

The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect rest."—BALMEZ.

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PRICE FIVE CENTS.

A "HORRIBLE HULLABALOO."

Mr. E. W. Thomson on the "Internal Spirit of Prejudice and Persecution" displayed towards Catholics.

Mr. E. W. Thomson, author of "Old Man Savarin," and formerly editor of The Globe writes as follows:

Boston, Mass. September 28th, 1895.

Editor CATHOLIC REGISTER Toronto.

DEAR SIR: Nothing in connection with the publication of "Old Man Savarin" has given me more gratification than The REGISTER's admirably written notice of the book. To be quite frank, I had felt rather aggrieved that no American Catholic paper says what The REGISTER has seen in our reading; though the book was published in Boston, by T. Y. Crowell & Co., on the 10th of July, and sent to the Catholic as to the Protestant journals. In alluding to what The REGISTER says, I mean, of course, that tenderness for Catholics and the spirit which I have so often found in Catholics which appears to you in the book. I am not of your continent, but was bred in the Church of England, yet I hope that I am Catholic in a right Catholic sense. All my life the horrible hullabaloo against Catholics, which you continually hear in Canada, has distressed me; I never failed, while I was a political journalist, to write in such a way as I hoped would help to allay the Protestant or Orange distrust of Catholics; I have loved many Catholics ever since I was old enough to think and among my closest friends Catholics have always been. So far as my book had any other merit than to be a sort of truthful shadowing of the things on which it is based, it was designed to advance a better order of things in Canada, my native land. I was even prepared to be attacked by the narrower class of Protestant writers because of my sympathetic dealing with the Catholic types I have known. And it did not do that no Catholic had said one word indicating persecution, until The REGISTER, absolutely unprovoked, heart sought; though my head says you are far too kind in respect of the literary quality of my work, which has been done at the odd times of a man who has always had to labor steadily at something that literature to get his daily bread.

I like to think that Toronto has a Methodist Book Publishing Co. liberal enough to publish a book that commends itself to the Catholics and Protestants alike. The CATHOLIC REGISTER has the fine Catholic spirit to approve warmly the venture of the Methodist Publishing Co. It is my belief that literature written in Canada by Canadians—who to be good Canadians must be as Catholic as is the Confederation Act, which provides for the just liberties of both races and all creeds—will yet accomplish the noble work of allaying that infernal spirit of prejudice and persecution which the worst class of politicians of both races so much try to exacerbate. May I live to see the good day! Should my little book tend in the least to hasten it I shall have a particular right to rejoice. The "Youth's Companion" hereafter, in alluding to The REGISTER, as you have requested, and you will find the Companion, owned and edited by Mr. D. S. Ford, one of the leading Baptists of the United States, conducted on what I call a most Catholic spirit; and that which seeks to promote good will on Earth and Peace among men of all creeds. Yours very truly, E. W. THOMPSON.

NEWS OF THE WEEK.

British Politics.—During the political lull in Ireland the anniversary of the death of Charles Stewart Parnell, the Irish leader, was observed in Dublin in the customary manner. A large number of political bodies and others marched in procession to Glasnevin Cemetery, where Parnell is buried, and placed wreaths upon his grave.

On Monday at the annual convention of the Parliamtary party in Dublin resolutions were passed demanding that the Irish Parliamentary party make the question of the Legislative independence of Ireland a paramount issue in politics.

In England a clique of old-time Liberals, mostly members of the Reform Club, are resuscitating the proposed transference of control of the party to more democratic hands. A conference will be held at the end of October.

Canadian.—Sir Oliver Mowat has returned to Toronto. He says he has not the least intention of resigning, and such a step could not be on account of his health in any case. He did not give way for his health, but to watch the argument in the prohibition appeal before the Judicial Committee of the Privy Council.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in Buckley's Anti-Consumptive Syrup. It is a purely Vegetable Compound, and acts promptly and medically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so palatable that a child will not refuse it, and it is put at a price that will not exclude the poor from its benefits.

DEAD.—At 111 Yorkville avenue, on the 7th inst., Francis, eldest and beloved daughter of J. V. and M. E. Byrne, in the 50th year of her age.

WINTER LECTURES.

A Notable Address by Rev Father Ryan.

The Primacy of Peter. The Authorities of the Eastern and Western Churches, and Prominent Protestant Writers appealed to—Catholic Truth Founded on the Infallible Word of God.

Continuing his course of lectures on the Papacy, the Rev. Rector of St. Michael's spoke last Sunday evening on the "Primacy of St. Peter." He said in substance: I am going to speak to you this evening on the "Primacy of St. Peter." It is perhaps the most important subject of this course of lectures. We have heard a good deal of late about Christian unity and Christian unity. A number of religious minded, liberal minded, honest minded men, not in our city some short time ago to discuss this subject. Two of the leading churchmen of the day, Leo XIII. and the Archbishop of Canterbury, have written Lord Acton, Charles Augustus, and said that the essential condition of the wished for union is the acknowledgment of

THE SUPREMACY OF THE POPE and every Catholic is bound to admit that Cardinal Vaughan is right. The supremacy of the Pope necessarily supposes, is founded on, and follows from the primacy of St. Peter. The first and fundamental condition of Christian unity is the knowledge, belief and profession, that Christ our Lord conferred on Peter the supreme power of spiritual jurisdiction over His universal Church. And this is the proposition we are now going to prove. It would be well to remember that we are not going to prove this evening that the power conferred on Peter has passed to his successors, and is now possessed in its fullness by Leo XIII. We will prove this, but we must take one thing at a time. Again, we here suppose as proved, or to be proved by another lecturer, that Christ our Lord founded a Church, a Kingdom, a complete, perfect, independent Society, for the salvation of souls. From the fact indeed that Christ founded a Church we might draw arguments in favor of St. Peter's primacy. Unity and authority are essential to every perfect society, and unity and authority suppose and prove supremacy, or supreme power. But we are not going to argue from reason—that is, from the nature of the case, the necessity, propriety or fitness of things. Nor again do we argue from analogy, from the case of the Jewish church in which there was supreme spiritual power, and which was a divine type and figure as well as a prophesy of the Church of Christ. These arguments, and such as these, may come in to supplement our proof, but our argument this evening shall be taken from the well known

WORDS OF OUR SAVIOUR HIMSELF, recorded in the 16th chapter of St. Matthew's Gospel. In the 16th chapter in the confessions of Ctesar Philippus, St. Matthew tells us, that Jesus one day said to His disciples:

"Whom do you say that I am?" Simon Peter answered and said: "Thou art Christ the Son of the Living God." And Jesus answering said to him: "Blessed art thou, Simon, son of John, because flesh and blood hath not revealed it to thee, but My Father, who is in heaven. And I say unto thee, thou shalt be called Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Now we assert, that Christ our Lord, the Son of the Living God, here in these words, promised to confer on Peter the supreme spiritual power of jurisdiction, legislative, executive and judicial over the universal Church. In the first place Christ evidently speaks to Peter alone. You said to Me that I am the Messiah, and thou shalt be called Peter, to thee I will give the keys, whatsoever thou shalt bind, etc. To distinguish him from the other apostles, and even from the Simon who was the brother of Thaddeus, Jesus addresses him as

SIMON THE SON OF JOHN.

"That in these words," says the Protestant Critical Commentary, "our Lord doth best not in general to His apostles, but in particular to Peter is evident." Christ addresses Himself to Peter alone, and what does He say to him? "Thou art a rock, and upon this rock I will build My Church." This was the first time that Jesus had called Simon Cephas, or a Rock. When Andrew sought out Simon, his brother, and brought him to Jesus, the Saviour looking upon Simon, said: "Thou art Simon the son of John, thou shalt be called Cephas, which is interpreted Peter." The change of name was so important and significant as to be made the subject of a divine prophecy and promise. Now the time had come for prophecy to be fulfilled. He said to him: "Thou art Peter (Cephas, a Rock). Who speaks? Who says these words? He who spoke in the beginning and all things were made; He who not only means what He says, but makes what He says, and makes what He says by simply saying it. I was dixit et facta sunt. He takes the man and He makes him the Rock on which He will build His Church. There is nothing so necessary to a building as the foundation. On the

STABILITY OF THE FOUNDATION.

depends the strength and permanence of the house. To be the Rock on which Christ built His Church, is to hold the same relation to that Church as the foundation does to the superstructure. The foundation gives unity, solidity, immobility. Let the foundation give way and the house tatters in fragments to the ground. Therefore in the divine Architect's plan, Peter was to be the element of unity, which is the first principle of symmetry and order, and the element of strength, which is the first principle of permanence. Peter must have his place as the Rock on which the Church rests, as long as the Church itself endures; and any building which does not rest as on its foundation on the living Rock of Peter, is not, and cannot be, a part of the one true Church of Christ. The Peters, the Ecclesias, "Where Peter is there is the Church." Now the Church of Christ is a complete, perfect, independent Society. The basis, the foundation of every such society is the supreme legislative authority. We call our legislative authority the foundation of the British constitution. Where Peter is there is the Church; and where the Church is there is Peter as

ITS FOUNDATION AND FIRST PRINCIPLE of unity and strength, in the full possession of supreme legislative power. But Christ goes on to complete Peter's supremacy. He says to Peter, "I will give to thee the keys of the Kingdom of Heaven." This metaphor of the keys in sacred and profane literature always means the possession of supreme executive power. The scripture says, "God will lay upon His (the Messiah's) shoulder, the Key of the House of David, and he shall open and no man shall shut; and shall shut and no man shall open." And again it says the Saviour "has the keys of death and hell." The same meaning is given to the possession of the keys by Eastern and Western nations. The chief magistrate presents the keys to the monarch when he enters the city, to show that he holds his executive civic authority from him whose royal power is supreme. The King of Heaven gives the keys of His Kingdom to Peter, and makes him His vicar, with supreme executive power, subordinate only to Himself, to rule and govern the kingdom of His Church upon earth.

And to make Peter's supremacy perfect, Christ adds the judicial crown. "Whosoever thou shalt bind on earth, shall be bound in heaven." Here's supreme power to condemn the criminal even to exterior darkness, and to

ADMIT THE INNOCENT AND THE PENITENT to the light and liberty of the children of God. At Ctesar Philippus Christ promised Peter the supremacy. At the Sea of Galilee, after His resurrection, He conferred it.

"When, therefore, they had dined," St. John says, "Jesus said to Simon Peter, 'Simon, son of John, lovest thou Me more than these?'" He said to him, "Yea, Lord, Thou knowest that I love Thee." He said to him, "Feed My lambs." He said to him again, "Simon, son of John, lovest thou Me?" He said to him, "Yea, Lord, Thou knowest that I love Thee." He said to him, "Feed My lambs." He said to him, "Yea, Lord, Thou knowest that I love Thee." He said to him, "Feed My lambs."

This is a most beautiful and touching passage. It is worthy at once of the Heart of the Saviour, of the pen of the Disciple of Love, and of the unflinching loyalty of the first Chief Pastor. Faith was needed when Christ gave the promise. Love is required when He gives the Bride. Power might suffice for a supreme Pontiff. Mercy is looked for in the shepherd of the flock, and eloquence are not our arguments at present. The reasoning from the text is this: In biblical language, and indeed in the language of all pastoral peoples, there was no more common metaphor for to express supreme and universal dominion, both legislative and administrative, than that of a shepherd in relation to his flock, especially when that relation was expressed by the words "to feed the sheep." This term, of a shepherd feeds his flock, is one of the oldest and most universal metaphors to express a supreme and at the same time a beneficent government." Just the kind of government that Christ conferred upon Peter when He gave him full charge of His lambs and sheep, supreme, universal jurisdiction over bishops, priests and people. Our argument for the supremacy of St. Peter has been taken from the words of Christ our Lord, and these words are so plain, clear and unmistakable that they should carry conviction to every reasonable, unprejudiced mind. Our interpretation of these texts is abundantly confirmed by the statements of Scripture in ancient and modern times. To give only a few

EXAMPLES FROM THE EARLY FATHERS

of the Church in the East and West. The Greek Fathers we have St. Cyril of Alexandria, who says, "Christ was pleased to call him Peter as the one on whom He was about to found His Church." And St. Chrysostom, "When I say Peter I mean that unbroken rock, that unmoveable foundation." And St. Gregory of Nyssa, "Peter is the most firm and solid rock on which Christ the Saviour built His Church." And Origen, "The supreme power to feed the sheep was given to Peter, and the Church was founded on him on the earth."

For the Latin Fathers we have St. Ambrose, "The rock on which Christ built His Church is Peter, and the Church was founded on him on the earth."

REV. DR. FLANNERY'S Jubilee of Priestly Work in the Parish of St. Thomas.

Celebration of the Happy Event on Sunday Presentation of Addresses from Catholics and Protestants Dr. Flannery's Broad Christian Sentiments.

St. THOMAS, Oct. 7.—Twenty-five years ago Sunday Rev. William Flannery, D.D., who in 1903 if he is spared till that time, will have been a priest for fifty years, came to this city and took charge of this diocese. During that time he has won not only the love and veneration of his congregation, but the esteem and respect of the community for his liberality, kindness and piety.

His silver jubilee was fittingly celebrated at the Church of the Holy Angels, when he was presented with a testimonial and address on behalf of the congregation, as well as with addresses from the children of the Catholic school and societies in connection with the church. Every seat was filled in the morning, and in the evening chairs and benches were placed in the aisles, but all could not be provided with seats. At both services there were present large numbers of the good priest's admirers who hold different religious views.

In the morning the mass of St. Cecilia was sung. Rev. Dr. Flannery being the celebrant. Before the sermon he announced that addresses and testimonials would be presented after mass. It had been thought appropriate at the end of the twenty-five years of his ministry in the parish

James Overend, President John Bourke, 1st Vice President Charles Arden, 2nd Vice President P. B. Reath, Chancellor John Butler, Treasurer Daniel Barnett, Financial Secretary P. J. McManus, Recording Secretary S. B. Pocock James Egan.

FROM THE CONGREGATION. The committee of the congregation then advanced to the chancel and Mr. D. J. Donahue read the following address:



REV. WILLIAM FLANNERY, D. D., P. P.

to do this, and he could only express his appreciation and thankfulness. Some had complained that they had not been called upon, but the committee had, owing to having to attend to their business, been unable to call upon all. The committee desired him to make this explanation, and to state that those who had not been called upon had not been slighted. If they felt aggrieved it was a matter which could easily be rectified, as the committee would be found at the door of the church after service. Cards of invitation had been sent out and some had been, no doubt, omitted, but those who had should take no offence. It was unintentional. Every one was liable to make mistakes. No one on earth was perfect. Perfection was found only in heaven.

The day, he said, was the celebration of the feast of the Holy Roly, instituted by Pope Gregory XIII., about 800 years ago. He then read the lesson for the day, the 18th Sunday after Pentecost, referring to the man ill with the palsy, who was brought to the Saviour and healed. The preacher said that there was no happiness on earth excepting through Jesus Christ. As he healed the man with the palsy, so if his hearers would only go to Him He would forgive their sins and give them true happiness on this earth and in the world to come.

At the conclusion of the mass Mr. James Overend, president, and other officers of Branch No. 2, O. M. B. A., walked up to the chancel and Rev. Dr. Flannery advanced to the altar railing, standing facing the con-

gregation. Mr. Overend on behalf of the officers and members of the branch read an address to the reverend doctor, which, expressed their appreciation of his labor and foresight, when, by his advice and counsel he assisted in organizing a branch of this Catholic fraternal society in this city, which though in its infancy, had attained a marvellous growth in Canada. Thanks were rendered Rev. Dr. Flannery and his colleagues in Canada and the United States who had worked persistently in establishing this society, the object of which is to elevate the spiritual and moral sense of all its members and protect from want the widows and orphans of members. Since its organization \$25,000 had been paid in St. Thomas to relatives of deceased members. Thanks were also tendered Dr. Flannery for his good counsel and for his labors as delegate to the Grand Council. In concluding they hoped that he might be long spared so that they might enjoy the benefits of his guiding hand and spiritual advice.

The address was signed in behalf of the association by James Overend, President John Bourke, 1st Vice President Charles Arden, 2nd Vice President P. B. Reath, Chancellor John Butler, Treasurer Daniel Barnett, Financial Secretary P. J. McManus, Recording Secretary S. B. Pocock James Egan.

FROM THE CONGREGATION. The committee of the congregation then advanced to the chancel and Mr. D. J. Donahue read the following address:

Accompanying the address was a check for \$50, which was handed Rev. Dr. Flannery, on behalf of the congregation, by Mr. John D. King.

THE REPLY. Rev. Dr. Flannery said he was so overwhelmed with gratitude for the kind words said of him, and the magnificent testimonial, that he was at a loss to find words to suitably reply. Speaking to the gentlemen representing the O.M.B.A., he said he appreciated their kind address very much. He was gratified that he had been instrumental in establishing the society in St. Thomas. The society had originated in the United States, from which country some very disagreeable organizations were imported. But the O.M.B.A. was a worthy association. Composed of Catholics, it, by the payment of a small sum, secured the payment of a large amount to relatives of deceased members. Many poor families in St. Thomas had been helped and made independent by this society, which, since its organization, has paid out \$25,000 here. It was doing a noble work, not only in caring for the widow and orphans, but in bringing the people of the Church together in social intercourse and communion. To be a member of the society one must be a Christian, a practical member of the Church, and before being admitted must have the recommendation and approval of the parish priest. He considered the organization of this society one of the greatest things he had accomplished, if he had accomplished any great thing. He had merely foreseen that the society would do good, suggested its organization, and his suggestion had been carried into effect. In concluding, he again thanked the society for their kindly worded address.

Replying to the address from the congregation, he said that he felt certain that it was presented to him with no desire to flatter, but that it came from hearts full of gratitude for things done for the congregation. The majority of the people he had met when he first came to St. Thomas twenty-five years ago, now occupy a place in the cemetery, though there were a few still left. He called the attention of his hearers to the great struggle of the people of forty and fifty years ago. They left their native lands, came across the seas to seek a home here, with nothing but their strong right arms, and their determination, and with axe in hand entered the primeval forest, where wild beasts roamed, bowed down the oaks and elms, and turned the wilderness into beautiful homes, smiling gardens and leaming fields. All owed these men a debt of gratitude for both materially and morally they built up this country. The address complimented him for having done much to dispel religious prejudices and intolerance in the community. He had always opposed anything like intolerance. He never had any feelings of animosity against any man. Many of them were redeemed by the blood of Jesus Christ.

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people but cheerfully comes times at the end of your life with hope in your eyes, sweet counsel on your lips, and true unselfishness as well as priestliness in your bearing brought to our aid and dying the consoling balm and strengthening comfort of holy charity.

Your high literary attainments and brilliant social qualities have ever been employed in the elevating of your people to the Catholic ideal of good citizenship—love of God and country.

But to enumerate the many reasons which exist for teaching you our warmest congratulations to-day would be to attempt to recall and recount the thousand deeds of charity and love bestowed not alone on our sister dead, but also on every member of your parish who to-day looks on you as a loving pastor and personal friend.

And if twenty-five years of honest, intelligent toil amongst your parishioners have won for you the deepest appreciation of a devoted people, may we not pray with you that God may spare your life to us, and that the tie of affection and respect that now binds us together may strengthen as the years pass by so that your golden jubilee may be fraught with increased blessings to both pastor and people.

We now affectionately tender you this testimonial as a slight but tangible token of the warm sentiment of a people united in love and reverence for their pastor.

Signed on behalf of your congregation, this 6th day of October, A. D. 1905 by D. J. Donahue, John D. King, James Grayson, John T. Caughlin, Joseph Doyle, J. H. Price, St. B. Pocock, W. Reynolds, Thomas Kelly, John Butler, James Egan, John Brady.

(Lake Road), James Brady (Glanworth).

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