

The Catholic Record.

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LONDON, SATURDAY, NOV. 21, 1903.

A VALUABLE WORK.

The Symbol of the Apostles, by the Very Rev. Alexander MacDonald, D. D., V. G., New York Christian Press Association. We may say at the outset that we are surprised that publications which give a goodly amount of space to the reviewing of fiction are somewhat chary of attention to the book of Dr. MacDonald.

A FRUITLESS QUEST.

Dr. MacDonald shows the reason of the fruitlessness of the quest for the Symbol in sub-apostolic and early times. For it was written not on parchment but on the fleshy tablets of the heart. And so the historical critic labors, with industry and patience indeed, amidst the literary remains of the past, and discovers nothing to prevent him from hugging a preconceived theory.

A QUESTION OF NATIONALITY.

An Association of Polish clergy of the United States is at present agitating for the appointment of a Polish representative among the hierarchy. The first positive public action toward this end was taken about two years ago at a general representative convention assembled at Buffalo, N. Y., which expressed by resolution the conviction that the interests of religion among the Poles of America require that one or more of the Polish priests should be raised to the Episcopal dignity as a representative of Polish nationality.

AN IRREFUTABLE ARGUMENT.

The argument to prove that the Discipline of the Secret extended to the Symbol is well put and to our mind irrefutable. He cites St. Augustine, who warns the catechumens not to write down the words of the Symbol in order to commit them to memory.

HISTORICAL CRITICS SCORED.

In dealing with historical critics the author displays much learning and consummate dialectical skill. It is a rare bit of writing this—elegant, courteous and graceful. It goes straight to the mark, and any one who reads it dispassionately must admit that historical criticism has not said the last word against the question of the authorship of the Creed.

A SPURIOUS HOMILY.

Witness, again, the way in which Dr. MacDonald disposes of the objection that St. Augustine declares in a homily to catechumens that the Creed was made up of the Sacred Scriptures. Abbe de Migne places this homily among the works of the great Bishop.

TO CORRESPONDENTS.

Subscriber, of M., Ont., sends us a newspaper clipping with a request that we should make some comments thereon. As our correspondent does not give any definite clue to the identity of the paper, the person who makes the statements, or the circumstances under which they were made, it is impossible for us to deal fully and intelligently with the matter.

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from what written records have we it? The critic may if he likes put this statement of St. Basil to the test, and proceed to ransack written records for the confession of Faith. He has a perfect right to do this. But he has no warrant, and no shadow of warrant, on failing to find it as he was foredoomed to fail, to say that the Symbol did not then exist at all.

We give this lengthy extract to show how admirably the author takes issue with those who stand high in the intellectual world. And though confident of the truth of his position, he is slow to press his opponents unduly. For the doctor fights with the rapier and not with the bludgeon. He makes attack after attack in brilliant fashion, but always with calmness and dignity.

THE CATHOLIC RECORD SENDS HEARTY CONGRATULATIONS TO THE HON. R. W. SCOTT, SECRETARY OF STATE, AND TO MRS. SCOTT, ON THE HAPPY OCCASION OF THE CELEBRATION OF THE GOLDEN JUBILEE OF THEIR WEDDED LIFE, COUPLED WITH THE HOPE THAT MANY MORE YEARS OF HAPPINESS MAY BE ALLOTTED THEM.

There are eighty-six dioceses in the United States, including three vicariates apostolic and one prefecture apostolic (Alaska). As the Poles claim to be one tenth of the Catholic population of the country, it is easily understood that they should desire to have their nationality represented in the Episcopal college. Nevertheless the number of Poles could not be nearly one-tenth unless the children of Polish parents be included, and those are practically Americans, as they have been fully in-

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structed in the English language, and to a very considerable extent have adopted the American manners. The grievance is very much diminished by this fact. Yet should the Holy Father adopt some plan whereby the wishes of the Poles shall be satisfied, we are sure the other nationalities of the country will be satisfied also.

We must say, however, that it seems to us a difficult matter to meet the case in the manner asked by the Polish Association. To appoint one or two Polish Bishops to one or two dioceses would be of no possible benefit to the Poles of the other eight-five or eighty-four dioceses of the country, as their jurisdiction would be limited to their own territory, with the single exception that in provincial and national councils they would have a voice and vote and, therefore, a certain amount of influence in the local ecclesiastical legislation.

But, on the other hand, even if the Holy See should lay it down as a rule not to be departed from that in one or two dioceses there should be Polish Bishops, a Polish Bishop would be imposed upon a diocesan population of which not more than one-tenth is Polish, for the mere sake of satisfying the vanity of the Poles of the whole country, who would receive little or no real benefit from the fact.

Would it not be of more real advantage to the Poles, and to every other nationality in the country that the Bishops or priests who have the right of voting for the election of a Bishop in any particular case should make their choice according to the fitness of the candidates, independently of their nationality or origin, as is the case at present? Under this arrangement it is quite possible that a Pole by origin will be chosen from time to time when there is an eligible candidate of that nationality. At least, there is as much likelihood under the present rules that a Polish Bishop will be elected, as one of any other nation, while the odiousness of being obliged to select a Pole would not exist.

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nationalities, subjecting all of one nationality to one Bishop living necessarily at a point remote from most of his dioceses: but independently of the question of remoteness, it is not deemed advisable to divide the Church of the United States or any other country into separate nationalities to be governed as such.

It is true that in the East various nationalities with various rites have retained the practice of having Bishops of their respective rites; and this even in the same cities, but this has not been found to be a desirable arrangement, though it has been tolerated so far in the East, owing to the difficulties of the situation where the intercourse of these nationalities is more limited and less close than in the more highly civilized Western world. In the West also the well-marked tendency is that the predominant language gradually conquers the languages of immigrants, and the situation is best met by having one Bishop in a definite territory, with priests of various nationalities where colonies of these nationalities exist, according as they can be procured, to attend to the spiritual wants of multi-national congregations.

This is what the Bishops do, so far as priests of various nationalities can be procured; but when these are not procurable, the congregations are supplied with priests who can at least speak the languages of the people committed to their care, when this is possible. This arrangement is generally found to work well, and it is the only successful method of dealing with parishes of very much mixed nationality. It is also the most which can be expected by strange nationalities immigrating into a country where the language is different from their own. They should remember that it is sometimes very difficult to procure priests of their peculiar nationality, and they should be satisfied when the Bishop does the best he can to supply them with priests who can instruct them intelligently and intelligibly; and these remarks apply equally to Irish immigrants going to French, German, or Spanish speaking countries, and to Poles, Germans, French and Syrians going to English speaking localities. The incomers should adapt themselves to the circumstances of the case as they have themselves brought them into existence by the fact of their immigrating into a country which is foreign to them.

Catholics of every nationality should remember that the Catholic Church is universal, and not restricted to any nationality or origin. They should, therefore, accept the conditions of the localities in which they have taken up their abodes, confident that the Bishop will take care to supply them with priests who will be able to meet the necessities of the situation, and to instruct them in their own language, if such priests are available. In every case, however, they should be fraternal with the Catholics of other nationalities living in the same locality, and the resident Catholics should also receive in a friendly and fraternal manner the foreign Catholics who have come to cast their lot with them.

The present movement is not for the appointment of Bishops, or of a Bishop having jurisdiction over the Poles in dioceses where the Bishops at present rule in the normal manner. The committee of the Association of Poles state that they wish it to be understood that they do not ask for a Polish Bishop at large, or a Bishop for all the Poles, or a diocese in a diocese. That is to say, they do not ask what was already refused by Pope Leo but make the new request we have indicated.

A communication was sent some time ago to the Archbishops of the United States requesting them to take such action as might meet the views of the Polish petitioners and remove what they regard as a grievance of considerable magnitude. The Archbishops answered in effect that it would indeed be desirable that there should be in the hierarchy a representative of the Polish nationality, but that it is not in their power to take steps to secure this. In consequence of this answer, the matter has been brought by the Polish Association to the notice of Pope Pius X. in the hope that he will take whatever steps will meet their views. The Association has, of course, a right to take this action so long as they do so in a duly respectful manner, which, we have no doubt they have done.

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In this connection Rev. J. T. Aylward, Rector of St. Peter's Cathedral, London, indignantly referred, during the course of his sermon last Sunday morning, to a similar insulting term applied by a writer in one of our local papers to the adherents of the grand old Mother Church. The Rev. Father very correctly said:

"When people make use of the public press to insult Catholics, one cannot blame us for righteous indignation. Last night a letter appeared in one of the newspapers making appeal for support on behalf of the Western University, in which it is pointed out that the institution was founded and partly endowed by funds subscribed chiefly by Anglicans, but that amongst others, she numbered 'Romanists' among her graduates and undergraduates. The day has passed when we accept insulting terms, even from the principal of a college in which one would suppose that culture would prevent bigotry or gratuitous insults to be used. The Catholic Church finds no fault with the belief of others when we know them to be in good faith, and men of today have too much regard for the feelings of one another to wound their susceptibilities. It has been the constant aim and teaching of the Church, in a community like ours, to live in peace with everyone. Catholics, however, cannot be expected to patronize an institution of this kind, when, if such terms are used in public it is hard to tell what they may expect in private."

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