the rest of his lone life in the obscurity which that office inevitably entailed. And yet in the discharge of what to a man of his capacity must have been its monotonous routine, he found time to produce what by competent authority has been called the noblest historical work of the age, "The Formation of Christendom." There is John Henry Newman too, who, while the whole world is filled with his fame as one of the greatest spiritual and intellectual forces of the last century, passed so many years in comparative obscurity until Leo XIII., as one of the first acts of his pontificate, called him to the Sacred College. And there is a host of others who in any other company would rank as great; men, indeed, whose claims to eminence are based on real achievement, not on the flimsy judgments of the hour.

OF CONVERTS from the ranks of the Anglican clergy there have been no less a number than 572 and they represent the very cream of the Church of England. Newman, Manning, Faber, Allies, Dalgairns, Ward, Rivington, Stevenson, Wilberforce, Oakeley—a list of distinguished men that might be extended indefinitely. Or, as Gladstone characterized them: "a third part of the stars of heaven." From Anglican households have come 50 converts, and of clergy-men the list 203, 350 and 293 respectively—a grand total from clerical circles in the Church of England of 1,441. The contribution from the churches of Scotland, from the Episcopal Church of Ireland, and from Nonconformist bodies in England has, of course, not been so conspicuous, the figures being 23, 12 and 13 in the order named, but in the light of the dense and inveterate prejudice which has ever characterized these bodies this is not so surprising. It is something at least that in individual cases this has gone down before the strength and consistency of the Catholic claim.

NOTES AND COMMENTS

THE NEW edition (the eleventh) of Mr. W. Gordon Gorman's "Converts to Rome" is, in many respects, a very remarkable book. As a work of reference in the ordinary sense, giving, as it does, biographical details of the lives of many eminent men and women of the nineteenth century, it is not without value, though in this it makes no pretensions to rivalry with the standard biographical dictionaries of the time. But as a testamentary document to the drawing power of the Church even in this skeptical age, and to the widespread character of that remarkable religious movement which has so effectively falsified the predictions of those who saw, first in the captivity of Pius VI, and again in the fall of the temporal power, the beginning of the end for the Catholic Church and her Pontiffs, it is an object lesson as impressive as it is indubitable.

THE MERE enumeration of the eminent names to be found in this book would take up more space than we have at our disposal. Some of them are men of world-wide fame, who by their achievements in literature, science, and art, have made mankind their debtor for all time. Others, scarcely their inferiors, are not so widely known, while, again, there are names in this book known

delegated by our Lord. These things, and in truth the whole sacramental system, imply a ministry of sweeping power and tremendous influence. Nor is the priestly power the result of development or growth. Our preacher, to whom these comments refer, would have his hearers think that the priesthood began to be developed in the third century. That date is certainly early in Christian history but not early enough for the divine institution of the Church and the priesthood.

It may be interesting to our readers to have a brief summary of the tale told by Mr. Gorman. There are something like five thousand names included in this volume and it covers a period of but sixty years and almost wholly within the limits of the United Kingdom. The scope is further restricted to the educated or intellectual classes. No reference is made to that great army of converts from the humbler walks of life whom no man can number, so that this list with all its restrictions is an object lesson of distinct force and value.

TURNING to the laity, the nobility are to the fore, but recruits from that great Upper Middle Class, which by general consent rules and guides the destinies of Britain, does not lag behind. There have, for instance, been 192 converts from the legal profession; 92 from the medical; 59 from the diplomatic service and 92 from the arts as represented by painting, music and the drama. Literature, comprising poets, authors and playwrights has contributed 170; Oxford University (as best of the home of the Oxford Movement) 558, Cambridge 316, and the eight other universities of the United Kingdom, 146; a total of nearly two thousand of the purely intellectual classes. This of course comprises many of the nobility, but taking the latter separately, we have from all degrees, a total of 636. The army and navy have each contributed their share, officers from the former being 396, and from the latter 64.

It is in keeping with the fitness of things that a very considerable percentage of these converts should have, in the Church, entered the ranks of the clergy, and in the case of the gentler sex, the religious life. Convert priests as appearing in Mr. Gorman's list, number 612, 309 secular and 243 in the Regular Orders. Of the latter the Society of Jesus has absorbed 109, the Dominicans 32, the Benedictines 28 and the Redemptorists and Passionists 16 each, while the remainder is distributed amongst thirteen other Orders. Converts who have become nuns, number 164.

MR. GORMAN has, as said above, compiled his list for the most part to the United Kingdom, but a few Canadians appear here and there, in his pages. There is Sir John Thompson for instance, whose death at Windsor Castle caused widespread regret at home and abroad. We find also the names of Mr. Justice Beak of Alberta, Prof. W. E. Stocley of Queen's College, Cork, formerly of the University of New Brunswick, Mr. Joseph Pope, C. M. G., under Secretary of State at Ottawa, Sir Allan MacNab (a death-bed convert),

Hon. Theodore Davie, ex-Premier of British Columbia, Rev. Finlow Alexander, at one time curate of St. George's church, Guelph, and later sub-dean of the Anglican Cathedral of Fredericton, N. B., and the late Very Rev. Edward Gordon, Vicar General of the Diocese of Hamilton, who in his youth found his way into the Church which, as a priest, he was to serve with such zeal and fidelity in later years.

THE VALUE of this book is not as a mere list of names, or as a work of reference, though, in the latter capacity it has, as we have already pointed out, a place of its own. It is that, taken as a whole, it is a tribute, which no man may belittle or gainsay, to the beauty and attractiveness of the truth, and to the hold it has upon the hearts and minds of thinking men. If five thousand people, men and women of irreproachable lives, all from the educated or intellectual classes and many of them among the ablest and most eminent of their time, have counted it gain to sacrifice home and position and friends, and in so many cases they have, that they might serve God in lowliness and obscurity, it is surely one of the strongest cumulative testimonies to the truth of the Catholic religion which can be conceived.

WE HAVE received two very interesting and attractive handbooks, descriptive of Oxford and Canterbury respectively, published by Blackie and Son, in a series entitled "Beautiful England." They are interesting in that the verbal description of these ancient cities, about which cling so many of the most precious memories of English history, is in the main well and concisely told. They are attractive in that the illustrations in colors are of unusual excellence, and the typography of a kind to delight the eye of the connoisseur in such things. But the books are, in Catholic eyes at least, interesting in that they are a revelation of the Protestantism of their authors, who can see in the glories of the olden time out of which has sprung all that is truly great in modern England, nothing that rises above the commonplace of to-day. What, for instance, must be thought of the mental perspective or spiritual disorientation of the man who, standing by the deserted site of St. Thomas a Becket's shrine, or by the tomb of Cardinal Langton in Canterbury's majestic cathedral, can evolve no higher thought than this: "In the cloister garth are two graves perhaps as well worth visiting as ever Becket's was, though no miracles have yet occurred at them. They are those of Archbishop Temple and Dean Farver." Or what of the man's idea of the congruous who, in the volume on Oxford, devotes several pages to the University Church of St. Mary the Virgin, and, recalling its pulpit memories, passes over the name of him who, by general consent of the reverent and the learned, is its chief glory, John Henry Newman! It is something like, in the one case, coupling the names of "General" Booth and St. Gregory VII, or, in the other of (to use a familiar illustration) writing of the play of Hamlet with no mention of the Prince of Denmark. It is such shocks as these that make one wince anew under the reflection that these venerable memorials of Catholic England should be in the keeping of men who are constitutionally and by training incapable of appreciating either their historical or ecclesiastical significance.

THE Big Revival in progress in Toronto, and to which the daily papers are giving such prominence, has, as such, no interest or concern for Catholics. But many Catholics are, nevertheless, being invited to take part in it—by those, of course, whose ideas of our faith are on a level with their own spiritual penetration. They do not seem to realize that no Catholic could have anything to do with it without violating the first principles of his religion, and that in consequence none worthy of the name would identify himself with this or any other ebullition of Evangelical enthusiasm.

THE AFFAIR has, however, some interest to the student as illustrating certain phases of Protestantism, and the eccentricities which it from time to time develops. In these days of relaxing crowd-restraint it is instructive along these lines to contemplate the enthusiasm which can be worked up by naturally devout people on a purely non-dogmatic basis. And one cannot evade the reflection that if the same enthusiasm were only turned into the proper channel, it could not fail to produce great results. As it is, the leaders of the Revival, whatever their own attachment to the eternal verities as they have known or conceived them, tread on thin ice, and must "gang warily." Higher Criticism is on the watch to entrap them if they for a moment overstep the limits of mere emotional appeal and any strong dogmatic utterance might precipitate a crisis which would "seriously jeopardize the campaign." A warning note to this effect is sounded by a Baptist professor in the Daily Star. "His (Dr.

Chapman's) reference to the higher criticism was," he says, "a note that should not often be repeated. No one can reasonably object to Dr. Chapman having views on this matter, nor, indeed, to his occasionally expressing them. But now that people know where he stands, it will not be necessary for this note to be sounded often again. The least situation is such, and the attitude of some of the best supporters of the mission is such, that it would be easy here to jeopardize seriously a campaign that is now wearing an air of great hope, or at least to make demands on Christian courtesy and self-restraint that it is hardly fair for anyone to make."

A warning conveyed in terms courteous enough, certainly, but none the less insidious and menacing. But what a travesty of that Faith for which Christ died and which He committed in terms so unequivocal, to His Church upon earth! In the light of scriptural pronouncements the exploitation of this creedless emotionalism verges close upon the ridiculous. And it becomes increasingly evident that Protestantism is hopelessly committed to it. The world's hope lies elsewhere.

IT WAS NOT A MISTAKE

A few weeks ago we took occasion to pass some strictures upon an article written by "Flaneur," one of the staff of the Toronto Mail and Empire. As a justification why Home Rule should be granted Ireland, the writer made the statement that Ulster is opposed to such a change, and that that Province contains a majority of the people of Ireland. Even were such the case, it would not prove his contention, as Ulster itself returns a majority of Nationalist members to the House of Commons. But what are the facts as regards population? "Flaneur" says: "I gave the population (of Ulster) as being 2,582,836, or rather more than half the entire population of Ireland, and the figures are correct according to the census of 1901. My correspondents are in a fog over earlier returns. You will find these figures on page 20 of the Statesmen's Year Book, 1909, and they are, of course, official figures." Well, we turn to page 20 of the Statesmen's Year Book for 1909, and what do we find? Instead of the population of Ulster being given as 2,582,836, the figures there presented are 1,582,836. We have tried to persuade ourselves that this truce of Ireland and the Irish made a mistake, but the circumstances do not permit us to draw that conclusion. There is proof that it was a deliberate misrepresentation of facts, advanced for the purpose of pleasing the Mail and Empire's Orange constituency in Toronto and the back townships. What are some of the papers of Ontario coming to? "Truth" was the watch-word with the editors of the great dailies in the days of old, but there are too many editors in our time who pay little heed to the admonition of Artemus Ward, that "Truth smashed to earth will rise again—you can't stop her." "Flaneur" and his paper have earned a large meed of discredit by their tactics—tactics which deserve the use of a harsh word. But we refrain.

ANOTHER UNFORTUNATE

WE take the following despatch from the El Paso, Texas, Morning Times: "Phoenix, Ariz., Jan. 11.—A man advertising himself as Rev. King Luther of Canada, an evangelist, communicated by the Catholic Church, and who for the past week has been preaching in a local hall in accordance with the announcements of a forty-day meeting, left town suddenly on this evening's train, pursuant to the advice of the city marshal suggested by Mayor Christy. Complaint was made to the officials by the local priest that King's discourse exceeded the bounds of argument and propriety, and reflected on the character of Catholic women, and that it was with difficulty that he restrained the male adherents of the Church from administering physical chastisement."

Religious Order Won

(Canadian Press Despatch.) Toronto, Jan. 18.—Lilla, daughter of the late John Sandfield MacDonald, a former premier of Ontario, died in 1884, leaving her estate to the Jesuit Order. F. Selauer, on behalf of the order, applied at Osgoode Hall for an order that the annuity which was set aside in her father's will for the deceased lady, and which since her death has been divided among the other children, should go instead to the Jesuit order, as part of her estate. Justice Middleton today decided in favor of the application, and the Jesuits will receive \$13,300 from the other heirs. Justice Middleton also ruled that the late Miss MacDonald's capital should have gone into the residue, and this will now be divided among all the heirs.

THE ORANGE

The Orange Lancers are not placed there, anxious to show their money to the men in Ulster. Orange men are ever come that they are poor, deluded, white heat of their Catholicism, which is a grievous and intolerable "Unfit" for developments, a warning to have a care. Home Rule will pay heed to a Citizen's paper Order 7. "The most triumph of Ireland in the mass of the decision of British people with British conditions of Britain, that such a The news in Ireland are rule and are a measure of all parts of the equal rights and sections of the various political staff of the United States reality and Empire will be of value, some of them, local adherents in Canada seen, while work out their confidence in the future as an In all cases the various fused in the making into a united front. "The Irish some and Act (a which history largely found remedy so the success of the Union in the wretched have simple satisfactory policy."

DEATH

Death of Court Bench best judge exalted patriot Mahon was the esteem of the country. He was practicing for a period. Recognized criminal called to the bar. A. Macdonald, ex-elder of the law, placed his name in a high social character of the law, Judge in the Court of the law, too, ever gentlemen Court of loss. Ma is a gentle

UNREST

Anyone Europe years called been at purpose lie Church the Free maligo rest, ut human in plish the are pated. They are demagogues. I put forth "Liberty" announce against decedent tolerate. As an character at a clu selves e in the spring, applaus