

The Catholic Record

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LETTERS OF RECOMMENDATION.

Apostolic Delegation.

Ottawa, June 13th, 1903.

Mr. Thomas Coffey:

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 shows all that is inherent 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 and country, and it will 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 Delegation,
UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1905.

Mr. Thomas Coffey:

Dear Sir:—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published. Its manner 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, OCTOBER 10, 1908.

NATIONALISM IN CHURCH.

There is not in a young country much danger of nationalism directly affecting the Church. The spirit which fostered Gallicanism in France or later in Germany made war upon Catholicism as an open enemy of the State is hardly known upon this side of the Atlantic. One reason may be that in the new world the Church and State have been apart from the beginning. In the old world the Church formed the nations of Europe. France was her eldest daughter. England has been for centuries a favorite. Italy was her patrimony. Even Germany was bound to the Church by the strong filial affection of centuries. Whatever quarrels may have marked the course of history or discredited succeeding generations were due not to aggressiveness on the part of the Church but to her firmness in defending her own liberty and her fortitude in protecting her children against the tyranny and scandalous conduct of some of their rulers. These were ages of iron. The forging of modern Europe went on more within the great workshops of the Church than anywhere else, for there was not any fire or anvil of principle or smith of power to work out the machinery for civil government save in the Church. It is quite a different story when we come to discuss the growth of the United States or of Canada. They had material ready for their constitution. Its underlying principles were Catholic, its pretended separation of Church and State was Protestant, and its assumed liberty of conscience was more theoretical than practical. The work of the Church has been more freely administered in the sacraments and in worship than in other departments, such as charity and education. When we mention the sacraments we should bear in mind the way in which the Church is handicapped in the "great sacrament" by the modern state—and even less perhaps by the State itself than by the latitude which it gives to non-Catholic ministers to marry people. Divorce is the viper which the State is nourishing, and which will sooner or later sting the very breast that nurses it. Here is an indirect attack upon the Church whose discipline upon such a point cannot be normal under the lax circumstances by which she and her children are surrounded. In the matter of education the State has shown its unchristian character as well as its incapacity to educate properly. The Church will never yield up its inalienable right, nor can a division be made as between the rooms of a house, for the soul's unity is essentially different from that of any material composite. Indirectly, therefore, if not directly, modern nationalism does come into collision with the Church. Its effects may not be quite so apparent, or quite so trumpet-tongued. More insidious and stealthily the poison eats into society, corrupting, ensnaring and falsifying the rank and file of half-educated multitudes to whom when they ask for bread nationalism offers a stone. Amongst us, however, nationalism sometimes shows a form which, while it is irritating, is not dangerous. This form arises from the fact that Canada, like all other parts of the new world, is peopled by different races, many of whom speak different tongues. In consequence we find Irish and French attending the same Church, and now

and again proposing one or other idea which indicates an undesirable friction. The same difficulty is found between all mixed races. Considering that vocations are not plentiful, that these problems have an economical side, that divisions really weaken the whole body, we for these and many other reasons regret misunderstandings which, arising from differences of language and temperament, gather intensity and terminate at times with uncharitable and un-Catholic results. All are Catholic, all are Canadian. Divisions between portions of our people are simply giving an opportunity to our enemies, and affording a plausible, if not forcible, argument against one or other of the parties. National such divisions cannot be called for they do not rise to any degree of importance. They are an obstacle to both religion and patriotism, interfering with the administration of the former and preventing for the latter that consolidation and cohesion so important for the true growth and development of our country.

AN ENQUIRY.

An enquirer puts a question to us which may throw us upon one of the horns of a dilemma. He asks: "How comes it that so many Catholic priests are opposed to liquor traffic and so many in favor of it? Is it not a moral issue? Would not local option be beneficial to the public—in fact the common good? If it is for the common good why do not all Catholic priests favor it?" The difficulty we find in answering these various questions arises less from our own views upon the subject than from the work of making important distinctions. All the questions cluster about the virtue of temperance and the best means of obtaining its practice. Concerning this great social need surely there are no two opinions. Every encouragement to sobriety is the duty not of priests only but of all members of society. It belongs to society itself to make war upon the drink evil, for intemperance scarcely ever drags down an individual alone. It makes the innocent suffer and afflicts with its curse all around it. But our questions are more about the means than the end—more about the trade than the virtue. In regard to the first two questions, we are not prepared to admit that priests are directly in favor of liquor traffic as such. If a young man came to a priest to ask him whether he should go into the liquor traffic we do not think a priest would rapturously urge him to engage in it. A priest might encourage a man to take an hotel upon whose premises liquor might be sold. What generally occurs is that pastors find men occupying different callings in their parishes. To take a radical stand is as serious as to be a dumb dog. To keep lessening the evil associated with the liquor traffic, to discourage the use of liquor itself, to show forth the dangers of the bar and of treating, herein is the priestly work. To decrease the demand for liquor is to affect the supply, and thereby to touch upon the traffic. We cannot say that liquor traffic is a direct moral issue. Otherwise all society is wrong in allowing the trade. There are many purposes for which liquor—strong liquors too—may be legitimate and serviceable that we are not prepared to advocate entire prohibition. Temperance is not the only virtue. Where Catholic faith and piety have reigned they have secured the practice of temperance by sheltering it under the wings of other virtues. Priests have encouraged it by the exercise of prayer and the use of the sacraments. Local option is also a question which offers difficulties to a priest. It is a new method. So far as the external practice of temperance goes it runs smoothly enough—but there need be no self-deceit when answering questions: it is in many cases a delusion and a snare. What it gains in temperance it loses in honor, truth and love of law. It is circumscribed by narrow territory and decidedly impractical in the larger towns and cities. Its doubtful success consists in expecting the practice of virtue from mere legislative enactment. Notwithstanding all these defects we think it in many cases beneficial. It will turn much human energy away from this liquor traffic and will help to elevate the tone of that virtue which contributes much to the happiness of home and the strength of religion. Priests cannot be, nor are they, blind to the urgent needs of temperate, sober people. They are obliged to see also that the virtue be really practiced without trespassing upon truth. It is surely not their duty to go to extremes because a very small number of their flock act foolishly and refuse to act upon their instruction. Even here, if the desired result were sure to follow, we should consent at once. For the sake of our weak brother we readily give up all. It still remains unproven that local option has secured the end. What it has brought about is a better temperance sentiment. With this all priests and laymen are in accord, though not openly condemning their opponents

quite so severely as the local option advocates. There are other faults more dangerous to our generation than even intemperance. There is irreligion. Whilst the number of intemperate people in a parish is very small, the number of careless persons is continually on the increase. Want of sympathy with every Catholic undertaking neglect of Mass, compromising with false principles, and other modern tendencies are sapping the blood of faith and killing religion. These are the enemies priests have to combat—more numerous and more subtle than liquor traffic and local option. Far be it from us, however, from minimizing the evil and danger of liquor, or of excusing any, be they the Lord's anointed or not, who do not make for temperance in season and out of season.

THE PAPACY.

An esteemed correspondent writes us:

"On discussing religious matters with non-Catholics I am often told that the spiritual jurisdiction of the Pope was not recognized outside of Rome, by any of the Christian churches throughout the world, until some time about the ninth or the tenth century; in other words, that there was no Pope during those first centuries of the Christian era, that he was simply Bishop of Rome. Another matter which they deny is that the Greek Church was ever in communion with the See of Rome."

We limit ourselves for the present to the first point, opening with a brief extract from some of the writings of Pope Gregory the Great. With regard to Constantinople, this holy Pontiff writes: "As to what they say of the Church of Constantinople, who doubts that it is subject to the Apostolic See? This is constantly owned by the most pious Emperor, and by our brother the Bishop of that city." Again he says: "It is evident to all acquainted with the Gospel that by our Lord's words the care of the whole Church was committed to St. Peter, Apostle and Prince of all the Apostles." Furthermore, let us carefully observe that the Bishop of Rome is in possession and exercise of this universal jurisdiction for many centuries: it remains, therefore, for our opponents to prove that he is not in rightful possession. This can be done by proving either that there is no such title by divine right, or that it is vested in some adverse claimant. So far from our adversaries being able to prove the first alternative, that there is no divine warrant for the government of the whole Church, we are amply rewarded by scripture and tradition. The question first is whether the primacy of St. Peter was a real primacy and whether our Lord Himself so constituted Peter. Again we must make sure that this primacy descended to Peter's successors, for our opponents, "E'en though vanquished, argue still."

That the Pope is in possession of all he claims is evident from many sources and amongst them a decree of the Council of Florence held in 1439. "We define," say the fathers of the council, "that the holy apostolic see and the Roman Pontiff is the successor of blessed Peter, prince of the apostles and true vicar of Christ, and head of the whole Church, the father and teacher of all Christians, and that to him is given in blessed Peter, by our Lord Jesus Christ, full power to feed, direct the universal Church." This definition was subscribed by the bishops of both the East and the West. It is impossible within our scope to draw up a full argument. If we turn to the sixteenth chapter of St. Matthew we find our Lord emphatically and clearly choosing Simon for the foundation of His Church, and giving him strength and firmness whereby the building is secure. What Christ called Simon that he made Him. He called him Rock or Peter and made him so—the durable corner-stone upon which the Church would rest safe and secure against the assaults of hell. Other explanations have been attempted: the confession of Peter, not Peter himself; Christ Himself, not Peter at all. In vain. The Rev. Mr. Thompson of Glasgow thinks these unfounded. He is strongly of the opinion that Peter was the rock on which Christ said His Church should be built. "Protestants"—he adds, one of them himself,— "have betrayed unnecessary fears and have therefore used all the hardihood of lawless criticism in their attempts to reason away the Catholic interpretation." On the strict principles of critical exegesis the superior authority of Peter is proved from Scripture. We cannot suppose the keys of the kingdom, the confirmation of the brethren, the feeding of lambs and sheep, to denote no special authority. What is this primacy? It is a fundamental principle of church organization having the same relation to the universal church as the foundation to the building. It is a central authority, uniting all parts of the sacred edifice which necessarily and inseparably rest upon it. It is the plenitude of authority, delegated of course and subordinate to Christ, yet complete, constituting Peter viceregent of Christ—shepherd of the whole flock. It cannot be arbitrary and

despotic, since it is a divine commission to be exercised in support of truth and piety. St. Peter exercised this power in the first Council of Jerusalem. "It hath seemed good to the Holy Ghost and to us," was the decree which Tertullian describes as the exercise of Peter's binding and loosing. But what is the testimony of the Fathers? St. Cyprian in the third century is an important witness from the attitude of opposition which he assumed to Pope St. Stephen on the subject of baptism administered by heretics. He allows to the Church of Rome the title of the Chair of Peter. Before his time St. Polycarp of Smyrna had recourse to the Bishop of Rome on the question of Easter. St. Victor, Bishop of Rome, threatens to excommunicate the Arian Churches. St. Irenaeus speaks of Rome as "the greatest Church, the most ancient, the most conspicuous." He appeals to its tradition in preference to that of other Churches. "To this Church, every Church, that is, the faithful from every side, must resort" or "must agree with it on account of its greater principality." Pope St. Damasus wrote A. D. 382 to the Eastern Bishops: "In that your charity pays the due reverence to the Apostolic See, you profit yourselves the most, most honored sons." And St. Jerome, speaking to the same Pope, says: "I, following no one as my chief but Christ, am associated in communion with thy blessedness, that is, with the See of Peter. I know that on that rock the Church is built." "Diligently and congruently," says Pope St. Innocent to the Council of Milevis (A. D. 417) "do ye consult the *arcanum* of the Apostolic dignity, the dignity of him on whom besides those things which are without, falls the care of all the Churches; following the form of the ancient rule, which you know, as well as I, has been preserved always by the whole world." The Ecumenical Council of Chalcedon, addressing St. Leo respecting Dioscorus, Bishop of Alexandria, says: "He extends his madness even against him to whom the custody of the vineyard has been committed by the Saviour, that is, against thy Apostolic holiness." In the guardianship of faith and the government of the Church the Roman See has distinguished itself through the ages, not by grasping power but by exercising in firmness and moderation that plenitude which it possessed from the beginning by divine commission. It is unnecessary for our friend's purpose to advance further evidence. Sufficient has been advanced to show that the Popes possessed this primacy long before the ninth or tenth century.

THE CATHOLIC RECORD AND CHRISTIAN SCIENCE.

More by accident than intention we find ourselves giving prominence to this fact of Christian Science. Fad it is, since it does not take in the whole life and purpose of man. It plays upon one string—runs to excess in one direction and avoids the material with erroneous appeal. Appealing to the health of the body, it carries with its incoherence the sentimental and convalescent who seek sympathy and yearn for lost strength. There is no use arguing with Christian Science. But to calumniate it or charge it with that which it denies is much farther from our intention. We have a Boston letter calling our attention to a statement of ours in which we say that "Christian Science errs in assuming that the type of God is in man and that the type of man is God." How far we have misjudged Christian Science may be seen from the comment which the writer passes upon this remark. "As a matter of fact," says the letter, "Christian Science teaches that God is not a man nor is He matter—but just what the Scriptures declare Him to be—Spirit. He is infinite self-created Being; therefore there is but one infinite Spirit. This one Spirit or Mind whom mortals call God, is Creator, and creation is like Him, necessarily. Therefore, creation, including man, is spiritual." That will do. As logic, metaphysics or anything else it is quite sufficient. Put it in syllogism say we—if you wish to see it fall like a house of cards. Here is one:

God is an infinite self-created Being:

Therefore there is but one infinite Spirit.

To speak of God as self-created is worse than illogical. Creation is a term which can be applied only to God in relation to other beings. These are creatures. A self-created being is a misnomer. Again, when the letter concludes that because creation is like God, therefore it is spiritual, it is begging the question and is entirely beside the mark. Creation may be like God in other far different respects. The grain of sand is like God, not because it is spiritual but because it is, because it has being. In the great universe of creation there are degrees of similitude to God, man is not only the likeness of God; he is His image also. The types of creation are in God. They are not God. He must stand forever by Himself, infinitely

above every creature however perfect—never outside His creation however vast it may be—within it, yet perfectly distinct from it; beneath it, supporting it; above it ruling it, most intimate with every being, separated from them by an infinite distance. All is not spiritual, all is not corporeal. The spirituality of God is not the spirituality of creatures. Christian Science is trying to deify man. It expects that deified man will be without body and without pain. It would do well to reconstruct its philosophy. The relations between God and man arising from nature are in this unsystematic system misunderstood and most irreverently mistated.

ST. JEROME'S COLLEGE.

The 30th of Sept. was a notable day in the annals of St. Jerome's College, Berlin, diocese of Hamilton, when the substantial new edition was formally dedicated. We publish in another column a report of the proceedings. The work of the good Fathers of the Congregation of the Resurrection, from a small beginning to the present day, would make an interesting chapter in the history of the Catholic Church in Ontario. With limited means they undertook a herculean task, but with remarkable perseverance, with a rare industry, with enterprise of the highest order, guided by prudence, they have, step by step, carried on, in their splendid educational institution, Berlin College, a system of training Catholic youth the excellence of which is known far beyond the confines of the Dominion of Canada. In addition to this, the churches, parochial residences, schools and charitable institutions which they have erected, and all of which are in a flourishing condition, gives us ample proof that these priests are possessed in abundant measure of that missionary spirit which has brought glory to the Church of Christ in all ages of its history. It must have been pleasing to them to have their work recognized in such an enthusiastic manner on the occasion referred to by such a large gathering of the most distinguished prelates, clergy and laity of the Church from other parts of the province. The blessing of God has attended their labors. It was God's work they were engaged in. They gave their whole heart and all the energies of their manhood to the end that it might be successful. We sincerely hope their fondest ambitions for the future will be realized.

THE POSTMASTER GENERAL OF Great Britain, John Heniker Heaton, M. P., the father of penny postage, is highly pleased at the establishment of that rate between Great Britain and the United States, and asserts that Ireland will benefit greatly in the matter of small money orders. He also writes that the sum of £7,500,000 was sent from the United States to Ireland last year, and he looks for an increase in the future. He likewise advances a simple truth by stating that the American republic benefits greatly by Irish emigration, and that the value of every emigrant to the United States is \$1,250. People will naturally ask why should there be such a large amount of money sent from the United States to Ireland every year, and why should there be a constant flow of the Irish people into the great republic. The Postmaster-General's statement is one of the best arguments for Home Rule we have yet seen. It is conclusive proof of the existence of a scandalous system of mis-government in Ireland. Vested wrongs are very tenacious of life.

THE OVER-ENTERPRISING agent of the Press Association one day last week found the news market rather dull and set his wits to work, in the seclusion of his little den, to bring out something brand new from Rome. He stated that Cardinal Merry del Val is about to resign his position at the Vatican because he is not in touch with some of the English-speaking Bishops. As proof of the man's utter ignorance of Church affairs we may only state that he makes reference to the controversy over the proposed appointment of a Rochester prelate to the Archbishopric of San Francisco. A disregard of truth on the part of a few untrained and reckless pressmen is lowering the reputation of many newspapers of our day. The press agencies should be re-organized.

TO A NEWSPAPER INTERVIEWER at Queenstown, Cardinal Gibbons said he felt that there would be no objection in the United States, such as had been in London, to the carrying of the Sacred Host through the streets. "Catholics," he continued, "would not be afraid to hold a procession of the Blessed Sacrament in New York or any other of the large cities of the Republic." His Eminence is quite right in his estimate of the situation. There is, however, both in the United States and Canada, a latent spirit of narrowness and intolerance which is fast dying out. Organized opposition to the Catholic Church

is in large part confined to those who are noted for leading un-Christian lives and who scarcely ever attend a church of any description. It is a pity that there are men of the cloth to be found who at stated periods pander to the prejudices of ignorant people. But such unfortunately is the case. They do not seem to realize that even amongst many of their fellow-ministers they thereby lose caste. They care not for this, however, if they can only gain the applause of the unthinking crowd who still hug the prejudices of their ancestors.

SENSATIONAL WEDDINGS, some of them for advertising purposes, are an abomination which should be tabooed amongst every community of Christian people. Shame upon the man who calls himself a minister of the Gospel and yet would lend himself to such an outrage upon a sacred Christian rite. Father Fox, Vicar-General of the diocese of Trenton, some time since preached a scathing sermon in condemnation of a public marriage ceremony which had been arranged as a drawing card at a local summer park. He declared that the promoters of such sacrilege did not deserve success, and hoped it would not be necessary to remind any Catholic of his duty. He forbade all of his people to visit the place. It was such a lack of regard for the sanctity of the marriage, said he, that had given America a record of 1,300,000 divorces in twenty years. We may be thankful that we seldom have an occurrence of this kind in Canada. It is a species of modernism which should be abhorred by all Christians worthy the name.

A DESPATCH FROM ROME, dated the 28th, states that the International Sporting Congress, which was organized as a feature of the celebration of the Pope's jubilee, is the most important that has ever been held in Rome. Over two thousand picked athletes of the National Gymnastic Union are participating in the contests. Twenty thousand spectators attended the games on the day named. A flourish of trumpets announced the arrival of the Pope, and the spectators all knelt. Pius mounted the throne, surrounded by Cardinals and prelates. The crowd cheered enthusiastically. Then the Pope, smiling at the people, blessed the athletes as they marched past, giving a salute and a display of physical exercises. The Pope blessed the kneeling athletes, who cheered him lustily. He was deeply moved and repeatedly bowed his thanks before returning to his apartments.

AN AMERICAN paper tells us that a person of wide experience declares that few Catholic marriages turn out unhappily, and that in cases where trouble comes the cause oftentimes is through drink or other failings. We may add that this is observable in cases where a newly married couple are not in close touch with the Church. Another reason for unhappiness is the unreasonable indulgence in what is called "society functions." Too many of the people of both sexes seem to think that life is not worth living if they are not almost continually in the whirl of social gaiety. This should be guarded against. It is liable to become a craze and the important features of life work are sadly neglected, in the trail of which comes ruin, remorse and depravity.

THE MAN WHO is in the habit of retelling indelicate jokes was recently given a well-deserved rebuke by Mr. Bryan, Democratic candidate for the presidency. As soon as he had finished his coarse tale Mr. Bryan turned his back upon him with a remark which cut him to the quick. Apologies were made by the gentlemen present and it was explained that the offender was a stranger. "Never mind me," said Mr. Bryan, his eyes softening, "the man's ill-judged remark did me no harm, but—" pointing to a lad of fifteen years, who was watching the scene and waiting for a handshake—"it was not just the sort of speech for the laddie to hear." It would be well if in all social gatherings the man with the dirty story were given a wide berth.

HAS IT EVER ENTERED into the minds of Catholic families who have gone to live in sparsely settled districts of the country, where visits of the priests are necessarily few and far between, the great importance of procuring sound Catholic reading for their families. A good Catholic paper and a small library of the best Catholic works will be found a treasure the value of which it were difficult to estimate. We cannot too strongly recommend Catholics going to the great west of Canada to make due provision for the preservation of the faith in their children. The priest is ever on the alert, but he cannot do impossibilities. Fathers and mothers, see that your children are provided, with sound reading matter. Keep out of your homes the cheap literary rubbish that undermines the faith.