The Charlottetown Herald.

NEW SERIES | CHARLOTTETOWN PRINCE EDWARD ISLAND, WEDNESDAY, AUGUST 19, 1914. | VOL. XLIII., NO. 31.

Canadian Government Railways.

PRINCE EDWRD ISLAND RAILWAY.

Commencing on June 1st, 1914, Trains on this Railway will run as follows:

Trains Outward Read Down. Daily Except Sunday.

A.M.	P.M.	P.M.	A.M.				Trains Inward Read Up. Daily Except Sunday. A.M.	P.M.	P.M.
	5.00	3.30	7.35	Dep.	Charlottetown	Ar.	11.30	10.15	2.45
	6.15	4.42	8.30	"	Hunter River	"	10.30	9.16	1.15
7.10	7.00	5.21	9.02	"	Emerald Jct.	"	9.56	8.45	12.20
7.55		5.56	9.27	"	Kensington	"	9.27	8.17	11.35
8.30		6.30	9.50	Ar.	Summerside	Dep.	9.00	7.50	11.00
			P.M.						A.M.
		8.00	12.10	Dep.	Summerside	Ar.	8.45	5.15	
		8.58	1.39	"	Port Hill	"	7.48	3.46	
		9.47	3.00	"	O'Leary	"	7.04	2.30	
		11.00	5.00	Ar.	Tignigh	Dep.	5.45	12.20	
								A.M.	
		8.55	7.10	Dep.	Emerald Jct.	Ar.	7.00	8.45	
		9.30	8.00	Ar.	Cape Traverse	Dep.	6.00	8.10	

Daily Ex. Sun. P.M.	A.M.				Daily Ex. Sun. A.M.	P.M.	Sat. Only P.M.
3.00	6.50	Dep.	Charlottetown	Ar.	8.05	5.40	6.45
4.10	8.35	"	Mt. Stewart	"	7.05	4.10	5.15
4.36	9.12	"	Morell	"	6.33	3.20	4.36
4.57	9.41	"	St. Peter's	"	6.11	2.51	4.05
6.00	11.10	Ar.	Souris	Dep.	5.10	1.25	2.35
Sat. Only							
7.10	12.40	Ar.	Elmira	Dep.	4.00		1.00

Sat. Only P.M.	Dly. Ex. Sat. & Sun. P.M.	Dly. Ex. Sun. A.M.				Dly. Ex. Sun. A.M.	Dly. Ex. Sat. & Sun. P.M.	Sat. Only P.M
5.15	4.15	8.40	Dep.	Mt. Stewart	Ar.	6.55	3.50	4.10
6.04	5.04	9.50	"	Cardigan	"	6.06	2.43	3.03
6.25	5.25	10.20	"	Montague	"	5.44	2.15	2.35
7.00	6.00	11.00	Ar.	Georgetown	Dept.	5.10	1.25	1.45

Daily Except Sunday. P.M.	A.M.				Daily Except Sunday. P.M.	A.M.
8.15	3.10	Dep.	Charlottetown	Ar.	5.35	9.45
9.50	4.25	"	Vernon River	"	4.01	8.31
11.45	5.55	Ar.	Murray Harbor	Dep.	2.00	7.00

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SS. Peter and Paul in Rome

(By Father Graham, M. A.)

Time is ever on the side of Rome. Historical research, the unearthing of ancient documents, the witness of newly discovered monuments, archaeological finds —all in these latter days go to confirm the tradition of Rome on matters that are really of any importance to her, matters from which she derives subsidiary arguments in support of her unique and exclusive claims. And it is significant that modern scholars, who have freed themselves as far as possible from historical prejudices and theological prepossessions, coming to the study of these matters, invariably find themselves driven to accept the age-long tradition of the Catholic Church. A notable instance of this is to be seen in the newly published Bampton Lectures on "The Church in Rome in the First Century: An Examina- of Various Controverted Questions Relating to its History, Chronology, Literature, and Traditions,' delivered before the University of Oxford this year by the Rev. George Edmundson, M. A., late Fellow and Tutor of Brasenose College, and Vicar of St. Saviour's, Upper Chelsea. A Bampton Lecturer is a man speaking with authority, or at least a man whose learning and talents entitle his views to be received with great respect; if he had not high qualifications in the sphere mapped out by Canon Bampton, he would not be a Bampton Lecturer. We may say that Mr. Edmundson proves himself well worthy to occupy the post formerly occupied by Liddon, Hatch, Barry, Strong, Mozley, Sanday, and others of equal and even grater eminence. His erudition is shown by the wealth of the authorities, ancient and modern, whom he has studied, and his calm and well-balanced judgment appears in the discriminating use he makes of them.

Briefly, it may be said that his conclusions are substantially those which Catholic scholars and apologists have always upheld on the questions treated. Mr. Edmundson firmly accepts the conservative and traditional, or let us say at onec, the Catholic, side on quuestions which have hitherto sharply divided Catholic from Protestant authorities. Notably is this the case with regard to a point of great interest and importance fer Catholics, the connection of St. Peter and St. Paul with the city and See of Rome.

Accustomed as Catholics are from their childhood to think of St. Peter as the first Bishop of Rome, perhaps thy do not realize how hotly this belief is contested by some controversialist, and even by writers and scholars of authority St. Peter, they say, was never Bishop of Rome; there is no proof that he ever was in Rome at all; he was not put to death at Rome; there is nothing about it in the New Testament; his Roman Primacy is, therefore, a Catholic fabrication, or at least a baseless assumption. It is satisfaction, therefore, to be able to set against them the unhesitating conviction of the truth of a great part of the Catholic contention, expressed by Mr. Edmundson, and not only expressed, but supported by manifold and cogent reasoning. We shall take the liberty of quoting some extracts from his book to show this.

Referring, first of all, to St. Paul's declaration in his Epistle to the Romans (xv. 20) that he wished not to seem to "build upon another man's foundation," our author writes (p. 28, 9):—"It has often beed asked why St. Paul, if he meant that another had preached at Rome and been the founder of the Roman Church, did not mention his name. The answer is a very simple one: he was not writing for the information of students and critics of the twentieth century, but for the Roman Christians, who knew the facts. There had then been a founder of this great Church of world-wide sphere, of successful preaching he did not think it right to intrude. Who was he? All tradition answers with one voice the name of St. Peter."

In his second lecture, Mr. Edmundson sets forth the ground on which he is constrained to accept this tradition. "That St. Peter visited Rome," he says, "between the years 62 A. D., and 65 A. D., and that he was put to death there by crucifixion, is admitted by everyone who studies the evidence in a fair and reasonable spirit. This is not a tradition, it may rather be described as a fact vouched for by contemporary, or nearly contemporary, evidence. On this point no statement could be stronger than that of Professor Lanciani (the distinguished archaeologist.) 'I write about the monuments of Rome from a strictly archaeological point of view, avoiding questions which pertain, or are supposed to pertain, to religious controversy. For the archaeologist the presence and execution of SS. Peter and Paul in Rome are facts established beyond a shadow of doubt by purely monumental evidence.' " The lecturer then quotes the great Patristic authorities, such as St. Clement. St. Ignatius, St. Irenaeus (the famous passage containing the words "for to this Church, on account of its more powerful head, every Church . . must needs resort"), Eusebius, and St. Jerome; and concludes (page 51): "Probably there never was any tradition accepted so universally and without a single dissentient voice, as that which associates the foundation and organization of the Church of Rome with the name of St. Peter, and which speakes of his active connection with that Church as extending over a period of some twenty-five years." The local evidence, derived from inscriptions mosaics, frescoes, and legends, urges to the same conclusion.

"Returning, then, once more to the undisputedly historical ground of St. Paul's Epistle to the Romans, we find that in 57 A.D., there was in Rome a Christian community not of yesterday but of many years' standing; an important community, whose faith and whose high repute were well known in all Churches of the Empire with which the writer was acquainted. Further, that St. Paul himself for some years past had been longing to visit this Roman community, but had been hindered from doing so by the restriction he had imposed upon himself of not building upon another man's foundation. If again the question be repeated, Who was this man? with greater emphasis than before the same answer must be returned: It cannot be any other than St. Peter."

The conflict of St. Peter at Rome with the sorcerer Simon Magus is regarded as historically certain; and in this connection the Bampton Lecturer gives short shift to Baur and his Tubingen school "in their attempt to prove that the Roman Petrine legend was without foundation, and that Simon Maogus never had any real existence, but was a lay figure concealing the personality of St. Paul"; and further that the two great Apostles, Peter and Paul, were "heads of two rival and hostile Christian factions, passing their lives in continual and acute conflict." All this is characterized as nothing but an "unsubstantial romance," with "not a shred of early evidence behind it," as "fundamentally false," a "figment of the Tubingen critics with no basis in history" and it is now practically abandoned.

As for St. Peter's Bishopric at Antioch before coming to Rome, our author writes (p. 77): "No tradition from early Christian times is stronger or more persistent than that which asserts that before Peter entered upon his "Roman 'episcopate' he for seven years filled a similar office at Antioch." With regard to the martyrdom of St. Peter and St. Paul at Rome there is held to be no doubt whatsoever; it is "practically outside controversy," though Mr. Edmundson departs from the Catholic tradition that they suffered death at the same time. "That St. Peter was martyred in Rome towards the end of the reign of Nero is a fact . . . . established by overwhelming evidence. That he resided there for some length of time before his death is witnessed to by a weight of tradition which only prejudice and prepossession can put on one side as without evidential value." Further, the order of episcopal succession in Rome as we know it, is accepted, viz., Linus, Anacletus or Cletus, Clement; with the traditional terms assigned to their episcopates. We may allow ourselves one last quotation as a valuable offset to the interpretation given by Puller, Wright, Gore, and other Anglican writers to the well-known passage of St. Arenaeus (second century), who speakes of "the most great and ancient and universally known Church establised at Rome by the two most glorious Apostles, Peter and Paul"; and again says that "to this Church on account of its more special eminence, all other Churches must gather." "He only spoke the truth," says Mr. Edmundson, "for a recent writer (Rev. C. H. Turner quoting this passage has stated, 'in the next generation (i.e., after the Apostles) we might say all the Churches of the Empire "made rendezvous" at Rome.' And why? Not because it was the polit[illegible] capital, but because Peter and Paul there gained the crown of martydrom, and because their hallowed remains at the Vatican and in the Ostian way were piously preserved and held in reverence. The authority of the Church of Rome during the early centuries of Christianity obtained a general recognition accorded to no other Church, not because Rome contained the palace of the Caesars, who persecuted the faith, but because it was acknowledged everywhere and always that the Church of Rome had the distinction of having been founded by St. Peter and St. Paul and that it guarded the tomb of these "Two most glorious Apostles.' " (p. 147.)

Paulist Fathers' Election

The Rev. Father John J. Hughes was re-elected Superior General of the Missionary Society of St. Paul the Apostle, usually called the Paulist Fathers, when the quinquennial meeting of the General Chapter of the society was held last week at the Paulist Fathers' Church, Columbus Avenue and Sixtieth Street, New York. Father Hughes is to be head of the society for another five years. The Rev. M. P. Smith, Portland, Ore.; the Rev. Chas. J. Powers, New York, and the Rev. John J. Burke, editor of the Catholic World, were elected Consultors.

Twenty-five delegates from all parts of the Unithed States attended the meeting. Among them were Rev. Father Elliott, Director of the Mission House, Washington, D. C.; Rev. Thomas F. Burke, Toronto, Canada, and the Rev. Bertrand Conway, author of "The Question Box."

Nine Nuns in one Family

An English Catholic paper reporting a lecture on the foreign mssions given recently in London, by Father Farmer, rector of St. Peter's College, Freshfield, says that the lecturer told of a convent in Madras, India, in which the Reverend Mother has eight of her own sisters as nuns under her charge.

We learn that those nine nuns, sisters in blood as in religion, are members of a family named Murphy, belonging to Newmarket, County Clare, Ireland. This is perhaps the most remarkable case on record. There is another Irish family named Roman, which has supplied five priests to the St. Joseph's Foreign Missionary order, and has also given a daughter to a religious order in Dublin. The Irish are certainly a missionary race.

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