ARCHDEACON ARMITAGE

Editor of The CATHOLIC RECORD:

Sir,—In the RECORD of the 21st instant, an Archdeacon of the Anglican Church lays before your readers a letter that over-runs three columns. As a literary production, it is a very scraggy performance; and as a presentation of the varied subjects which it contains, it displays neither an equitable spirit nor respectable scholarship.

He makes comments on Transubstantiation, Invocation of Saints, Use of Images, Purgatory, etc., which for recklessness of assertion would be discreditable to a free Methodist. He says that Paschasius Radbert invented Transubstantiation; he might as well say that St. Athanasius invented the Divinity of Christ. He calls the second council of Nicæa a pseudo council. The Catholic Church and the Greek Church call it an Œcumencial Council, and so did the Church in England before it was forced into schism. The Archdeacon cannot abide images in a church. Do the images of the apostles in a church shock his sense of propriety more than do the busts and armorials of warriors and statesmen? But all these matters, he should understand, have been settled by the Catholic Church. He seems to forget that many "Catholics" have lately adopted some of the beliefs and practices which he so unconscionably reprobates, and that, for novices, they are making fair progress. On the principle, then, that charity should begin at home, the Archdeacon would surely be more affectionately engaged in trying to repress the tendencies to errer in his own communion, than in wasting his time on people who hold and practise the Christian religion as it always has been and as it always will be.

Speaking of the Jesuit Order, he has the grace to say, "It would be passing strange if it did not produce some devoted and earnest men full of the spirit of self-sacrifice." The Jesuits should bow low in reverence. But it seems, according to the Archdeacon, that in days gone by some Jesuit (name not given) in a moment of self-abandonment made the statement that the Church of England, the one established by law, was founded by Henry VIII.; and, because a Jesuit or some one under the influence of Jesuits said so, the Archdeacon can entertain only a qualified opinion of the Order. But the Jesuits are not the only men who cannot recognize and acknowledge that the present Church of England existed before the time of the Tudors. The Archdeacon says, "The Anglican Church is as old if not older than the Church of Rome." The Catholics deny it; the Greeks laugh at it; the Lutherans will not give it a second thought; all "the sects" make merry over it; and, what is more to the point, a large section of the Church of England gives it an emphatic contradiction. The Anglican Church is not so old as the Lutheran Church.

The best English historians say, that in the sixteenth century, the Catholic Church was brutally overthrown in England and the Anglican Church imposed on the people. Greene says, "While the great revolution which struck down the Church was in progress, England simply held her breath," and "It was by parliamentary statutes that the Church was destroyed, and freedom gagged with new treasons and oaths and questionings." Knight says, "The English Liturgy, and the constant reading of the lessons in English, were the corner stones which held together that Church of England which the Reformers had built up."

Mr Hallam, in his Constitutional History, calls the "Reformation" in England "a schism." In England the Catholic Church that was overthrown by royal power, backed by foreign mercenaries. All historians admit this.

It is a pity that the Archdeacon did not favor us with a sketch of the AnglicanChurch "that is as old if not older than the Church of Rome." Had he outlined it he would presumably have begun during the time of the Britons. What could he say definitely about the old British Church? Who taught the British Christianity? The Archdeacon cannot make sure of his footing on this point. No doubt, some of the Britons professed Christianity before the Saxons came into England; but the accounts of their church are too meagre and too legendary to warrant many positive statements. Soon after the advent of the Saxons, Pope Gregory sent St. Augustine into England. He and his associates soon made England a part of the Catholic Church. The Archdeacon cannot deny this. But he would be obliged to tell us, if he were to hold to the teaching of the Anglican Church, that shortly after St. Augustine's time, "not only the learned and simple, but the learned and wise; not the people only, but the bishops; not the sheep only, but also the shepherds themselves . . . . fell both into the pit of damnable idolatry. In which all the world, as it were drowned, continued until our age, by the space of above eight hundred years," etc.

This, prepared by royal authority, was given to the people of England to create in them an abhorrence of the Catholic Church that had stood alone in the land for a thousand years; and by iterated reading it gradually contributed to the intended effect. Now the question is, if the Catholic Church was without a rival in England for one thousand years as she undoubtedly was, or if religion was a sink of "damnable idolatry" for above eight hundred years, what was the part played by the continuous Anglican Church? Perhaps, though, the Archdeacon could force a passage through what to ordinary mortals may seem an impossible undertaking. Could he succeed, he would be in the Tudor period, when he would soon find himself happily at home in the Anglican Church as by law established, "a pure branch of the Holy Catholic Church at once Apostolic, Evangelical, Catholic and Protestant." "Branch," in this connection, is a very unfortunate word for the Archdeacon to use. He terms the Anglican Church a branch. Now, a branch is always thought of as something visible and as attached in some way to something else. But the Anglican Church derives its life and sustenance from only one source, the British Government. It may be a respectable connection, viewed in a worldly way, but a Church to be sure of its footing must be in visible communion with the Church that was built by Jesus Christ. Some men distinguish between Catholic and Protestantism; the Archdeacon is not so particular. His letter is partly satisfactory, inasmuch as it shows to what straits a man is driven, and how he must abuse language, to be an Anglican.

J. P. T.

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FATHER LENNON HONORED

Brantford Exposition, Jan. 28.

A worthy tribute of love, esteem and good wishes was last night tendered Rev. Father Lennon, for twenty-eight years parish priest of St. Basil's Church in this city, who resigned in November last on account of declining health to enjoy a period of well earned rest. The tribute took the form of a presentation of a purse of gold, the gift entirely of the people of St. Basil's, accompanied by addresses of eulogium from the men of the congregation and the ladies of the Sodality. In addition, Mr. W. G. Raymond, on behalf of a citizens' committee, paid a glowing tribute to the life and service of Rev. Father Lennon to his fellow citizens and expressed, as only Mr. Raymond can, the warm veneration which all classes of citizens feel for Father Lennon. The event took place in Hurley Hall, which was crowded to the doors for the occasion by friends of the retired pastor, who warmly clasped his hand in token of sincere regret at the close of the proceedings.

To the different addresses the late pastor of Brantford made eloquent and touching replies. The good that had been done in the parish, he said, was to the credit of the people of St. Basils, and the good citizens of Brantford, who, by their faithful co-operation had made everything they had undertaken a success.

AFFAIRS IN FRANCE

Middle West Pubnico, Jan. 29, 1911.

CATHOLIC RECORD, London:

Dear Sir,—Please find enclosed with this letter a cheque of $4.50 for my past subscription to the RECORD which I esteem very much but whose opinions I do not share nor sometimes approve—concerning chiefly my mother country—France.

I must tell you I am pure French and proud of my nationality — and I do not like to be mixed with all the agents of England and Germany who are ruling France. These are not French and maybe are bearing French names but without a drop of real French blood running through her veins.

These things I am writing now may seem strange to you, but if you would like any explanation about them I would be glad to give them to you at any time, for though an exile for six or seven years, I am perfectly acquainted with what is going along in my mother country and the news I get from it is not examined and cross-examined by the Jewish and Protestant agencies of London, Paris and New York, who allow free passage only to news that is not affecting in the least the candid and more than honest reputation of those syndicates. And for every one who keeps in touch with the things of France, God knows how the reputation of those traitors is dark if not almost black.

Now I call your attention to a certain article published by the RECORD some time ago, in which you credit France for whatever is dirty, shameful and putrid in her literature. I confess that we are certainly guilty in that matter as well as other nations, but I must tell you that if there was a competition for dirty and putrid literature, between France, England and Germany I am sure that the first mark would not be for France. What you do not know is this, that French temper is, has been, and will always be against that putrid literature, and if you were well acquainted with our national doings, you would know that almost daily fines, imprisonments and other sentences are issued against the authors of those dirty things—which authors, and that will be a surprise for you, *are not French*. They bear French names and addresses, and are the agencies of the Kaiser Wilhelm der Gros, who is only aiming at one thing, the destruction of everything vital in our nationality.

It would take a too long letter to inform you about the doings of Germany or France since that famous Dreyfus affairs and also before that—but as I said in the beginning if you need any information, I keep a whole arsenal at your disposal, which information will help to dispel a good many misunderstandings.

One thing I want you to know, before I am closing this letter; Germany is terribly afraid of France. If she becomes Christian once more in her government, Germany knows, when every thing is quiet in France, she will starve in her own country. You see, now, why all these troubles in France, and where they come from—it is in order to allow Germany to occupy first place in the world's market.

One little fact which will tell you a great deal: Last month, in Normandy, a large factory was threatened to have a big strike if it did not get its raw material from Germany. This is enough for to-day.

Yours very respectfully
H. SEMERY

REV. FR. EMERY REMEMBERED

Sunday, Jan. 22, being Father Emery's last Sunday as pastor of Kinkora, the parishioners expressed their deep appreciation of his priestly devotion by the following address accompanied by a well-filled purse.

Rev. and dear Father,—We, the people of Kinkora learn with deep regret of your removal from the pastorate of this parish, to assume charge of that of Paincourt. We cannot let the occasion of your departure from amongst us pass without showing in some manner our appreciation of your labors. During the past seven years you have by your untiring zeal and devotion to your duties as pastor, endeared yourself to us and especially to the youth of the parish, who, to you seemed an especial charge. You have by your labors brought our church, residence and parochial surroundings to a place second to none in the diocese. Though always solicitous for our spiritual welfare, you still found time to devote to our temporal affairs, for by establishing in the parish a Farmers' Institute Club, you showed that your care was to promote a desire among us to educate ourselves along agricultural lines. And now, as a reminder of your connection with this parish, we ask you to accept this purse of money as a token of love, reverence, and respect. While we deeply deplore your removal from our midst, we humbly submit to the decrees of our Bishop and will earnestly pray that God may grant you grace and strength to perform your priestly duties for many years. In return we ask that in your prayers, and when you offer up the Holy Sacrifice of Mass, you will remember the people of Kinkora. If at any time you find it convenient to visit us, you may always be sure of a hearty welcome. And now, in conclusion, we one and all bid you farewell. Signed in behalf of the congregation; P. Judge, R. Eccles, J. Dwyer, J. McDonnell, D. White, M. Crowley, F. Jordan, T. J. Kelly, J. Gaunt and R. P. Brown

The address was read by Mr. Coughlin, after which Rev. Father Emery made a very feeling reply in which he said that the occasion was one of deep joy as well as sadness for him; that the kind expressions of gratitude which they evinced to-day were no surprise to him, as it was only in keeping with that kindly spirit of appreciation they had always shown him and which made the years spent in Kinkora seem so brief. Then after some words of fatherly advise he bestowed his priestly blessing and bade his congregation farewell.

On the following Wednesday Father Emery paid his farewell visit to St. Aloysius' School. The scene was an affecting one, as the children could not suppress their grief at parting from him who had been their pastor since their earliest remembrance.

The following address was read by Harold Stock, after which little Lizzie Jordon presented Father Emery with a fine silver-handled carving set, as a memento from St. Aloysius School.

Dear Rev. Father,—Now that you are leaving us for new fields of l bor, we the little ones of your parish, wish to express in some slight measure, the deep feelings of affectionate reverence, which we bear for you Rev. Father. For seven years you have been to us a true, zealous pastor and kind Father and friend. No need to speak of the sorrowful regret we feel at this parting; your children's hearts would indeed be ungrateful did they not feel a pang of regret to-day. But we must learn, even thus early, to bow to the will of God; perhaps in His loving wisdom He sees that other lambs of His flock need, even more than we, your fatherly guidance. Though the children of your parish, we have never been to you, Rev. Father, the least of your flock; indeed your first and tenderest solicitude was centered in us. Like the Master, whom you so faithfully followed, you found time to gather in the little ones of your fold. May we, the pupils of St. Aloysius School, ever prove ourselves worthy of your fatherly interest and in after years, may you have reason to recall with satisfaction the time you so generously devoted to our spiritual, moral and educational advancement. As a small token of our esteem we ask you to accept this gift.

"J. D." OTTAWA.—Thank you for sending a copy of that Ottawa paper. We cannot take notice of what appears in it. As well might we enter into a controversy with that paper in Calgary which has been denied the use of the mails. That Baptist preacher has reason to be ashamed of himself. He is not particular about the company he keeps—a miserable creature sadly in need of the grace of God and a sanitarium, and who has as much claim to write after his name "Late of the Capuchin Fathers," as the man who shovels the snow from the passage leading to the Church. We may, however, hope for better conduct on his part shortly, as our legislators are about to pass a more stringent law regarding the sale of opium and cocaine.

DEATH OF MRS. CHRISTINE CUNNINGHAM

Early Wednesday morning, Jan. 25th, the Angel of Death claimed, for its eternal reward, the soul of Mrs. Christine Cunningham. Born in Glasgow, Scotland, she came to America with her parents when three years of ago. Later she married James O. Cunningham and went to reside at Wardsville. Her zealous and devoted husband who was well known for the active part he took in politics and also in furthering Catholic Education, preceded her to his heavenlp home sixteen years ago. Shortly after his demise, Mrs. Cunningham went to Detroit where she resided till the time of her death.

She was a model Christian mother, kind, devoted and charitable to all who came within the sphere of her influence and the news of her death will cause deep sorrow to her innumerable friends. Tois admirable mother spared no pains in the bringing up of her large family and provided them with a truly Catholic education, and God has richly rewarded her efforts by calling two of her daughters to the Religious life. In spite of the multiplicity of her family cares she spent part of each day in intimate communion with God in prayer and meditation. The last few years, the weakness of her eye-sight deprived her of the consolation of reading but this affliction only strengthened her already lively devotion to her rosary. Although ailing for several years, her last illness was but of a week's duration. When the symptoms became alarming, her cheerfulness did not flag, but she resigned hersel with heroic and loving confidence to God's holy will. The things of earth held no more charms for her. The last moments of this loving mother's life were consoled by every attention that her devoted children could provide. Nothing was left undone to alleviate her intense suffering by her son, the skillul Dr. James Cunningham and by her loving daughter Christine, both of whom remained constantly at her bed-side. Every spiritual help that could facilitate the happy parting of a soul was hers. She was strengthened by the grace of Extreme Unction on the second day of her illness and each day that intervened till her death our sweet Lord Himself came to visit her in Holy Communion. Her patience under the terrible suffering of her last few days and the beautiful resignation with which she made the sacrifice of her life greatly consoled and edified those who were in attendance at her bedside. The numerous floral offerings amply testified to the esteem in which she was held as well as the sympathy entertained for her surviving afflicted children.

Friday at 9.30 the funeral services were held at Our Lady of Help Church, Elmwood ave. The celebrant of the Mass was Rev. Father Parie, deacon, Rev. Father Downey, sub-deacon, Rev. Father H. Robert, both of the Immaculate Conception parish, Windsor, master of ceremonies; Rev. Father Connell of our Lady of Help. Rev. Father Whelan was also in the sanctuary. After the services the remains were borne to the G. T. R. depot, thence to Wardsville for interment. Rev. Father Ford officiating.

Of Mrs. Cunningham's large family the following survive her: Peter of Chatham; Arthur of London; Christine at home; Sister M. Emerentia, Ursuline Religious, Cleveland; Cornelius of St. Louis; Sister Mary Gertrude, Ursuline Religious, Chatham; but at present teaching in Windsor I. C. school, and Dr. James W. of Detroit.

To the members of the bereaved family we extend our most heartfelt sympathy. R. I. P.

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Clergy and Laity

Cardinal Gibbons, preaching in New Orleans, quoted a passage from Gibbons' "Decline and fall of the Roman Empire," to the effect that one of the most potent causes of the rapid spread of Christianity in the early days was the exemplary piety and strong zeal pervading the entire body of Christian people, which made of each one an apostle of religion. Thus it was that the Christian merchant who introduced wares into the house of his patrons brought also to them a knowledge of Christ; so the soldier preached Christ in his camps and the artisan in his workshop. This is essentially right, for Christ did not establish His Church for the clergy alone. God forbid that He should have done so. Heaven is not alone gained by the clergy. It is the heritage of the laity as well. And the laity of our day are as much interested in the salvation of their own souls and in the spread of holy religion as were those brave predecessors of theirs in the earlier ages of the Church.

To Catholic Farmers

Farmers desiring help should apply to the Rev. Mother Superior, St. George's Home, 1153 Wellington Street, Ottawa. A number of English and Irish Catholic boys are sent out each year under the Catholic Immigration Association of England. First party arrives early in April. Timely application should be made. 1686-2

If you have to wait for anything keep busy at it while you are waiting.

DIED

CARROLL.—In Ingersoll, Ont., October 20th, 1910, John Carroll, aged eighty-one years. May his soul rest in peace!

SULLIVAN.—At Prairie Siding, Ont., on Wednesday, January 25, 1911, Mr. Thomas Sullivan. May his soul rest in peace!

FAVOR RECEIVED.—A promoter of the League of the Sacred Heart wishes to return thanks for request received after prayers to St. Anthony, the Sacred Heart of Jesus, Mary and Joseph.

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TEACHER WANTED FOR S. S. NO. 15, Huntingdon. Apply stating salary and qualifications. Duties to commence at once. Apply to Thos. Neville, Sec. Treas., Madoc, Ont. 1686-2

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The Catholic Record
LONDON, CANADA

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