

## THE CATHOLIC RECORD

## The Catholic Record

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THOS. COFFEY, L.L.D., Editor and Publisher.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 13th, 1905.

Mr. Thomas Coffey

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed by a man of strong ability and above all, that it is imbued with a strong Catholic spirit. It is a paper that is a credit to the Catholic press in this country. It is a paper that is a credit to the Catholic press in this country.

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veyed no meaning until duly interpreted. He sent for soothsayers and wise men and bade them explain what had been written by the finger of God. To no purpose: they could only guess or surmise. They did not venture to declare for certain what was the warning. So it is with the scriptures. As Daniel was the representative of God in the kingdom of Babylon so the representative of God in the kingdom of this world is the Church. We find the apostles making mistakes about their Master's words until they were enlightened from on high. St. Augustine says of the Bible: "There are more things in scripture of which I am ignorant than with which I am acquainted." How can Methodists criticise themselves against Presbyterians, or Anglicans against either? The Bible, conceding its divine inspiration and sufficiency, cannot be the rule or standard for private judgment, if it is to be interpreted by private judgment, for that requires private judgment to judge what the faith is before it has any rule by which to judge what it is. Private judgment is private opinion and binds nobody.

There is one other point before concluding. Dr. Manning announces with more boldness than good taste that he knows that it was only bread which was being carried in the procession. We think that the congress was not the occasion to raise the question of the Real Presence. When hundreds of thousands were displaying at great sacrifice their belief in the doctrine, when the *tout ensemble* of the historic week was a magnificent expression of unity of faith and worship, we think the insignificant captious "I know" entirely out of place. It sounds so brassy amidst the silver notes, so discordant where all else was harmony. It is private judgment against the multitude of Hebrew children who were singing Hosanna to the Son of David. Had it been our case we should not have felt so certain. Our judgment would have concealed its egotism. It would not have known all about it. We should have questioned the matter, and said that perhaps these prelates, priests and people are right. Dr. Manning does not know that the Lord is not present in the Blessed Eucharist. It is his opinion, his private judgment—nothing more. Endorsed it may be by the sects of the sixteenth and subsequent centuries, but not by the voice of historic Christianity. All the ages, apostolic, catacomb, patristic, medieval and modern, are the unending procession testifying to the Blessed Sacrament and the Real Presence of Jesus Christ in the Holy Eucharist. Dr. Manning does not know what he misses when he denies this. To hedge himself behind the "I know," is to leave himself exposed to obloquy in face of the thousands whose word was: "We believe."

## WHY PROTESTANTISM EXISTS

A friend has sent us a letter under this title addressed to the Montreal Witness, with a request as a kind of postscript which, like ladies' letters, is much longer than the original. The reasons the Montreal correspondent gives for the existence of Protestantism are ten in number—formal protests against certain doctrines of the Catholic Church. They are transubstantiation and the Mass; the supremacy of the Pope and the infallibility of the Church; the withholding of the Bible from the people and substituting of tradition as the rule of faith; the worship of the Virgin; the invocation of the saints as mediators; the adoration of images and relics; the withholding of the cup from the laity; the Latin service; purgatory and the power of the pardons and indulgences. Certain dates are assigned for some of these pretended dogmas. As no circumstance is mentioned in connection with the date we are at a loss to know what authority there is for the decree. Thus the letter states simply that the invocation of the saints was introduced into the Church of Rome as a new doctrine in A. D. 700. So with the others. Our friend wishes us not only to refute the date advanced, but to show by authority that these doctrines were held by the Church—by the Greek and Latin Fathers, and that the Church was Roman Catholic virtually as to-day by the end of the third century, when it first taught these doctrines. What is to be thought of that friendly request? We must decline, with thanks, as a journal has many interests to consider. What would satisfy our friend might prove a new difficulty with others. The Greek and Latin Fathers are too extensive for newspaper quotation. Let us, however, take the invocation of the saints, to which the date above has been assigned, but why, no reason is given. We find no Council under that year; and no general Council near that date. If we take the question of the invocation of the saints we may satisfy our friend upon the evidence of the Fathers and the teaching of the Catholic Church long before the eighth century. St. Jerome may be cited as writing against Vigilantius, who calumniated the Catholic practice of honoring the saints. Yet St. Jerome was of the fifth century. Earlier

the epitaphs and sepulchres of the martyrs in the catacombs of Rome testify to the worship of the saints. The Breviary teems with evidence upon the subject. We read in the martyrdom of St. Polycarp (A. D. 109): "We adore Him (Christ) as the Son of God, but we rightly love the martyrs as the disciples and imitators of the Lord on account of their excellent benevolence towards their king and teacher. The centurion, seeing a contest raised by the Jews, placed the body in the middle and burned it in ashes." "We afterwards took up the bones," say they, "more precious than the richest jewels of gold, and deposited them decently in a place at which may God grant us to assemble with joy, to celebrate the birthday of the martyrs' not only in memory of those who have borne these contests but also that others may be aroused and prepared to bear the same things." There is in this extract clear evidence of the most ancient worship of the saints and also the refutation of the calumny advanced against Christians as if the worship of the saints was idolatrous and an injury to Christ. St. Augustine writes: "Christians celebrate the memory of the martyrs with religious solemnity both to excite imitation and to be associated with them in merit as well as to be aided by their prayers, so that not to the martyrs but to God in memory of the martyrs we erect altars. We worship the martyrs with the worship of love and association."

The council of Laodicea in the fourth century decreed that both on Saturday and Sunday commemorations of the holy martyrs should be made. When St. Paul asked the faithful members of the Church militant to remember him before God, when the most ancient inscriptions in the catacombs invite the survivors to invoke the dead, we certainly are bound to admit the universality as regards both time and place of the practice of the saints as a doctrine and practice of the Roman Church from the beginning. Nor is the foundation the only strength of the building. Reason itself teaches that if we wish a favor the best way to obtain it is to seek influence with the pious and the powerful. So is it with the saints. Their supernatural excellence we cannot help acknowledging nor can we deny that God glorifies His saints. This glory belongs to God—and no one more readily accords it to its true Author than the chosen servants themselves, who, holding themselves in their humility, attribute it all to Him to whom all glory belongs.

## FREE THOUGHT

Our friend, the Rev. Dr. Manning, concluded his comparison between Catholic and Protestant symbolism with the express demand that at least they must have free thought. Many things are done in the name of liberty. Thinking is one of them. When it comes to be applied to revealed religion the term needs limitation and calls for revision. Free thought or free anything appeals to modern democracy with more impulsive force than reflexive warrant. The multitude are captured by the sound, for surely freedom is priceless and thought the sceptre of man's kingdom. It is entirely out of place as regards God's revelation. No man can make his own religion. The truths, precepts and conditions of worship were none of man's fashioning. He might as well expect to make the sunshine in his midnight chamber as frame for himself the temple of true worship. Nor does the Protestant, as a matter of fact, exercise this pretended heritage of free thought. How few take their Bible and think out the whole plan for themselves. How many take for granted the sect in which they were born and live therein without question. There is no more free thought in such cases than in the Catholic Church. Is private judgment coterminous with free thought? Private judgment is the infallibility of the individual, claiming for every man the dignity of being the supreme judge in matters the most difficult for the human intelligence to investigate or understand, the questions of God and the immortal soul. Free thought is the power to make any religion one likes. Broad enough and fair enough so far as words go. It cannot, however, be accepted as a heaven-sent message, let alone the fulness of revelation made by Jesus Christ. Since salvation is from our Divine Master it belongs to Him to lay down the conditions, as it is He who establishes the kingdom. Free thought is an illusion whose significance is a deceptive snare. In religion it is worse than mockery. The teachings of Christianity are from above, so also its precepts and virtues as well as its worship. People may pride themselves in pretended free thought. This very pride prevents that humility, a necessary condition for the heart and soul exercise of faith. Furthermore if free thought is the right and privilege of every Christian with regard to his religious belief and practice, unity becomes an impossibility and law a mere name. Christianity would form itself into a society even if its Divine Founder had not thus constituted it. The one

leading mark He placed upon it was its unity. In order to preserve this unity amidst all ages and peoples it was essential that the doctrine and the means of sanctification should be placed in, and protected by, a legitimately constituted authority whose representative would forever be Christ's vicar upon earth and supreme judge and administrator of His Church. Free thought in the worldly sense of the term would shatter this unity into atoms. And yet within the Church free thought in the best sense has a much greater expansion and wider range than in any other society the world over. If free thought is right Methodism and all the other sects are wrong. The image cannot have a head of gold and feet of clay.

## THE PROTESTANT MAGAZINE

A subscriber in St. Thomas sends us a copy of a publication with the above title. A few months ago we made reference to it as a length. Its purpose is declared to be to advocate primitive Christianity and protest against apostasy. We do not deem it necessary to repeat what we said in a former issue, but will merely state that the magazine is of a piece with many other publications whose purpose is to make appeals to bigotry and whose editors have studied the Catholic Church, not from the inside but from the outside. They have not made acquaintances with historians of repute, but are on intimate terms with works written by those who have made a business to revile the Church of Christ, including of course all those who have been expelled from its communion for cause. The Protestant Magazine will find a market so long as people are willing to be humbugged at so much per annum. The Review and Herald Publishing Association, of Washington, D.C., are engaged in a very execrable business. We recommend the editor to make a careful perusal of the sermon recently delivered by the Protestant Bishop Selwyn.

## TORONTO SATURDAY NIGHT

We have received a courteous letter from the publishers of this weekly, who are told is a "Review of Events," asking us to subscribe. We are sorry we cannot do so, neither can we in conscience recommend it to our subscribers for family reading. Much of its contents may be found both instructive and interesting, but there is much also that is neither one or the other—even worse, misleading. When the editor essays a deliverance on the Catholic Church, he enters upon a field with which he is ill acquainted. But, perhaps, after all, he is a creature of expediency. Some publications brought out in Toronto need not expect a successful career if they do not, once in a while, put in something spicy about Romanism. If our contemporary will take up a course of Catholic reading, promise to tell the truth about the Catholic Church, and make it his purpose to promote higher ideals amongst the people in general, we shall become subscribers and recommend his paper to readers of the CATHOLIC RECORD.

## HOME RULE PROSPECTS BRIGHT

Since the time of Parnell the prospect of gaining Home Rule for Ireland has never appeared as promising as it does to-day. The Irish at home and abroad are more enthusiastic than ever, and more liberal than ever in their contributions, and the majority of the people of the Mother Country seem at long last to have become convinced that the permanency and prosperity of the United Empire depends in large measure upon making a change from the old order of things. Too long have the privileged class, the aristocracy and the landowners, been given a free hand to inflict the most despicable oppression on the people in the name of liberty. This condition has been for centuries prevalent in Ireland, and would have been remedied long since but for that miserable Orange contingent, and those who are known as the West Britons, who feast and fatten on Ireland's degradation. Every encouragement has been given by Dublin Castle to the promotion and extension of the Orange order, the purpose being, through religious bigotry, to keep the people divided. That this purpose might be the more successfully accomplished, nearly all the lucrative positions in the country were bestowed upon those who were prominent in Orangism. The so-called Unionists are fighting the battle for self. They know that if Home Rule comes an end will be put to the old order of things and fair play for all Irishmen, irrespective of creed, will be the new era.

That was a manly utterance of Sir Wilfrid Laurier in Ottawa, on the 6th of October, at the Russell theatre, on the occasion of the visit of Mr. T. P. O'Connor. Sir Wilfrid puts the whole case in a nutshell. He said:

The fact that England trusted Canada and granted her autonomous government has converted the restlessness and ill-feelings of former days to a deep and abiding loyalty among all Canadians to the motherland. Let England trust the Irish people as she has trusted Canadians. Let her appeal to the hearts of the Irish, and there will be a like glorious response. All Ireland asks

is full and equal justice. It is to me the only spot on the Government today, that Ireland is not given the right of local self-government. Let that be granted as it has been in Canada and in South Africa, and I am sure there will follow among the Irish people an abiding loyalty to the British crown, content with British rule, and adherence to imperial unity, just as that has followed the granting of autonomy to the people of Canada. Liberty spells loyalty.

## NOTES AND COMMENTS

ONE of those periodical disturbances to which the Church of England, by reason of her history and constitution, seems liable, has recently taken place in the diocese of Chichester. The clash this time hinged upon belief in the Real Presence, a doctrine execrated in Anglican formularies as "a blasphemous fable and dangerous deceit," but which, nevertheless, has become in recent years a cherished article of faith with a very considerable section of English churchmen. To Catholics, so accustomed from childhood to a firm and unquestioning belief not only in this consoling dogma, but in the divine authority of the Church through which it is made known to them, this latest episode in Anglicanism affords a subject for curious study, bringing out anew, as it does with almost startling distinctness, the purely human character of the English establishment. At the same time it is impossible to peruse the letters which have passed between the Bishop of Chichester and the Vicars of certain Brighton churches without a feeling of respectful sympathy for men who are ready to sacrifice so much for conscience sake. That to two, at least, of them, the Real Presence is a vital truth of faith and not a mere novelty, is demonstrated conclusively both in their letters and in their subsequent conduct, and one is led irresistibly to hope that such admirable loyalty to what they believe to be the truth, will win for them the gift of faith and bring them into that safe harbor where alone their aspirations can be realized.

THESE BRIGHTON vicars, three in number, not only professed belief in the Real Presence, but sought in their ministrations to emulate Catholics in rites so distinctly foreign to the English Church as Reservation and Benediction of the Blessed Sacrament. It was this latter which, proclaiming the former, brought them into conflict with the Bishop of Chichester and precipitated the resignation of two of them. That practices of this kind should exist at all among Anglicans is in the light of the Thirty-Nine Articles and the history of the Establishment sufficiently remarkable, and we need not wonder at those who hold so firmly to their original and essential Protestantism being in vehement opposition. The Oxford Movement, which, under the guiding genius of John Henry Newman, transformed the Church of England three quarters of a century ago, knew nothing of them, and even a generation ago the most advanced High Churchmen would have stood aghast at the prospect. But so rapidly has the process of change in individual minds gone on that in this year of grace, it may be said without exaggeration, at least one-third of the membership of the Anglican Church hold to the Catholic dogma of the Real Presence and in a corresponding degree detest the Reformation which was so largely built upon its repudiation. What ultimate effect this marvelous change may have upon the Church of England as a corporate body, no man can say. But having regard to its inherent Protestantism it may be safely predicted that not in any mere