

The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 13th, 1905. Mr. Thomas Coffey: My Dear Sir—Since coming to Canada I have had a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit.

University of Ottawa, Ottawa, Canada, March 7th, 1900. Mr. Thomas Coffey: My 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 matter and form are both good, and, above all, its Catholic spirit pervades the whole.

LONDON, SATURDAY, MARCH 28, 1914

ARE THE ANGLICAN BISHOPS CHRISTIAN?

A Catholic asking such a question would certainly be accused of intolerant exclusiveness. Many Anglicans, however, are asking precisely this question and insisting on an answer. The Bishop of Zanzibar insists that the "Ecclesia Anglicana as represented by her bishops gives forth a clear, unwavering testimony to the Truth."

The Bishop of Zanzibar has suddenly found himself the spokesman of many thousands of Anglicans who are determined to force a decision from the Anglican Bishops on some at least of the fundamental truths of Christianity. Seven hundred and fifty clergymen presented an address to the Bishop of Zanzibar when the latter disavowed "any intention of submitting to the See of Peter."

"To the Most Reverend the Archbishop and the Right Reverend the Bishops of the Province of Canterbury in Convocation assembled: "We, the undersigned priests in the diocese of London desire to approach our Fathers in God and pray them to receive from us the expression of our grave anxiety at this present time: First, in consequence of the unrebuked denial of certain fundamental Truths of the Faith by some who hold office in the Church, and second, in consequence of the widespread tendency to approach the problem of reunion among Christians in a way that is clearly inconsistent with the belief that Episcopal Ordination is essential to a valid Ministry of the Word and Sacraments."

"For the help, therefore, of ourselves and of our people, we are driven to ask our Spiritual Fathers, first, to repudiate the claim of some clergy to reject the Miracles of our Lord's Birth of a Virgin and the actual Resurrection of His Body from the tomb, because we believe that these Truths lie at the very centre of the Faith and that the statements of the Bible and the Creeds with regard to them are perfectly plain and unambiguous; and, second, to make it plain that, in accordance with the teaching of the Church in all ages, the Church of England has always taught and must continue to teach the necessity of Episcopal Ordination as a condition of exercising the Ministry of the Word and Sacraments."

"We desire to express our unwavering belief that the Church of England is a true part of Christ's Holy Catholic Church, and, whilst recognizing the fact that freedom must be allowed within well-defined limits, we humbly ask to be reassured as to the two principles to which we have referred, being convinced that on this basis alone the Church of England can make the most of its opportunity and best fulfil its mission."

be difficult for sincere Anglicans to retain their belief in the function of the Episcopate and confidence in the Christian faith of the Bishops.

IRELAND IN REPEAL DAYS

The Ireland of John Redmond's day offers a different picture to the Ireland that rallied to the standard of O'Connell when the great Liberator awoke the national heart to the cause of Irish autonomy. O'Connell, by the sheer force of genius, had succeeded in wresting Catholic Emancipation from the British Parliament, but O'Connell had not succeeded in converting either party in England to recognize the undeniable justice of that measure; it was granted by the Duke of Wellington and Sir Robert Peel, not because it was demanded in the interests of justice, but, as they themselves confessed, because they were helpless before the organized opinion of Catholic Ireland.

The ascendancy faction still has a monopoly of the offices in many parts of Ireland, but the condition was infinitely worse in the days of O'Connell. The passage of Catholic Emancipation, while it broke the shackles, did not immediately open the door to Catholics to the higher offices; O'Connell himself, though ranking in the very front of his profession, receiving only tardy justice from the authorities. Few Catholics could hope to reach the bench, and for fourteen years no Catholic was mayor in any Irish town.

In 1840 there was not a monument to a single Irishman in Dublin; so that a foreigner, after examining the statues erected to the memory of German, English and Dutch heroes, was said to have inquired whether Ireland had produced no man worthy of being perpetuated in marble. A visit to the sculptors' shops made by a writer of the time revealed the fact that Shakespeares, Scotts, Homers and Dantes were found in abundance, but the bust of scarcely one Irishman, except the Duke of Wellington.

In the system of national education the geography and topography of Ireland received no more space and attention than Switzerland and Scotland, whilst Irish history and biography were rigidly excluded from the curriculum. English history was universally taught. Moreover, the Public schools provided by the State between the Act of Union and the Reformed Parliament were schools where, the Protestant catechism, expounded by a Protestant schoolmaster, and interlarded with lectures on the errors of Popery, was part of the daily discipline. Up to 1832 the children of the industrious classes were taught in hedge schools held in the open air.

The mass of the people were poor, uneducated and hampered by laws of shameful unfairness. The Penal code had left nearly four millions of the people unable to read or write, and nearly a million and a half more who could read but not write.

cabins of one room. The women and many of the men went habitually barefooted and half-clad. An eminent Frenchman, De Beaumont, visiting Ireland in 1824, declared that he had seen the Indian in his wig-wam and the negro in his chains but that the condition of the Irish tenant at will was worse than that of the savage or the slave.

The articles open up a question that to the student of present-day economics cannot fail to be of absorbing interest.

IN FRANCE

As a result of the law of separation of church and state in 1905 the budget of worship amounting to 35,000,000 francs a year was suppressed leaving the French clergy to shift for themselves. In addition to this the buildings of the grands and petits seminaires reverted to the state after 1907 and the bishops with their strained resources were compelled to find accommodation for their students.

WHERE AMERICA TRAILS EUROPE

There is a strong conviction in the popular American mind that an international comparison between the United States and European countries in the field of invention would establish beyond all doubt the superiority of the U. S. To travellers to Europe who do not penetrate into the recesses of shop and mill and factory, and who are content to form their verdict of scientific advance in Europe on the inferior modern conveniences that confront them on their travels, it would come as a particularly severe shock to be told that in many important departments of invention Europe is far in advance of America.

IRISH ENTERTAINMENTS

The propriety of certain St. Patrick day celebrations may well be questioned, says the True Voice. Usually the fault lies with non-Catholics who neither know nor appreciate the spirit of the feast of St. Patrick. But Catholics are not always free from blame in this respect. There is little use in blaming others for failure to properly observe the feast if we ourselves co-operate in celebrations that are nothing more than a caricature of the race.

"It would be easy to cite fifty or a hundred important inventions of the last quarter century which have originated in Europe and have come into extended use there, and which we have merely copied or in some cases almost ignored here. When one views the whole field of engineering and industry, and particularly the progress of the last twenty-five years, it is humiliating to confess that, instead of being in the lead, the United States is lagging far in the rear."

"Some original contributions have been made to the art by American inventors in that time, of course, but the great advances which have been made have almost all originated abroad. We are to-day something like five years behind Germany in iron-and-steel metallurgy and such innovations as are being introduced by our iron-and-steel manufacturers are most of them merely following the lead set by foreigners years ago."

This failure of the United States to lead the world in the field of industry is discussed and illustrated in an article by William Hard in the December Everybody's. This failure to lead is characterized as the "one real crime in any system of things, the only crime that ever really costs it its head," and the writer has undertaken to analyze conditions in American life with a view to placing the responsibility for America's inferior achievements in the scientific technique of industry. This inquiry promises to prove most interesting as Mr. Hard proposes to study the

bearings on the industrial conditions of the country of the Trusts and the Patent Law of the United States. He thus states his plan:

"We shall try to test the Trusts of the United States and the Patent Law of the United States, not so much by inquiring if they have made some people rich and if some of these people are wicked, as by inquiring whether or not they have resulted in technical and commercial advance and have left the avenues for further advance wide open to the immense individual energy of the American people."

The articles open up a question that to the student of present-day economics cannot fail to be of absorbing interest.

WHY WE ARE PROTESTANTS

In a series of sermons under the above heading, the Rev. W. B. Caswell of the Broadway Methodist Church, Winnipeg, is at present engaged giving reasons for the faith that is in him. We do not presume to question his right to explain why he is a Methodist. Indeed we would extend to him the same privilege we wish his prophet not Wesley but Buddha or Mahomet. But on any authority other than his own we would be sorry to believe that his profession of faith was founded upon such a quagmire of ignorance.

"We are Protestants," says Rev. Caswell, "because we were born so, and rejoice in the fact of our heritage." Really, now, would it be impertinent on our part to ask Rev. Caswell if it isn't a fact that St. Peter was born a Jew? And St. Paul was, no doubt, rejoicing in the fact of his "heritage" when he went down to Damascus "breathing out threatenings and slaughter against the disciples of the Lord," and yet when the "light from heaven shined round about him" he readily exchanged his "heritage" for faith in Jesus. Surely Rev. Caswell believes he did right? And wasn't Luther born a Catholic? Why, even Rev. Caswell's not very remote ancestors were Catholics.

While the Irish Question is still uppermost in men's minds and drawing nearer day by day to the only possible solution, it may not be unprofitable to direct attention to the issue which a soulless clique has sought to force upon public attention. There are thousands of honest and well-meaning people, whose instinctive sympathy with the cause of liberty and self-government has been somewhat unsettled by the danger cry of Belfast Unionism. How senseless and dishonest the plea is our readers do not need to be reminded. But if these words should come under the notice of any of the class referred to let them give them more than a passing thought.

NOTES AND COMMENTS

THE HON. George Peel, an English publicist, in a recently published book, characterizes the Unionist cause as a "new religion." "New," it can scarcely be to anyone familiar with the history of Ireland. But that it has all the earmarks of a fanatical cult can scarcely be doubted. It is unmistakably the religion of hate. But "the new religion," says Mr. Peel, "consists of two tenets, vociferated in constant crescendo from many roaring pulpits. . . . If you differ from your neighbor politically you are at liberty to hate him without stint, and if your hatred does not terrify him into submission to your political wishes, then you may take up arms against him. On these two commandments hang all the law and the prophets of Belfast."

THE OTHER picture, drawn by Joseph Campbell, an Ulster Protestant, has to do with the Irish priest, against whom the full force of Belfast declamation has been directed. The picture that hangs upon the wall of every Orange Lodge in Ulster or in Canada depicts him as the insidious foe of liberty and progress. Nor do we have to seek far for its painter. But those who know him as he is, those even not of his own flock, will recognize him rather in this affecting portrait by Joseph Campbell. To his uninformed detractors upon this side of the Atlantic we would say, look upon that picture and then upon this:

Walking the road between grey, lichened walls. To where the sick man or the sinner calls. You tread the path that Paul and Jerome trod, Dispenser of the mysteries of God.

The scholarship you know, the Latin, Greek. The books you write, the shining words you speak. Your silvered hair, your shaven face, your dress. Are but as shadows of your holiness. I do not judge you; any more than I have judged another; but with wisdom's eye, I look, and count you worthy of high song. Who lift the fallen, bid the weak be strong.

rection, "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain they are retained?" Why did He say, "As the Father sent me, I also send you?" If the order of priesthood is "unfounded or unsanctioned by our Lord" why did the Apostles communicate this "unfounded" and "unsanctioned" power to others, as witness Paul and Barnabas? (Acts 13:2.) And Paul and Barnabas appointed priests in every church. (Acts 14:22) Paul ordained Timothy, and instructed him what kind of men he in turn was to select for the episcopal office. (Q. 1 Tim. 3.) He gave similar instructions to Titus. (Tit. 1:5.) If the order of priesthood is "unfounded or unsanctioned" by our Lord then He was only playing with words, and St. Paul and the Apostles were playing also.

Rejecting the priesthood it naturally follows that Rev. Caswell should reject the Mass. Of course he holds "the intercession of the saints and the adoration (italics ours) of the Virgin Mary is unnecessary and a degrading of the character of the God and Father of our Lord Jesus Christ" because "God is love." It never occurred to Rev. Caswell that this ridiculous and puerile argument proves his ministry "unnecessary." Since "God is love" we no more need the prayers of the Broadway minister than we do the prayers and intercession of Mary and the saints. But Rev. Caswell's last reason is the gem of the series. "Protestantism does not stand for a church," he says. Indeed it does not, nor would its worst enemy accuse it of so doing. Protestantism stands for a whole crop of churches, all differing on essential points, and all claiming to be the church of Jesus Christ. And, by the way, we notice that Rev. Caswell is delivering these sermons on Sabbath evenings. We take it he means Sunday evenings. Now, where in the Scriptures does he find his "sanction" for observing the Lord's Day on Sunday?

We are sadly disappointed in Rev. Caswell. If, as a result of his series of sermons, he expects to find His Grace of St. Boniface worshipping henceforward in the Broadway tabernacle we are afraid he is a little too previous in counting his chickens. As for ourselves, much as we dislike Lenten penances, we see no avenue of escape from them in Rev. Caswell's "reasons." If he is really anxious to make good Protestants out of us he will have to try again. COLUMBA.

THE CONCLUSION at which Dr. Thomas arrives after the exhaustive survey of Newman's career is, that "to those who know and love primitive Christianity as recorded in the New Testament, the story of Newman is indeed a tragedy." A "tragedy" it certainly was, but the victim was just as certainly not John Henry Newman. Those familiar with the history of the Oxford Movement will not need to be reminded of the "tragic" effect which the secession of its great leader had upon the Church of England. Gladstone, and Dean Church, and Sir Francis Hastings Doyle and even Dr. Pusey himself have all borne testimony to this fact. Need we quote more than the words of the great Prime Minister, who, High Churchman though he was, had as little sympathy with Newman in his conversion as the Wycliffe professor of to-day can by any possibility have. The difference simply is that Gladstone spoke with knowledge, while the most that can be said of Dr. Griffith Thomas is that he exemplifies in his own person that somewhat famous saying of Josh Billings: "it isn't so much the ignorance of mankind that makes them ridiculous as the knowing so many things that ain't so."

IT WAS thirty years after Newman's secession that Gladstone's great opponent, Disraeli, spoke of it as "a blow from which the Church of England still reels." And it was at about the same period that Gladstone himself said of it that "it had never yet been estimated at the full extent of its calamitous importance." That it was "indeed a tragedy" to the Church of England testimonies are numerous and to spare. But individual testimonies are not needed in presence of the subsequent history of the Established Church. Newman strove so hard in his day to vindicate its Catholicity, and to identify it with the Church of the first ages. He failed, and through that failure found his way to his true home. The victory therefore, was all his, and the "tragedy" with the battered hulk he left behind. What it has since become in spite of the enormous growth of the "Catholic" party within it, we may see in the Kikuyu controversy of to-day. The one thing, as once more made evident by that affair, that Anglicans may be said not to know, is what their church teaches. And Dr. Thomas is no exception to this rule. In the light of the primitive Christianity then, which he summons as a witness—against himself, the conversion of the future Cardinal is a very real tragedy—to the Church of England.

IF WE had had less experience of these "evangelical" theologians, we might be disposed to marvel over their "primitive" claims. Dr. Thomas takes his stand upon the New Testament! It would of course be an impertinence to enquire how he reconciles this with the whitening process

of when Irishmen saw their country in the mirror: held up to them by their enemies, when the precious annals of Ireland's greatness were a closed book and the pride of race extinguished the names Patrick and Brigit lost their sweet and glorious significance to some of Erin's children. Irishmen nurtured in the lore of Erin are now claiming again the blessed heritage of their forefathers. Patrick Cunningham is a type of Irishman that will grow more numerous with the advance of knowledge of Ireland's unparalleled religious greatness.

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