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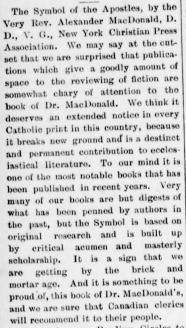
LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. UNIVERSITY OF OTTAWA. Ottawa, Canada. March 7th. 1990. Editor of THE CATHOLIC RECORD, don. Ont: Sir: For some time past I have read timable paper. THE CATHOLIC RECORD, magravulate you upon the manner in and congratulate you upon the CATHOLIC RECORD 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 Blossing you, and which

e faithful. saing you, and wishing you success. Believe me, to remain. Yours faithfully in Jeans Christ. * D. FALCONIO, Arch. of Larlass Apost. Deleg.

LOFDON, SATURDAY, Nov. 21, 1903.

A VALUABLE WORK.



We advise our Reading Circles to read and discuss it. They may not find it easy reading, but we can promise them that it will make them acquainted with a thinker. And we have no hesitation in saying that devoting the greater part of the season to the Symbol will be a judicious investment of time and labor. For, again, in our opinion, this book is in point of originality and brilliant achievement one of the most notable books that has come to a reviewer's desk for many a day.

In the Symbol the reverend author treats of the authorship of what we know as the Apostles' Creed. Our readers ara probably aware that this question has been always alive and has re- same manner as the biologist seeks for ceived much attention from non-Uatho- a species, or traces of a species, among

all sides.

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 catechamens not to write down the words of the Symbol in order to commit them to memory. You are, he says, to learn them by ear, and even after you have learned them, you are not to write them, but to retain them in memory and to rehearse them. Our author adduces testimonies from the Fathers of the Church, both East and West, to show that the Creed of the early Church was hedged about and jealously guarded by the Discipline of

religiously refrained from reproducing it in their works, and even from putting it at all in writing. HISTORICAL CRITICS SCORED.

the Secret, that the early Christians

In dealing with historical critics the author displays much learning and consummate dialectical skill. It is a rare bit of writing this-cogent, 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 anent the question of the authorship of the Creed. The author points out that their anxiety to hold fast to pre-

the truth. Historical critics deny the live. tenability of Apostolic authorship owing to want of documentary evidence.

Whilst admitting its existence in the latter half of the second century they refuse to see any signs of it at an earlier period because it is not found in any writings. Consequently Dr. MacDonald says: it must have been composed about the middle of that century. By whom and where? Probably at Rome by some one or other whose name has been withheld. We are asked to believe that the Creed of the Christian Church-the Creed which we know on the testimony of witnesses who lived at the time, to have been already in the second half of the century, the unvarying Standard of the Christian Faith in all the Churches from the West even to the farthest East-was composed about the middle of that same century by an anonymous somebody. . . But this is not all. The very men on whose testimony the existence of the Creed in the latter half of the second century is made known to the critics, declare repeatedly in the most explicit and emphatic way that it came down from the Apostles.

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 fleshly 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. The critic, says Dr. MacDonald, searches for the Symbol, or traces of the Symbol, among the remains of early

Christian literature after much the

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 ramsack 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 be governed as such. to fail, to say that the Symbol did not then exist at all. This is an assump-

tion so arbitrary that it is difficult to speak of it with composure. His assumed first principle will not let the critic see that he has been looking in the wrong place for the Symbol. We give this lengthy extract to show

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. And witnessing his work, we fell to wondering how he acquired such proficiency. Gifted of course, but skill such as he possesses betokens many an hour of patient toil. How many we shall not venture to say. It is probably the work of years. We confess for our part that we handled the book with reverence because its graceful lines seemed to us to be red with the life-blood of its conceived theories has led them from author, and on account of this it will

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 out of the Sacred Scriptures. Abbe de Migne places this homily among the works of the great Bishop. The objection seems then, to bode disaster to the tradition of the Apostolie authorship of the Symbol. How does the author meet it ? He does fied when the Bishop does the best he not evade the difficulty by applying the words Sacred Scriptures to the Old Testament only, but contends that the homily is not from the pen of St. Augustine. He demonstrates from internal evidence that the homily in question is spurious, and that its author lacks the logical exactness and mental grasp of the Bishop of Hippo. By doing this he clears the way before him. But he

does more-he convinces his readers that even a homily which a De Migne try which is foreign to them. Cathocredits to St. Augustine has no terrors lics of every nationality should rememfor him. Instead of deeming it an insuperable barrier, he looks at it critically and sees in the warp and woof of its theology no sign of the workman-

ship of the Bishop of Hippo. We be lieve that his readers will see eye to eye with him in this matter at least, and we venture to say that this homily will not figure in any further discus-

sions on the authorship of the Creed. We should like to go on, but we feel that we have said enough to convince our readers that the Symbol is a book to be read and re-read. We owe it to ourselves to commend such work as that of Dr. MacDonald. He has, indeed, the reward of the consciousness of work well done, but we should hasten to assure that in our opinion also, it is well done. And for this reason the Symbol

nationalities, subjecting all of one nationality to one Bishop living necessarily at a point remote from most of deemed advisable to divide the Church of the United States or any other country into separate nationalities to

It is true that in the East various nationalities with various rites have retained the practice of having Bishops case in the manner asked by the Polish 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 ow admirably the author takes issue 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 utilitarian countries of 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 ; bat 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 satiscan 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 coun-

ber 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

structed in the English language, and to a very considerable extent have adopted the American manners. The his diocesans : but independently of grievance is very much diminished by the question of remoteness, it is not 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 seem to us a difficult matter to meet the 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 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 gratuitous insults to be used. any particular case should make their choice according to the fitness of the to be in good faith, and men of tocandidates, independently of their nationality or origin, as is the case at present? Under this arrangement it s quite possible that a Pole by origin will be chosen from time to time when there is an eligible candidate of that an 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. Other nationalties would find such a rule a much greater grievance than the one of which the Poles-or rather that section of the Poles who constitute the Polish Association-complain.

TO CORRESPONDENTS.

Subscriber, of M., Ont., sends us : 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. We may, however, say in reference to the substance of the statements made, that it is a false accusation to assert that it is the policy of the Catholic Church and the priesthood in the province of Quebec to keep the people in ignorance of the English language. Outside of the cities and towns, English speaking people are nore rare in Quebec, than are French-Canadians in Ontario ; nevertheless it can be safely said that the French-Canadians are quite as well and perhaps

better instructed in the English language than are the English-speaking people of Ontario in French, and w

NOVEMBER 21, 1903.

INSULTING EXPRESSIONS.

It surely was through a slip of the pen that the erudite and always gentlemanly Editor of "Notes and Queries" in the Montreal Star allowed the term "Romish" as applied to the service of the Mass in the Catholic Church, to appear in "Answers to Correspondents" in the issue of that paper of the 14th inst. The CATHOLIC RECORD feels that

it is only necessary to call attention to the fact to prevent its repetition. It is a term of contempt used only by ignorant bigots, and assuredly the Editor of Notes and Queries does not come under that category.

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 sup-port on behalf of the Western Universiity, in which it is pointed out that the in-stitution was founded and partly endowed by funds subscribed chiefly by Anglicans, but that amongst oth she numbered 'Romanists' among among her graduates and undergraduates. 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 Catholic Church finds no fault with the belief of others when we know them day have too much regard for the feelings of one another to wound their susceptibilities. It has been the cor stant aim and teaching of the Church, in a community like ours, to live in peace with everyone. Catholics, however, cannot be expected to patronize institution of this kind, when, if such terms are used in public it to tell what they may expect in pri vate.

ST. JOSEPH'S HOSPITAL. We give in another column a

report of a sacred concert and lecture given at St. Patrick's Church, Biddulph, by Rev. Father McMenamin and his worthy choir, in behalf of St. Josoph's Hospital, London. We are gratified to know that success crowned Father McMenamin's efforts in such a praiseworthy cause; and the good people of Biddulph are to be congratnlated for responding so generously to the earnest appeal of their worthy Pastor and also in being the first parish in the diocese to come to the assistance of the Sisters of St. Joseph by such a public and exemplary manifestation of good will and charity.

The Hospital of St. Joseph is one of our most worthy Catholic institutions and deserves all the assistance available. The addition of a new wing to the Hospital and various expensive im provements have increased the debt considerably, but if the example of Biddulph parish were followed it would soon be clear of debt and self-sustaining.

The Hospitality of the Spanish Friars.

In an article in Good Housekeeping ntitled "Hospitality Old and Nev Edwin Markham, the poet, writes : "In early California in the regime of the might as well state that the policy of Spanish friars, the missions of the the Protestant clergy and churches is padres, a day's journey apart, were the The committee of the Association of to prevent the people of Ontario from vas entertained without money or price. The traveler learning French. To make such an The guest chamber was always ready. assertion in either instance is a vile Fruit was his from the guest garden. slander. Further, we may add that English is taught in nearly all the Oucheag schools and that nearly all the side his bed of ox-skin thongs, stood a Quebec schools, and that nearly all the little gourd of usreckoned silver, from which he was to replenish his purse without giving account if his funds were more or less fluently, though, for want low. Thus was it possible in that romantic age to share roof and scrip of practice, arising from lack of opporwith a pilgrim brother.' So it was in the Philippines. There were no inns or hotels. The Friars supplied hospitality to all travelers, We must also remind our correspond-Protestant or Catholic, without charging a cent for board or lodging. Foreman and Worcester, while travel-ing in the islands collecting material for and address of correspondents, as a their libelous books, lived on the Friars

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lie writers. Historical critics reject the fossil remains of early geological epochs. This is all well enough. But the Apostolic authorship of the Symbol in the eagerness of his search he overbecause there is no documentary evilooks a point of capital importance. dence in favor of its existence in primi-Between literary remains and the fossil tive times. Dr. MacDonald contends remains of plant or animal there is a that it was composed by the Apostles. He shows that it came within radical distinction. The latter are mute and voiceless; the former, being the range of the Discipline of the product of the living mind, have a the Secret which existed from the tongue and can deliver their message very establishment of the Church. to those who find them. Now here is Against those who urge that the perwhere the method of historical critisecutions of the third century drove the Christians to secrecy our author cism is at fault. It takes the Symbol by dint of piecing together the scattered says

"The root-reason for the Discipline elements of it, from the writings of of the Secret-the reason which our Lord Himself assigns-existed in pays not the slightest heed to the warnall its force and peremptoriness in the first century as in the fourth; nay, ing which these same writings deliver at the same time. The very same writwith tenfold greater force and per emptoriness in the first century than in ers who are the first to describe and the fourth ; therefore the Discipline of the Secret existed in the first century, expound the Symbol, and in the very act of describing it, tell us, in the and was enforced with tenfold greater most distinct way, and with patient Tohave rigor as the need was greater. decked Christianity in its pearls while iteration, that they did not themselves yet it lay in its cradle, in open view of the pagan swine that ran about on get the Symbol from written records, but from the lips of the living Church. rampant and furious -What sort of criticism is it that is willsurely had been a fatuous and suicidal ing to trust these writers when they

policy tell us what the articles of the Symbol Again, referring to sub-Apostolic writers who speak of certain teachings were in their day, and in what order which have been handed on without writing, and finding in the New Testathem when they tell us how the Symbol ment references to an "outline of teaching "" "pattern of sound words :" fathers in the faith? It is silly of the a larger representation of foreign naallusions to some doctrinal formulary which, however, cannot be discovered in the New Testament, Dr. MacDon- this fashion. I will accept nothing, he some nationalties such as Poles, Gerald asks: Can clearer evidence be asked for of the existence, from the very beginning of what has been aptly called the Discipline of the Secret ? For here in the very heart of the New Testament is a secret, and a secret ject that because it does not. The proval of the Holy Father Pope Leo from it. There is just one key, and way is neither critical nor historical. dropped. The Holy Father did not unless the children of Polish parents which it passes the art of man to pluck one only, that can unlock this mystery The very confession of Faith in Father, deem it advisable to divide the admin. be included, and these are practically and that is Apostolic Tradition.

should be in every Catholic household, and on premium lists in every dioceses where the Bishops at present convent and college. It is not often we rule in the normal manner.

or our friends across the border get an opportunity to acclaim a production like this, and we should avail ourselves of it. Again, it is something to be proud of-this brilliant and exhaustive treatment; and we cherish the hope that the Vicar General of the Antigonish diocese will long retain the position which we have always conceded to him and to which he has on this occasion established a claim, of leader among the champions of the Church.

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 they were arranged, but will not trust representative of Polish nationality. Several years ago a movement was inwas transmitted to them by their fore- augurated for the purpose of securing

critic to fancy that he can run with the tionalities in the Episcopate, and the hare and hunt with the hounds after thought was even entertained then that declares, but what I can find document- mans, or French, should have Bishops ary evidence for. All very well. But of their own, whose jurisdiction should let the whole evidence be taken. It extend over all Catholics of their special will not do to take this because it fits nationality throughout the country. in with a preconceived theory and re- This proposal did not gain the apmethod that picks and chooses in this XIII., and the agitation for it was

Son and Holy Ghost, says St. Basil, istration of the Church according to Americans, as they have been fully in the Lord do someting for Him.

Poles state that they wish it to be un- learning French. To make such an derstood 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 priests of the province speak English make the new request we have indicated.

A communication was sent some time tunity to speak the language, many ago to the Archbishops of the United have lost much of the facility of speak-States requesting them to take such ing English which they once possessed. action as might meet the views of the Polish petitioners and remove what ent that it is the almost invariable rule they regard as a grievance of consider- with newspapers to require the name

able magnitude. The Archbishops answered in effect token of good faith, before admitting that it would indeed be desirable that the matter communicated into their there should be in the hierarchy a re- columns. It is well understood that presentative of the Polish nationality, the name and address thus furnished but that it is not in their power to take will not be published unless this be steps to secure this. In consequence of desired by the correspondents themthis answer, the matter has been selves.

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, Secretary of State, and to Mrs. Scott, of course, a right to take this action so on the happy occasion of the celebralong as they do so in a duly respectful manner, which, we have no doubt they wedded life, coupled with the hope that have done.

There are eighty-six dioceses in the allotted them. No wonder is it United States, including three vicari- that the Hon. Mr. Scott and his ates apostolic and one prefecture apos- estimable life-partner were the recipitolic (Alaska). As the Poles claim to ents of tokens of friendship and esteem be one tenth of the Catholic population from all classes of the community, for of the country, it is easily understood in all regards, the Secretary of State that they should desire to have their and his wife and family possess all those nationality represented in the Epis- qualities which should, and have en-Poles could not be nearly one-tenth capitol.

copate. Nevertheless the number of deared them to the people of the

If you want to experience the joys of

The New Papal Secretary of State

Very significant is Pius X's appointment of Monsignor Mery del Papal Secretary of State. Passing over distinguished, able and elderly statesmen in the Sacred College of Cardinals, Pius X. nominated for the most important office after his own, in the govern ment of the Catholic world, a young man who was not yet a Cardinal and yet one has who at thirty-eight years of age, proved himself one of the most astute, brilliant and progressive men of the age Cardinal, del Val, Monsignor now unites in a remarkable degree force and diplomacy, and these, backed with his wide experience and great erudition, mighty are likely to be potent in mighty changes and mighty benefits for the Papacy. — Buffalo Union and Times.

Becomes a Catholic.

Mrs. Napier Miles, wife of Col. Napier Miles, C. B., who commanded the regiments of British Household Cavalry in the South African War, has been received into the Church.

Do people who are always sour expect to enjoy the sweetness of Heaven?

The CATHOLIC RECORD sends hearty congratulations to the Hon. R. W.Scott, tion of the Golden Jubilee of their many more years of happiness may be