

The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1909.

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have read with interest and pleasure the Catholic Record, and congratulate you upon the manner in which it is published.

Yours faithfully in Jesus Christ. D. FALCONE, Arch. of Loretta, Agent, Deleg.

LONDON, SATURDAY, DECEMBER 31, 1910

A HAPPY NEW YEAR

We hasten to wish our friends a Happy New Year. Its many days will crowd upon another with shadow and sunshine, storm and clear weather. May its coming in and its going out bring mercy, resignation, prosperity to all.

CONFESSION

For some months the various Protestant churches have been echoing much more with attacks upon a certain doctrine than with explanation or defence of their own. The subject to which the ministers chiefly devoted themselves was the Blessed Eucharist.

thee, or to say, arise and walk. But that you may know that the son of man hath power to forgive sins, (then said he to the man sick of the palsy:) Arise, take up thy bed, and go into thy house. And he arose and he went into his house. And the multitude seeing it, feared and glorified God that gave such power to men." Compare the thought of the scribes with the language of the minister. "He blasphemeth," and "God alone should hear confession and forgive sins." If there was no parallel between the two announcements by our Lord in "I am the door" and "This is My Body," there is too close a parallel between the ancient scribes and the modern minister. Nor is the latter's language free from further criticism. To say that no man has a right to confess to any friend is fettering human liberty. A criminal has a right to plead guilty to a court in the hope that his sentence will be lessened. Where it is a question of mere consolation and advice it is a first principle that the heart may expose its wounds in order that it may be better healed. The question is not whether a person has a right to confess his sins, but whether any one has a right to forgive, which under certain conditions is exercised by priests of the Catholic Church. Forgiveness of sin is one thing; consolation of soul is quite different. It is pardon which the sinner primarily seeks in confession, and which power our Blessed Lord bestowed upon His Church when He said: "Whose sins you shall forgive they are forgiven, and whose sins you shall retain they are retained." This power is by no means limited to mere penalty or external discipline. It is efficacious forgiveness, not a mere declaration without anything more. It is not the declaration to the penitent, "I hereby judge that you are sufficiently contrite for your sins and I therefore affirm to you that God hath pardoned them." It is the juridical power bestowed upon the apostles and their successors. Our Saviour came to save that which was lost. How was man to obtain pardon and thereby find again the path of life? Were those who could not hear the sound of His voice, "Thy sins are forgiven thee," to be less favored than the sinners to whom in His earthly career he turned with such mercy? The reply that God alone forgives sins does not meet the case. God sent His Son to save the world. The Son had a tremendous plan—His Church—in and through which His work of salvation would be continued. Forgiveness of sins would, by the very nature of man's weakness, be one of the most important parts of this plan to be arranged. In this grave matter God followed what we find Him to have done frequently in both the Old and the New Law. He empowered human agents to execute His merciful designs. St. Paul says: "God hath reconciled us to Himself through Christ and hath given to us the ministry of reconciliation." If we return to the gospel which we have already quoted we perceive that our Lord undoubtedly conferred the power of pardon upon the Apostles—"Whose sins you shall forgive they are forgiven"—you may dispense my mercy to repentant sinners. The ordinary way therefore of the sinner receiving pardon is through the duly authorized minister of God. There is nothing wrong in the poor sin-burdened soul seeking from his delegated fellow the pardon he needs. Confession is involved in this power. The priest is not empowered to absolve indiscriminately. He must reject the impenitent and forgive the penitent. Hence we read in the Acts of the Apostles that "Many of them who believed came confessing and declaring their deeds" to the Apostles. All the Fathers of the Church insist upon the Sacramental confession as a divine institution. St. Basil writes: "Necessarily our sins must be confessed to those to whom has been committed the dispensation of the mysteries of God." St. Augustine writes: "Our merciful God will us to confess in this world that we may not be confounded in the other." Again he writes: "Let no one say to himself, I do penance to God in private, I do it before God. Is it in vain that the keys have been given to the Church? Do we make void the gospel? void the words of Christ?" Here is a direct answer to the Rev. Dr. Ross that confession, so far from being wrong, is the institution of our Divine Saviour for the mercy and pardon of poor sinners.

REV. DR. ARMITAGE ON ANGLICANISM

A discussion was lately started in Halifax as to whether Henry VIII. founded the Church of England. Archbishop Armitage of Halifax wrote a letter upon the subject which appeared in the Halifax Herald of the 10th inst. He opens up with a malicious attack upon the Jesuits, brief indeed but absolutely unfounded. He wishes to inform all interested that the idea that the Church of England dat s only from the Reformation is a calumny invented by the Jesuits to throw discredit upon the church." Anglicanism needs no outsider to discredit it. The Archdeacon

would have us think that this saintly (?) Henry VIII., through zeal for the Church and a desire to curb the ambition of Rome, restored this Church of England to its pristine condition of supposed freedom from the Papacy. "Henry," says the Rev. Dr. Armitage, "when he ascended the throne found the Church of England, the national church which had once been free in its organization and noted for purity in its teaching, bound hand and foot by the usurpation of the Church of Rome. The growth of error may be easily traced step by step, as may also be the usurpation of the Pope over King John with a coward's abject terror surrendered all to the Papacy (A. D. 1216) But there were always Protestants and always protests until Henry VIII. arose and broke the power of the papal supremacy. In other days the Pope's side against the king and the people. But now the Church took part with the king and the people against the Pope." There is certainly more poetry than history in this fancy sketch, more of the wish which is father of the thought than the reality of fact. One thing is worth noting that the Church of England, even by the Archdeacon's admission, was during a certain period of its existence under the jurisdiction of Rome. Since the pretended growth of error was so easily traced we regret that the Archdeacon did not trace it for us. It would have been much more satisfactory. As it is he is too indefinite. Nor is he intentionally complimentary to the churchmen who previous to Henry VIII.'s time were true to their oaths as Bishops. How did the pretended usurpation of Rome arise? We may blame King John and his barons for their action. In the thirteenth century there was nothing so very degrading in the state of vassalage. His father Henry, powerful as he was, had become the feudatory of Pope Alexander III.; and his brother, the lion-hearted Richard, had resigned his crown to the Emperor of Germany and consented to hold it on the payment of a yearly rent. All these acts were very different from that of Henry VIII. It was no question with him of breaking mere feudal relationship with a Pope or of freeing his kingdom from the payment of a yearly rent. This royal leecher chose to break with Rome upon a more serious matter than the mere payment of money. He placed the bed of his concubine between England and Rome; and he detached England from the unity of the Church by act of parliament. This was the schism of the English Church. He shed torrents of blood in his sacrilegious endeavor to wear both the spiritual and the temporal crown. It is not perhaps superfluous to mention that in 1413 Archbishop Arundel, in the name of Convocation, affirmed against the Lollards the faith of the English Church in several articles, including the divine institution of the papacy and the duty of all Christians to render obedience to it. Thirteen years before the breach with Rome the English ambassador at the Holy See was able to assure the Pope in full consistency that England was second to none "in the obedience due to the most Holy Roman Church." The Pope decided against the divorce when the act of Supremacy was passed by the English Parliament. Cromwell, the syncretist successor of the Blessed Thomas More, was charged with the framing of the bills. The King was to be the supreme head of the Church. Every kind of payment made to the Roman court as well as every species of license, dispensation or grant hitherto sought from Rome, was thenceforth to cease. All these graces and indulgences were to be asked from Canterbury. In one short session of a servile legislature the whole papal power was swept away from England. To the King he longed all jurisdiction, the power of visitation, of closing or opening religious houses and the absolute control in the appointment of Bishops. This Act was what an Anglican B'ysnop calls the "Magna Charta of tyranny." By the fact that this became law and was accepted by England, although with the shedding of a good deal of noble blood, Henry certainly has the undoubted claim of founding Anglicanism. In the statute there was the rejection of the Papal Supremacy and the establishment of the Royal Supremacy upon Erastian principles in its stead. It was not the Church of England as a church which separated from Rome. It was lay influence, the civil authority, aided by a few of the clergy, which violently separated the Church of England, or, more correctly, the Church in England from Rome. Admitting that Anglicanism separated from Rome, its adherents maintain that it did not separate itself from the communion of the Catholic Church. By the fact that it separated from Rome, which is an essential part of the Catholic Church, the Anglican Church separated itself from the Catholic Church. There is no Church that intercommunes with the Anglican. It is a solitary Church. Of two things one. Either the Anglican Church is the one Holy Catholic Church, the Church corporation in its

unity and integrity, or it is a body distinct and apart from the Holy Catholic Church. Our Anglican friends cannot shelter themselves under the plea that their church is in communion with at least the primitive Catholic Church. The Church of Christ is Catholic both in time and space. As long as time endures, once established, the Catholic Church must needs exist for all time. It is a perpetual organic body. That body which remains in communion with the primitive Church continues and perpetuates it in regular succession. There can be no break. Can the Anglican Church show this regular succession? Admitting for argument sake that her first Bishops were independent of Rome, how do they explain that long period when the regularity was broken by Rome? Usurpation would not render valid a jurisdiction which never had any existence. If Rome's jurisdiction was valid at one time it was always valid. No power on earth could destroy it, still less a lay parliament. At no period of its history until the Tudor King, for designs of his own, did a layman claim to be head of the Church. We cannot understand any church pretending to be either the Catholic Church itself or a branch thereof upholding a true ecclesiastical supremacy and accepting a self-appointed invalid schismatic lay supremacy. Supposing Henry VIII. did continue to believe all the other truths of the Roman Church the fact that he assumed a power which was not in the hands of parliament bestowor of the King himself to exercise is the weakness in Anglicanism. Archdeacon Armitage cannot get away from the logic against the illogical Anglican position. We need not remind the Archdeacon of the various divisions in his fold, high, low and broad. This shows the weakness of invalid supremacy. Anglicanism is peculiar. It is the most irrepressible of all the modern sects—Catholic to suit the high churchmen, Protestant to catch the evangelicals. However, from the day when Henry turned from his lawful wife, England's honor in the matter of ecclesiastical jurisdiction was sold in bondage to the schism. Schism was started, soon to terminate in heresy by the corruption of the liturgy, and the abandonment of the Mass. Archdeacon Armitage boasts that Cranmer brought the Church of England into harmony with the Church of Christ in primitive times. Henry VIII. and Cranmer are not the kind of men called to reform a church or restore primitive truth and worship. Our Anglican friends find it hard to apologize for the change of the sixteenth century; and their pride rebels against the chief actors in the religious drama. Continuity theory will not hold, branch theory is also unsound. Henry VIII., the murderer of his wives, laid the foundation of the Anglican Church, and Elizabeth, the murderer of her guest, built up the walls and finished the building.

THE PROPER STUDY OF MAN-KIND IS MAN

St. Augustine prayed "O God, that I may know Thee; that I may know myself." It is true that this supplication of the great Bishop of Hippo must be accepted in a religious and devotional sense. Nevertheless it is true that after the knowledge of God as revealed to us by His own lips, the pens of His inspired writers and the works of His hand, there is no subject that has a greater claim upon our attention than our own human nature. In order to understand the dealings of His grace with man and the operations of His grace, we should have a knowledge of ourselves, for our natural life is the foundation upon which is based the supernatural life of grace.

Physiology or hygiene, which deals with the animal element in life, the organic functions of the body, is taught in our schools. This is all very good, but there is a danger that the pupil may go away with the impression that he has learned all about the nature of man, whereas the most important element still remains to be considered. There is yet another danger, namely, that the teacher may inculcate false theories in regard to the soul in connection with the above study, attributing to the brain or the nervous system what belongs to a spiritual principle. As comparatively few of our young Catholic people enter upon a course of philosophy in our colleges, and as even an elementary knowledge of psychology would be of vast benefit to them in after life, would it not be well if this knowledge were imparted in the advanced classes of our schools? Certainly much of the pupil's time is spent in the acquiring of information infinitely less important. It is true that we have 'ologies enough on our curriculum, but some of them might very well give place to this. The term may appear a little formidable but after all what is psychology but a commentary on the second chapter of the catechism? "What is man?" "In what is man made to God's likeness?" "In what is man's soul like to God?"—this is the matter that it treats of and surely it is important. To know man's place in the order of

THE CONTEST OVER

At last the long drawn out contest in the English constituencies has come to a close and the result leaves the present government a little better off than they were in the last House. The Tory opposition takes comfort in the fact that the Liberals did not sweep the country, and they are loath to acknowledge that it must come to pass that the sweeping measures of reform promised by Mr. Asquith will be carried out as soon as the new House gets down to legislative action. There is much seriousness of spirit amongst those who have fondly imagined—as their fathers before them did—that certain privileges to certain people in the United Kingdom became a sort of divine institution, interference with which, or a protest against which, would in their minds be classed as something akin to treason-felony. The old order of things will have to go, however, and the people of the United Kingdom will hereafter enjoy freedom without license and have authority without despotism. There can be no true happiness in a country where its broad acres are in large part occupied by a tenantry who are eking out a miserable existence because of high rentals, or where a large portion of the land is reserved by the aristocracy for game, grazing or hunting. The claims of humanity have for long been scoffed at while partridge and grouse and beeves and sheep are considered of vastly greater import. There should of course be an asceticism. The change should be made strictly in accordance with the moral law. A fair price should be given the proprietors and the people allowed to take root on the soil. As the song reads, "God made the land for the people."

THE ARCHBISHOP OF TORONTO

To us it is a matter of profound regret that the Most Rev. Dr. McEay, Archbishop of Toronto, is not in the enjoyment of good health. Throughout the length and breadth of the province, and even far beyond, amongst those who know him and love him, and amongst those who are but apprised of his nobility of character, the heart's warmest sympathies will go out to him, accompanied with fervent prayers that the Giver of all Good, the Master of heaven and earth, will assuage his suffering, and restore to him a measure of health and strength so that he may continue for yet many years to labor for the Church amongst a people who realize that his life means much for its welfare. During the years which he served at the altar as a priest, as a Bishop and as an Archbishop, many and many a time has he cast a ray of sunshine about the lives of the afflicted—many and many a time has he brought cheer to the downhearted and solace of the practical kind to God's needy ones—many and many a time has he cheered the hearts of Christ's anointed when their loads seemed heavy and hard to bear—and, in return, there will now be many and many a one who will remember him in his distress and who will implore the Babe of Bethlehem to bring to him in godly measure that blissfulness which he dealt out so unsparingly in his days of strength to the souls whom God had placed in his keeping. May hope in all its fullness be with him in his day of trial, and may hope realized be his portion. The following official announcement in regard to his illness has been published: Notwithstanding the devotion to his service of the best possible medical assistance, and the outpouring of the pious prayers of his faithful priests, religious and people, he has not so far experienced any appreciable gain of strength; and whilst assured of no immediate danger, he is nevertheless fully cognizant of the gravity of his condition and fully resigned to the will of God in His

regard. He also appreciates the concern of his people for him, and desires us to say to them that they have his heartfelt thanks for their great kindness to him, and for their conformity to his legitimate instructions at all times. At this season of "peace on earth, good will to men," he is desirous of conveying his sincerest Christmas wishes to everybody. He has always lived in the most amicable relations with all classes and creeds in the country, and he is most desirous that the Christian feeling which he has striven to cultivate all his life, may be ever evinced amongst the peoples of Canada whom he loves and well-wishes, even more intensely than ever before. Whether God spare him to his great work, or take him to Himself, as He has a right to do at any time, he wishes all the community to accept the assurance of his unalterable devotion to the Church of which he is a Bishop, and to Canada, which he so loved to advantage.

THOSE TERRIBLE ULSTER PEOPLE

The natural condition of an Ulster Orangeman is to be in a riotous mood. Before he has time to forget the last riot he looks forward with pleasure to the next one. Clubs and bricks and boulders are always kept stored away for use for the week of the July carnival each year. It is a pity these people are not gifted with a greater modicum of common sense, intelligence and patriotism. Though born and living in Ireland they are really anti-Irish in all their actions and aspirations. Linstown, Munster and Connaught are almost a unit in the demand for Home Government, and even Ulster itself returns a majority of nationalist members. Yet this insignificant minority of the people declare, or rather their grand masters declare for them, that if an attempt be made to establish an Irish Parliament in Dublin they will resist it by force of arms. The Right Hon. Thos. Andrews, President of the Liberal Unionist Association, says it is an unquestionable fact that leaders have been asked for arms and ammunition and that money for these has already been contributed. "If we are driven to it," he adds, "these arms will be used." The Government, however, it is evident, do not take such men as Mr. Andrews seriously, otherwise he would be put behind prison bars. No doubt the authorities put him in the same class as the anarchists who hold forth in Hyde Park on Sundays. We are not surprised at what Mr. Andrews said, but we must confess astonishment that the Rev. Mr. McDermott, ex-Moderator of the Presbyterian church, takes the matter seriously. "I am a man of peace," he declares, "I do not want to see fighting, but I am afraid civil war will break out throughout Ulster if Parliament gives Redmond his Home Rule." The correspondents say that twenty thousand Mannlicher or Mauser rifles and one million cartridges have been advertised for in Germany. The Grand Orange Lodge has issued a manifesto to its members, calling on them to prepare for a struggle and to volunteer their services. The question may well be asked, are not these Ulster Orangemen more or less insane. Supposing they do take to the field how long will they keep it before the onward march of the British army. The Government should try and find out who is responsible for the demoralization that has taken possession of the Orangemen and give them a stiff sentence at hard labor.

NOTES AND COMMENTS

THE CHRISTIAN GUARDIAN takes exception to our classification of the British Weekly as "the English organ of Methodism." Well! let us call it an English organ of Nonconformity, and in what is the position of the Guardian improved toward the issue we had raised? The denominational affiliation of the British Weekly is not material to the question any more than is the individuality of the Guardian's correspondent. We assumed, not improperly, the latter to be a Methodist minister; it transpires that he is a Presbyterian. Whether the one or the other, the fact remains that the most sacred truths of Christianity are debatable subjects in Methodist ministerial circles and in the columns of their official organ, the Christian Guardian. If a spark of Christian conscience remained to the average Methodist minister—and to the editor of the Guardian—we might have looked for indignant repudiation of their discussion, even, in a paper professedly pledged to the defence of Christian principles. Instead, we are met only with a carping note as to the denominational complexion of the English journal. The attitude of the Blessed Virgin to her Divine Son—an integral part of Revelation—is left severely alone and the issue evaded, with an astute regard, no doubt, to the present anarchical state of doctrinal teaching in the Methodist Church. Our reference, then, to recent developments in Victoria University was not irrelevant to the occasion. How long will it take the rank and file of Methodism to realize the apostasy of their teachers and guides from the cherished convictions of their fathers? That is the question which most intimately concerns them.

BEFORE A GATHERING OF PRESBYTERIAN

ministers in Toronto last week, the Rev. Professor George Jackson delivered an address on the subject of "Demonaical Possession," with particular reference to the instances described in the New Testament. These, he suggested, were merely cases of epilepsy, lunacy or some similar nervous disorder, in no wise partaking of a supernatural character. His summing up was as follows: "On the whole, therefore, the conclusions most consonant with the facts of modern knowledge and of Scripture seem to be these: that the demons of the New Testament were really cases of epilepsy, lunacy or other nervous disorder; that the writers of the New Testament, in speaking of them, naturally diagnosed their suffering according to the common conceptions of their time; and that Jesus Himself, too, shared this common belief, not in mere seeming, as one who would graciously accommodate Himself to our ignorance, but in very truth and truth, because if this, as in other things, it had pleased Him to be made like unto His brethren."

THE MEMBERS OF THE PRESBYTERIAN

Ministerial Association, for whose benefit these rationalistic theories were propounded, showed by their demeanour, says the Globe, that they did not altogether agree with the Victoria Professor's conclusions. Their disagreement, however, took no more positive form than the asking of a few questions. They did not deem it incumbent upon them as Christian ministers, apparently, to protest against this insolent impugning of the Divine nature of Christ. "The questions," says one of their number, "were put in a friendly discussion and with no appearance of taking sides against the speaker." In other words, belief in Christ's divinity was not considered of sufficient importance to call for vindication. As an article of faith it may still have a place in sectarian formularies, but as a matter of personal belief it is relegated to the back-ground. Another decade and it will probably have gone by the boards with them altogether. The spectacle is saddening in the extreme, and, in the light of creed subscription, the mental attitude of those concerned may well be called dishonest. We could respect them more were they to declare themselves as one, as out-and-out Unitarians. This trifling (to give it no stronger name) with the nature and prerogatives of our Divine Lord; this explaining away of every vestige of the supernatural in all that concerns His person and mission, is in those who continue to shelter themselves under the Christian name, worse than dishonesty.

THE ANGLICAN... said the other... Liverpool the... ties who were... most beautiful... jungles. That they were... out hope... seriousness... They were... al things... thoughts on... wants of the... ledge of the... saw the ins... the Bible, a... prayer. In... towns, he... streets on S... religious in... attraction... condition... children in... of the true... THIS SEAS... with the fr... a few weeks... 'The Under... most eloquent... types of Ch... the region... Bishop's ut... tract of the... from a Bap... refer not... civilization... "priest-ridd... we pointed... in London... the Bank... Exchange... Glasgow... centres of... step aside... be confes... in themselves... not to be... the British... the intro... Catholic... would be... misguided... the New... exemplify... REFERRED... tempted the... past... particular... qualifications... tion. The... American... stood in... States... square... are new... ascertained... develop... has had... But, as... Argente... Latin e... close b... popal... while... Other... Santia... 25,000... centre... 200,000... Brazil... capita... Panta... the w... We... guide... ers a... South... be... since... held... whose... "miss... amiss... ready... the mal... Chur... the c... speak... ment... whole... By... the... m... tect... ness... the... Par... the... wor... ago... was... sen... d... str... bea... tial... It... sys... of... ow... THE