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Rditors { Rev. James T. Foley, B. A.
Thomas Coffey, LL.D.

ciate Editors Rev. D. A. Casey.

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LETTERS OF RECOMMENDATION

Apostolic Delegation,
Soffey: Ottawa, June 13th, 1905.
Sir-Since coming to Canada I have for your paper. I have noted wit that it is directed with intelligence and, above all, that it is imbued with it atternously defends Cat y, and, above all, that it is imbued with a grand, above all, that it is imbued with a forinciples and rights, and stands firmly by the lings and authority of the Church, at the same promoting these lines it needs to the country, wing these lines it has done a great deal of or the weltare of religion and country, and it do naore and more as its wholesome influence so more Catholic homes. I therefore earnestly mend it to Catholic families. With my blessmy our work, and best wishes for its continued as. Yours very sincerely in Carist.

Donatus, Archbishop of Ephesus,
Apostolic Delegate

as Coffey:

r-For some time past I have read your
paper The CATHOLIC RECORD, and conyou upon the manner in which it is pubts matter and form are both good, and a
holic spirit pervades the whole. Therefore,
sure, I can recommend it to the faithful
sure, I can recommend the commend that the sure was the sure of the sure. you and wishing you success, believe me to Yours faithfully in Jesus Christ, † D. Falconio Arch. of Larissa. Apos. Deleg

LONDON, SATURDAY, MARCH 28, 1914

ARE THE ANGLICAN BISHOPS CHRISTIAN 3

A Catholic asking such a question would certainly be accused of intoler ant 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." " So that the Ecclesia Anglicana needs at once to choose between the liberty of heresy and the duty of handing on the Faith " A Church as she received it." . . that would seek to retain both men (of directly contradictory beliefs) would be in no sense a mediator: it would not be in any true sense an organ. ism: it would be merely a Society

for shirking vital issues." "If Episcopacy, Sacraments, the Bible, and the Lord Christ Himself are on the official list of Open Questions, what is there left of the Deposit that we are here to hand on to

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."

Six hundred and seventy six Anglican clergymen of the diocese of London have presented the following memorial to the Upper House of Convocation of Canterbury:

"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 approach our Fathers in God and pray them to receive from us the expression of our grave anxiety at this present time: First, in conce of the unrebuked denial of certain fundamental Truths of th 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 our selves and of our people, we are driven to ask our Spiritual Fathers, first, to repudiate the claim of some to reject the Miracles of our ctual 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 a nambiguous; and, second, to make it plain that, in accordance with the thing 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 Enga true part of Christ's Holy nizing 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 oppor tunity and best fulfil its mission.

If Bishops allow the "denial of certain fundamental Truths of the

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

IRELAND IN REPEAL DAYS

The Ireland of John Redmond's lay 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 suceded 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 Ire and. But Repeal of the Union was even less welcome to the English parties. And among the chosen representatives of Ireland a minority only were pledged to the cause of Repeal. In 1832 40 out of 105 constituted O'Connell's following on this measure. To day John Redmond can claim a majority of Ireland's representatives-even a majority of Ulster's contingent - as endorsing his policy for Ireland; but what is nore remarkable and what would have seemed a national apostasy in 1840, to-day a majority of the members from England and Scotland and Wales lend their votes to the advancement of Irish Home Rule. And the democracy of both islands is emphatic that Ireland should be free to govern herself.

The ascendancy faction still has a nonopoly 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. Since the days of Queen Anne all the municipalities had been in the possession of Protestants, and, though municipal reform had succeeded in changing conditions in England and Scotland, the House of Lords blocked all efforts to extend the same measure to Ireland. It was not tiil 1842 that Municipal Reform was finally conceded and that Daniel O'Connell took office as the first Catholic Lord Mayor of Dublin since

the flight of James II. The spirit of the Irish nation, though aroused by the great Liberator, had not yet received the wonderful impulse that came with the inspiring program of education associated with the Nation newspaper and the young Ireland Party.

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.

The streets of Dublin were named after a long line of forgotten English officials while no street or bridge told the people of their own great leaders, Celtic or Norman.

In the system of national educa tion 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, shameful unfairness. The Penal code had left nearly four millions of them unable to read or write, and nearly a million and a half more who could read but not write.

In the early part of the century it is officially recorded that one-half of

cabins of one room. The women retain their belief in the function of 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 wigwam 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.

Ireland saw herself in the mirror held up to her by her enemies. The one prosperous publisher in Ireland was a Conservative, the one successful periodical, the Dublin University Magazine, was more hostile to Irish ideas than the Times. A flerce nopopery spirit colored the Conservative press. Foreign politics and foreign literature filtered into Ireland exclusively through the English press. In the books and plays in tended for London audiences the Irishman was caricatured, and a bewildered Cockney, nurtured on the libels and caricatures of the day, on his return from a visit to Dublin asfind a single Irishman.

The men of the Young Ireland Party are associated with the unfortunate uprising of '48: they will be held in grateful remembrance by the Irish race because of the splendid revolution they wrought in the national life of the people. They familiarized the popular mind with the true greatness of Ireland's past by holding up before them the great heroes of the race and by inspiring that pride of race and love for historic Ireland that mean so much in the present struggle for Irish autonomy.

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. Especially is this the case in the respective contributions of America and Europe to the scientific technique of the iron-and-steel business.

The Engineering News, a standard echnical paper, in a recent editorial has no hesitation in giving the palm to Europe. It says :

"It would be easy to cite fifty or 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

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.

An article contributed to the Engineering Magazine by Dr. Louis Bell contains the following references to European superiority

"It is humiliating to realize that nearly all recent improvements in electric lamps, both arc and incandes-cent, bear the foreign trademark, in spite of the fact that electric lighting

is in the main, of American origin.

. Similarly, in spite of all this country has done in the development of the steam engine, American manufacturers are far behind the times in the use of super-heated steam. In not a few of the engineering trades we are, in this country copying European products instead of compelling them to copy ours as of

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, uneducated and hampered by laws of 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

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 Trust 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 and have left the avenues for furthe advance wide open to the immense individual energy of the American

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 separa tion 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 sured his friends that he could not the buildings of the grands and petits seminaires reverted to the state after 1907 and the bishops with their straitened resources were compelled to find accommodation for their students. About 332,609,000 francs belonging to the vestry boards and episcopal funds were likewise appropriated by the state. A superannuation fund amounting to over 19,000, 000 francs and 50,000,000 francs constituting foundations for masses shared a similar fate.

> The effects of these measures or the church has been felt most keenly in some dioceses. In 1910 the Bureau de l'alliance des Seminaires called attention to the fact that the work of recruiting for the priesthood was suffering from the blow, the number of seminarians being lowered to one half the former number.

We learn now that the matter has pecome so serious in certain diocese that several Bishops have felt it necessary to appeal to the Holy See for advice and help. The result has been the issuing of a decree by the Consistorial Congregation providing that in a number of the dioceses which are seriously menaced by dearth of priests, it shall not be permitted to seminarists to enter any religious order, congregation or missionary society until they have worked for at least six years as priests in their own dioceses. The diminution of priestly vocations is a barometer of the spiritual life of the country.

IRISH ENTERTAINMENTS The propriety of certain St. Patrick day celebrations may well be questioned, says the True Voice. Usual ly 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. Ireland has had a glorious past in which can be found inspiration for the day. She national heart and that is admired by lovers of music in all lands. The chievements of her sons in different fields of activity are themes that if thrown on the canvas must stir the depths of na ional emotion. Why then crowd these beautiful features off the program to give place to sketches that would be equally in place on the king's birth day, or the 12th of July? The Irishman who attends a St. Patrick's celebration where the program is almost as barren of Irish sentiment as the ordinary vaudeville performance cannot be blamed if he decline to patronize succeeding entertainments.

PATRICK

In New York a few days ago a County Clare man named Cunning ham petitioned the court to have the Christian name in his naturalization papers changed from Peter to Patrick. Cunningham claimed that he had been christened Patrick but that, owing to a great many others in the family bearing that name, he had been given the name Peter. On coming to America at the age of thirteen he had tried to resume the name of Patrick but an uncle with the clerk had nevertheless made out the papers in the name of Peter Cunningham. He now aptechnique of industry. This inquiry plied to have his naturalization promises to prove most interesting papers corrected, a request in which Faith " to go" unrebuked " it must the peasantry lived in mud-wall as Mr. Hard proposes to study the the court acquiesced. In days gone He say on the night after His resur- or in Canada depicts him as the in-

bearings on the industrial conditions | by 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 Brigid 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.

> 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 were 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. If his own printed synopsis of his reasons does not belie him we should say that he sadly needs to revise his theology.

"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. If the fact of being born in a certain faith is a sufficient reason for continuing to profess that faith why does Rev. Caswell's sect send missionaries to the heathen? They were born to a belief in many gods, and, we have no doubt. loiced in the fact of their heritage.' We are not quite sure that there is not a missionary or two of Rev. Caswell's persuasion endeavoring to convert the Quebec habitant. And isn't there a Methodist mission in Rome praying for the conversion of the Pope who, poor man, knows no bet ter than to "rejoice in the fact of the heritage" to which he was born, even as Rev. Caswell tells us he rejoices in his Methodism? If Rev

Caswell believes in his " reason " he

is, to put it mildly, not very consist-

ent. Or are we to take it that the

only faith that inheritance proves to

be correct is that professed by the

minister of the Broadway Methodist

Church? No, Rev. Caswell, you are

son alleged by yourself. You would

happen to have the small pox in her

infancy, or had Henry VIII. been more faithful to his marriage vows The other five reasons advanced by Rev. Caswell are not one whit more convincing. "Protestantism is a return to the spirit and polity of the First Church." Then Jesus Christ broke His word, and the Spirit of Truth taught false doctrine, for otherwise there would be no need of a return to the First Church because that church would have been unchangeable. For Christ promised to remain with His Church " all days, even to the consummation of the world." He said, moreover, that the 'gates of hell," that is, error, should never prevail against her, and that He would send the Holy Ghost, the Spirit of Truth, to teach her all things, and to abide with her forever. Did Christ keep His promise ? Did He send the Spirit of Truth to teach His Church? Then the Church could not err. And if it didn't fall from grace how can Rev. Caswell maintain that "Protestantism is a return to the spirit and polity of the First Church ?'

"We reject the order of priesthood as unfounded or unsanctioned by our whom he lived was called Patrick Lord," says Rev. Caswell. That is and insisted that the youth be called only a little portion of the things Peter. On taking out naturalization Rev. Caswell's friends rejected. But papers he informed the clerk that he the Jews rejected Christ. Was he had been christened Patrick but therefore, not the Messiah? If the priesthood as understood by Catholics is "unfounded or unsanctioned by our Lord" why did He say to the in commemoration of Me ?" Why did' wall of every Orange Lodge in Ulster

rection, "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain they are re tained ?" 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 " nower to others, as wit ness 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 playacting also.

Rejecting the priesthood it natur

ally 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 inter cession 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.

NOTES AND COMMENTS

While the Irish Question is still appermost in men's minds and draw. ng nearer day by day to the only possible solution, it may not be und profitable to direct attention to two pictures which epitomize 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 libnot a Protestant because of the readerty and self-government has been somewhat unsettled by the danbe saying the rosary with His Grace ger cry of Belfast Unionism. is our readers do not need to be reminded. But if these words should come under the notice of any of the more than a passing thought. Disthat follow surely bear the stamp of trust-worthiness rather than the frenzied utterances of a hate-inspired faction with which the past year has nade the world familiar.

THE HON. George Peel, an English publicist, in a recently published book, characterizes the Unionis cause as a "new religion." "New," it can scarcely be to anyone familiar with the history of Ireall land. But that it has the ear - marks 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 conversion of the future Cardinal is 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. Apostles at the Last Supper, "Do this The picture that hangs upon the

sidious 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 traducers upon this side of the Atlantic we would say, look upon that picture and then upon this:

Walking the road between grey, To where the sick man or the sinner

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 wis

dom's eye, I look, and count you worthy of high who lift the fallen, bid the weak be strong.

THE REV. DR. Griffith Thomas, of Wycliffe College, Toronto, contributes to the current Princeton Theological Quarterly "An Evangelical View of Cardinal Newman." The article really purports to be a review of the " Life " by Wilfrid Ward. What constitutes the "evangelical view," we are fully informed through the same writer's fantastic notions of Spain, which have had some currency lately. The one thing not necessary to such a view is light, and it (the view) derives additional interest through being had by applying the eye to the large end of the telescope.

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 blow from which the Church of England still reels." And it was at about the same period that Gladstone himclass referred to let them give them | self said of it that " it had never yet been estimated at the full extent of interested testimonies of the kind 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 be hind. 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 today. 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 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 whittling process