

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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THOSE PRELIMINARIES.

N. Y. Freeman's Journal.

In the concluding paragraph of last week's article we called attention to the doctor's misrepresentation of the meaning of a quotation from St. Augustine.

McAllister—In reference to the unjust use of authority by the bishops of Rome about which certain persons were complaining, Augustine says: "As if it could not be said and most justly said to them concerning this, Behold, we may think that those bishops who judged at Rome were not good judges; there was yet remaining the Plenary Council of the Universal Church, where a cause can be prosecuted even with those judges convicted of having given wrong judgment, their sentences may be rendered null and void."

"Quasi non eis ad hoc die posset et iustissime dici. Ecce, putemus illos episcopos, qui Romae iudicarent, non bonos iudices fuisse; restabat adhuc plenarium Ecclesie universae concilium, ubi etiam cum ipsis iudicibus causa posset agitari, ut si male iudicasse convicti essent, eorum sententiae solverentur" (Patrologiae Cursus Completus, Opera Augustini, Tom II, p. 169.)

Here a false impression of the saint's meaning is produced by mutilating or garbling the text. The words immediately preceding those in the above quotation, and which make clear the meaning of the quoted, are omitted. And the translation given is erroneous in that it represents the saint as thinking that those who judged at Rome were not good judges. This is to misrepresent him. The full text will show that the doctor was not fair to the saint or to himself. St. Augustine was writing in refutation of the Donatists, African Schismatics, who had been condemned in a synod held at Rome in 313 under Pope Melchisedes. The Schismatics protested against the Roman sentence, and demanded another trial before a council in Gaul. This was granted them, and a council was held at Arles in 314. This council reaffirmed the sentence of the Roman synod. All the took place nearly half a century before St. Augustine was born. It was concerning these Schismatics that the saint was writing. In the light of these facts the reader will easily understand the saint's meaning when he sees the whole quotation, which is as follows:

"They (the Donatists) would still have something to say, namely, that they had suffered from evil judges (at Rome); which complaint is that of all evil litigants, even when they have been vanquished by the most evident truth; as if to this it might not be said to them, and most justly said, 'Well, let us suppose that these bishops who passed judgment at Rome were not good judges, there still remained a Plenary Council of the Universal Church, where even with the judges themselves the cause might be agitated and their sentence, if they should be convicted of having passed a bad judgment, might be quashed.'

Here the saint speaks without Dr. McAllister's gag in his mouth, and how different is the meaning. It will be seen that he does not concede, as Dr. McAllister implies he does, that there was any unjust use of authority by the judges at Rome. His argument put in modern parlance would be something like this: "The Donatists claimed that the judges at Rome were unjust to them. That is the claim of all evil litigants, even when convicted by the most evident truth. But let us suppose that the judges who passed sentence on their case were not good judges; that did not justify their schism; for there still remained a general council, where the sentence passed on them could be quashed if found to be erroneous."

This is an hypothetical argument, an argument based on a supposition, which does not concede that the Roman judges erred in their sentence or that a council would reverse it, for he believed the sentence to be just. Speaking of the Roman decision and the conduct of the Donatists in reference to it, St. Augustine writes: "They had indeed the audacity to accuse of a corrupt decision the Bishops (at the Synod of Rome), ecclesiastical judges of such high authority, by whose sentence both the innocence of Caecilian and their own wickedness had been established—and this charge they advanced, not before the colleagues of Bishops, but before the Emperor (Constantine). He afforded them another trial at Arles, conducted by other Bishops; not that this was necessary, but yielding to their perverseness and desirous of employing every means for the purpose of suppressing their extravagant impudence. For the Christian Emperor presumed not to entertain their tumultuous and deceitful quarrels, as if he were to judge the decision of the Bishops who had sat at Rome; but, as I have said, he gave them other Bishops, from whom, however, they cease again to appeal to the Emperor. You have heard how he detests them because of this conduct." (Tom. II, p. 162.)

On the same subject he writes: "But as Constantine did not presume to pass judgment in an episcopal cause, he deputed it to be discussed and finally decided by the Bishops. This was done in the city of Rome by Melchisedes,

Bishop of that Church, sitting in judgment, and supported by many of his colleagues." (Tom. II, epist. 166.)

Speaking of these same Schismatics in a sermon, St. Augustine said: "Out of the Catholic Church a man may have everything—but eternal salvation. He may have honor, he may approach the sacraments—may sing ballads—may answer amen—may believe the Gospel—may hold and preach the faith in the name of the Father and of the Son and of the Holy Ghost; but nowhere save within the Catholic Church can he attain salvation." (Tom. II, super gestis cum Emerito Donatistarum Episcopo.)

By Catholic Church St. Augustine meant all Christians who were in communion with the See of Rome, the Apostolic See, as he himself was. To him all not in that communion were heretics, as his severe condemnation of the Donatists and the Pelagians proves. It was of the condemnation of the Pelagians by Pope Innocent I. that Augustine said: "Causa finita est" —the case is ended.

The Donatists appealed to Rome, just as Luther did, and, like him, they protested against the decision, and rebelled. They were the Protestants of their day; and, judging by the way St. Augustine lashed them, we may judge how he would rebuke the Covenanters and other schismatics and heretics of our day who protest against the authority of the Apostolic See, if he were now living. He detested heresy and schism.

From his garbled and mistranslated quotation from St. Augustine the doctor draws the following inconsequential inferences:

McAllister—According to Augustine, then, the See of Rome was only one of the sees at which an inspired apostle had been originally in authority. And the successions of bishops or presbyters at all these sees, including that of Rome, like the succession of bishops or presbyters at other sees or centres of ecclesiastical life where no apostle had ever been, were on a perfect equality.

Rome was, of course, one of the sees where an apostle was originally in authority. But it was more than that. It was the See whose Bishop, because the successor of St. Peter, held the primacy among Bishops, as St. Peter held the primacy among the Apostles. This is clearly the doctrine of St. Augustine. "Who," he asks, "can be ignorant that the most blessed Peter is the first of the Apostles?" (Tract 56 in Joan.)

Again: "Of the Church, Peter the Apostle, on account of the primacy of his apostleship, bore a character which represented the whole Church." (Tract 124 in Joan.)

Again: "If the order of Bishops succeeding to each other is to be considered, how much more securely and really beneficially do we reckon from Peter himself, to whom, bearing a figure of the Church, the Lord says, 'Upon this rock I will build My Church, and the gates of hell shall not overcome it?' For to Peter succeeded Linus, Clement (here he gives the whole succession of Popes down to his own time); to Damasus, Siricius; to Siricius, Anastasius" (Epist. 53, ad Gensurum.)

These quotations prove two things. First, that St. Augustine believed in the primacy of St. Peter; and, second, he believed that the Popes are the successors of St. Peter in the Apostolic chair, and consequently successors to his primacy. When, therefore, Dr. McAllister represents the saint as holding that sees are on a perfect equality with the See of Peter, he misrepresents him. It is clear, not only from the saint's writings, but also from his practice in his relations with Rome and his correspondence with the Popes of his time, that he recognized the supremacy of the Pope, as the successor of St. Peter, and consequently the pre-eminence of his authority over all other Bishops of the Church of Christ. Dr. McAllister has been unfortunate in making issue with the Euseucylical on the writings of the great Catholic Bishop of Hippo.

most of them during the past year, was their sponsor.

An immense audience filled the great church to witness the ceremonies, which were very impressive. Coad in full canonical Archbishop Corrigan was seated in the sanctuary.

With him were Rev. Father George M. Searles, of the Catholic University in Washington, and Father Doshon. He was also assisted by his secretary, Father Connelly; by Rev. Dr. John Hughes, rector of St. Paul's, and Rev. Henry T. Nears.

The converts were the result of the non Catholic mission of Father Elliot, the Paulist missionary, at the Church of St. Paul the Apostle last January. Missions to non Catholics had been held before, but Father Elliot, who is the animating spirit of the non Catholic mission movement, set on foot last year a systematic mission of two weeks for the conversion of non Catholics in this city.

The one hundred persons confirmed yesterday are not the only fruit of that mission. The date of another mission to be held in January will soon be announced.

UNMANLY MEN.

Home or the Workshop is the Father's Place.—He Must Take St. Joseph as His Model.

That Rev. Father Roswinkel, S. J., has captured the attention of hundreds, or rather thousands, of the thoughtful population of Detroit, is proved by the crowded congregations lately seen at the Church of St. Peter and Paul, on Jefferson avenue. In spite of the weather of last Sunday, the scenes of the previous weeks were reenacted. There might perhaps have been a slight decrease in point of numbers, but if so, it was so small as not to be perceptible to the keenest of visions and only to an eye accustomed to estimate the size of crowds. In point of attention to the reverend gentleman's discourse, the interest seems to increase, and at the close of the lecture, the relaxation of the intensity of the attention paid seemed almost a corporal relief. Vespers were sung by Father Ross, S. J., and after the invocation of the Holy Ghost was sung and the usual intentions announced, Father Roswinkel began the third lecture of the present series.

He could not begin, said the reviewer, his evening's discourse with out expressing his appreciation of the magnificent and intelligent audience which had assembled that night to hear him speak of "The Christian Father," and that, too, in spite of the inclemency of the weather, a sufficient excuse for his absence, if the lectures were not of interest to him. He repeated that he highly appreciated their attendance, and it was a pleasure to give them the instructions.

The conclusion to which they must have come after hearing last Sunday's lecture must have been that only heroes are fit for the exalted position of the Christian mother. But every married woman was by no means a heroine; therefore not all married women were Christian mothers. The stream was not higher than its source, and the law of nature held in this case. Great, noble men are born of great, noble mothers. True, the race of moral pigmies was increasing, the conclusion was that the Christian mother was not on the decline, not in quality, but in quantity. Fortia creatur fortibus. The strong is begotten by the strong. The succession of beings with reason, without the process of generation, cannot be; otherwise mankind would be detached entirely, and the most beautiful origin of the family lost. It was not to be expected that God would so lower the dignity and honor of marriage. The position of the mother must be supplemented by an explanation of the position of the father. By marriage there were two in one flesh, living in harmony. Let them look at St. Joseph in the home of Nazareth, and take him for their model. As the Blessed Virgin was proposed last Sunday as the model of the Christian mother, so St. Joseph, the foster father of our Lord, was to be the model for every Christian father. Let them look attentively at their relative positions. He was inferior in dignity; she was the mother of our Lord; he was only the foster father. He was inferior in grace; he was inferior in personal sanctity. But St. Joseph was the superior in authority, the "wise servant," whom the Lord had placed over his family. Concede at once his position to the husband; he must be the head; he must never be subordinate; with thy whole soul and with thy whole strength. And these which I command thee this day shall be in thy heart and thou shalt teach them to thy children."

Has the father been a priest in the sight of God? If not, as the Lord does not build the house, their labor is in vain who build it. If he is recreant to this most important duty, he is like the foolish man who built his house upon the sand and the rain came and the house fell and great was the fall thereof. Drive God from the home and the words of Holy Scripture will be fulfilled, "the houses of the wicked shall be destroyed, but the hut of the just shall flourish." He may build of the costliest material, or in the grandest architectural beauty, but without a Christian foundation, let him place

over it in blazing characters, that still it is little comfort within. Let him call it home, mansion or castle, it will be never "home."

What has been said is fundamental, but the salvation, perhaps the happiness and peace of the lives of those entrusted to the father's guidance and direction, depends on his recognition of his position.

As God is the All Father from whom all other patercity is derived, so He is the source of all authority. When God shares his patercity, He gives sufficient power to discharge the duties, and so parental authority is seated on a throne—a borrowed throne it is true—but still an exalted and a respected one. Let the father live up to his model. Let him look to St. Joseph at the head of family affairs; he enrolls the family: under St. Joseph's orders they prepare for flight, and for their return; he presents the Child in the Temple and makes the customary offering; when the child is lost the Mother says, "Thy Father and I have sought Thee." In everything he is the head of the divine family, the privileged provider of their temporal necessities, the visible providence of God.

This teaches the father's power, but it also teaches his duty. Where does he find St. Joseph? Invariably with his family or in the workshop. Such is his proper place. From the bridal day, it is his duty to cherish and increase the affection of the wife's heart. And this has been beautifully developed in Catholic writings.

O thoughtless neglect! O lack of many virtue! To wound the tender heart of woman; to leave her to her lonely vigils, night after night, alone with her child, until her conjugal devotion becomes an aversion deep and unfathomable.

There should be no sympathy with those societies and clubs whose tendency is to scatter families by their frequent meetings at night, committee work, etc. No Christian father should join them without sufficient reason or (and this in defense of persecuted woman) without the consent of his wife. Where the fathers' duties are not fulfilled, there may be many houses but very few homes.

In another form, where does the husband recognize his wife's place? He expects to find her at home without legitimate excuse. And so all time not given to business, it should be his place. There are but two places for the Christian father, the family and the house of business.

Labor is a duty incumbent upon all. Even before the fall man was not intended to be idle. He was placed in the garden of delights to till it and to keep it. There was no pain or trouble; the earth brought forth spontaneously what was needed by man. But sin changed all this. Pleasure gave way to penance. The earth brought forth thorns and thistles; in the sweat of his brow man gained his bread. The king of the visible creation rebelled against God and nature was released from all obedience to man, and rebelled against him. The earth reluctantly gives up even what is necessary. One can never say "I do not have to work;" there is no such thing as a lady or gentleman of leisure. The life of a Christian is not Adam in the garden of delight, but Adam among the thorns and thistles. Labor and work dates back to paradise. This universal law is doubly binding on those on whom others are dependent. Those who experience "hard times" and have difficulties in providing necessities should have every sympathy. The overworked and underpaid son of toil, the clerk behind the counter, the prisoner at the office desk are entitled to amelioration of their lot by all fair means; yet work with prayer will bring what is really needed. But that is to be said of the father who does not wish to work or spends his earnings in salacious or brotels? He is worse than a robber. He spends his time and money with strangers and deprives his own wife and children of their rights. Let them remember holy scripture says "If any man hath not care of his own, and especially of those of his house, he hath denied the faith and is worse than an infidel." The very birds of the air, the insects and all creation teach a lesson of industry and of tender solicitude for their young. From dawn to twilight they toil in building nests or procuring food. The lazy, shiftless father is worse than these senseless animals.

But no language can express the monstrosity of the human monster who deserts his family and leaves them to the cold charity of the world. Would to God such cases were less frequent! One cannot but despise the namby-pamby sentimentality which talks of mercy for these unnatural beings and one cannot but advocate the severest measures against these unmanly men.

But turn from this shameful and painful picture once more to St. Joseph—the good St. Joseph, provident guardian of the holy family of Nazareth, and model of the Christian father! A few minutes suffice to make the preparation for their flight; his offering in the temple is the offering of the poor, two turtle doves; the holy house, which exists to day, displayed no sign of luxury. Wealth is not necessary to constitute a happy home.

If a father has, then, been remiss in

his duties (let him fix his mind upon St. Joseph as his model. And if there is joy among the angels over one sinner doing penance, there surely will be double joy in heaven when a father makes up his mind to become a true Christian father after the example of St. Joseph.) O, that such traditions were followed now as were contained in the admonitions of Tobias to his son: "Hear, my son, the words of my mouth and lay them as a foundation in thy heart. When God shall take my soul, thou shalt bury my body; and thou shalt honor thy mother all the days of her life. For thou must be mindful what and how great perils she suffered for thee in the womb. And when she also shall have ended the time of her life bury her by me. And all the days of thy life have God in thy mind, and take heed thou never consent to sin, nor transgress the commandments of the Lord our God. Give alms of thy substance, and turn not away thy face from any poor person; for so it shall come to pass that the face of the Lord shall not be turned from thee. According to thy ability be merciful. If thou have much give abundantly; if thou have little, take care even to bestow willingly a little. For thus thou storest up to thyself a good reward for the day of necessity. * * * See thou never do to another what thou wouldst have to have done to thee by another. Eat thy bread with the hungry and the needy, and with thy garments cover the naked. Lay out thy bread and thy wine upon the burial of a just man and do not eat and drink thereof with the wicked. Seek counsel always of a wise man. Bless God at all times, and desire of Him to direct thy ways, and that all thy counsels may abide in Him. * * * Fear not, my son; we lead indeed a poor life, but we shall have many things if we fear God and depart from all sin and do that which is good."

Let the Christian father make such the rule and conduct of his life, and his home will be as the happy home of Nazareth.—Detroit Witness.

THE CHURCH IN SCOTLAND.

Progress Made Since John Knox's Days.

In the course of an interesting discourse at the opening of a new wing at Blair College in Scotland, the Archbishop of Edinburgh had this to say of the church among the canny Scots:

"It was not till about the close of the 17th century (1695) that the first great step toward an efficient system of organization of the Church of Scotland was taken, in the appointment of Bishop Thomas Nicholson as the first Vicar Apostolic. Under his wise and active administration, the country was divided into districts, each of which was assigned to a missionary as the sphere of his ministry. A body of regulations was drawn up—the Statuta Missionis in their earlier form—to remove abuses, and to introduce uniformity in all the more important branches of ecclesiastical discipline.

"He established what might answer for a seminary at Scalau, a remote spot which was its salvation under penal laws. Such was the impulse thus given to religion that in less than half a century it was found advisable to divide the country into two vicariates, the Lowland and the Highland; and as Scalau remained attached to the Lowland district, the Highland vicar found it necessary to make similar provisions for his wants within the bounds of his own administration. A beginning was made in a hovel, concealed in an island on Loch Muar, where he gathered a few candidates, and himself, as circumstances allowed, formed them for the priesthood. This was, later, transferred to a more suitable building at Eborblack, on the adjoining mainland, which in its turn gave place to the seminary at Samanlan in Meldart. And, eventually, towards the close of the last century, Bishop John Chrischolin acquired, for the purpose of a seminary, a small property in the island of Lismore, from the proprietor of the estate of Lochneil, who had always shown a friendly feeling toward his persecuted Catholic neighbors, and whose present representative has, by God's grace, returned to the faith of his ancestors. Meanwhile, the seminary at Scalau has been transferred to the larger and more suitable establishment of Aquhorthies. So the work of development went on, and in the year 1827 a fresh epoch in the revival of religion was marked by the division of the country into three districts—the eastern, the western and the northern. Almost coincidentally with it, in 1825, came the important events—the Emancipation Act and the uniting of the two existing seminaries of Aquhorthies and Lismore into one central college for the whole country.

"In 1875 was published the Apostolic letter, Ex Supremis, drawn up by Pius IX., of glorious memory, and signed by his no less illustrious successor, by which our ancient Hierarchy was revived, and the centres of ecclesiastical administration and of religious activity were increased in number twofold by the erection of six dioceses."

The Blessed Sacrament is that Presence which makes a Catholic church different from every other place in the world; which makes it as no other place can be, holy.—Cardinal Newman.

ONE HUNDRED CONVERTS.

Remarkable Confirmation Ceremony in the Paulist Church, New York.

New York, November 15 — "Grant me, O my God, such purity of intention, such true humility and strength of faith that my whole heart and mind be raised above all the earthly things, I may seek but the teachings of Thy Church, which alone can surely guide the learned and ignorant into the way of truth and everlasting life." So said Rev. Father McMillan to the adults in the confirmation class at the Church of St. Paul the Apostle yesterday.

Yesterday morning at 10 o'clock Archbishop Corrigan administered confirmation to a large class, consisting of nearly three hundred children and adults.

To the one hundred adults in the class the words of the prayer which Father McMillan uttered appealed especially, since they were all converts. The confirmation was noteworthy in the history of the Paulist Fathers, since the number of adult converts to the Church is believed to be the largest ever confirmed at one time in this city. In the ceremony yesterday Rev. John Hughes, C. S. P., who had baptized

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