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LONDON, SATURDAY, MAY 5, 1906.

A GOLDEN JUBILEE.

Half a century of religious life What food for reflection is here ! Just fifty years ago a maiden with the bright world spread out before her-with every advantage that education and position Leach, after a careful investigation by could give - renounced all and chose means of the men under his control, even the better part. To her mind nothing in the world's doings was so bright, so says that they will not exceed three beautiful, so ennobling as Charityhundred. sweet Charity, robed in the love of God. This holy work became her ideal, her glory, her one thought, after the worship of her Maker. Such was Rev. Mother Ignatia, Religious of the broken by the shocks. Order of St. Joseph, who has just celebrated her Golden Jubilee at Mount blankets, etc., and if the weather had St. Joseph, London. From the time of continued fine, those who had taken the entrance of Mother Ignatia to the refuge in the parks would have been Religious life up to the present rendered comparatively comfortable, day it would take a goodly volume to out on Sunday a chilling rain began to recount the splendid works of charity fall, and the imperfect shelter of leaky of which she has been the author. and hurriedly erected tents could not Under the guidance and encouragement keep the rain from drenching the of her Bishop, radiating from the Episcrowds. Women and children were, of copal city into almost every parish in course, the chief sufferers from this the diocese, her works of charity have been spread out ; and not only has she been the author of many works of beneficence, but has likewise paid marked attention to the matter of educating the young. In many parishes of the diocese, notably in the cathedral city, the schools taught by the Sisters of St. Joseph have attained the very highest standard. The pupils coming from these schools have proved beyond ques tion that the old cry of the inferiority of the Separate schools is but a myth. The property acquired in Londor by Rev. Mother Ignatia for charitable purposes will for generations to come be a monument of her prudence and energy. It would be but the simple truth to state that in no other city can be fourd more substantial and spacious buildings than Mount St. Joseph-the Mother House-the House of Providence for the orphans and the aged, and St. Jose ph's Hospital for the care of the sick, the latter being one of the best equipped hospitals in the Province.

cause.

freely offered, and the President of the

that offerings from any quarter will be

thankfully accepted without reference

to the President's statement. The

Federal government has given \$1,000,

000 to the relief fund and it is ex-

gay Paris is devising means to send a

had passed the sum of \$10,500,000, and

it is certain that all danger of famine

among the sufferers has passed a way.

wicked .

without his part in luxury, let us oppres

he preferreth the latter end of the just

their own malice blinded them, and

in few things, in many they shall be well rewarded : because God hath tried

them, and found them worthy of Him-

them, and found them worthy of Hum-self. The just shall shine. They shall judge nations, and rule over people; and their Lord shall reign for ever. They that are faithful in love shall rest in Hum; for grace and peace is to His elect

"O how beautiful is the chaste gen

eration with glory ; for the memory thereof is immortal. The wrecked shall

ee him and despise him ; but the Lord

shall laugh them to scorn. They shall come with fear at the thought of their

sins ; and their iniquities shall stand

From this also it follows that it is an

(Ab

against them to convict them." ridged from Wisdom i-iv.)

When a calamity like this occurs,

Relief Committee has publicly stated

To Mother Ignatia we offer our hearty complain of the injustice of that Pro congratulations. She was never fond vidence which does not save the good, of the lime light of publicity or praise, at least, from such catastrophes. and she may not be pleased at this Those who reason in this waynewspaper reference. We feel, howwe may rather say those who are thus ever, that the blessed fruits of her long wayed by their feelings more than by life should be scattered broadcast as solid reasoning-overlook the fact that an example to others; and when young there is a future life in which the girls make choice of a vocation, and apparent and transient discrepandecide that for them the religious life cies of the present life will be rectified. is nearest their heart, they would do and all men will see clearly the justice well to study the life-work of this of God in all His acts. gentle, this kind, this unassuming Holy Scripture explains this c'early. Religieuse-whose presence was always Death is not in the original plan of as a balm to the poor, the suffering and God but "by the envy of the devil afflicted-the one whose smile came as death came into the world." (Wisdom a sunbeam to hearts laden with sorrow 11, 24.) whose hand was extended in "The wicked . . . have said, reason-ing with themselves, but not right, the time of our life is short and tedious; and in the end of man there is no remedy . . . for we are born of no thing; and after this we shall be as if we had not been . . Our life shall help and whose sweet counsel went out to the orphan on all occasions. May she be given many years more to be with us-many years more to enjoy the esteem of her Bishop, the priests and we had not been... Our life shall pass away as the trace of a cloud and shall be dispersed as a mist, which is the people of the diocese of Londonmany years more to be the wise coundriven away by the beams of the sun and overpowered with the heat thereof sellor of her associates in the great and overpowered with the works of charity, which, under her fos-. . . Come, therefore, and let us enjoy the things that are present . . Let us fill ourselves with costly wine, let tering care, have sprung from infancy to sturdy maturity-many years more us crown ourselves with costly whee, let they be withered, let none of us go to call up memories of a life well spent : and, as the autumn of her life apthe poor just man. We are esteemed by him as triffers, and he abstaineth proaches, surely she may well entertain the hope that her great love and from our ways as from filthiness : and her great work for her dear Redeemer, in the persons of His suffering little and glorifieth that he hath God for hi ones, will give her a high place in the Father . . . etc. These things they thought, and were deceived ; for Eternal Hone.

will, that through our obedience to His reserving order, the troops were law our reward may be increased. rought in from the other cities, and Thus when a man who had been blind General Funston was placed in com rom his birth passed by Oar Lord and mand. In accordance with orders His disciples, and the disciples asked : given, attempting looters were shot Rabbi, who hath sinned, this man or down by the troops, who also undertook his parents, that he should be born the work of distributing food. These blind ?" Christ answered : " Neither measures have restored order, and it is hath this man sinned, nor his parents ; now said that attempts at looting have but that the works of God should be almost if not entirely ceased. made manifest in him." (St. John ix. The number of dead was reported in the first instance to be enormous, as it 13.)

We must bear in mind that temporal was then supposed they would reach to death is the ending of all human life, between three and five thousand. It is except when a special miraculous internow believed that the number will not vention changes this order by God's exceed four hundred, and the Superinwill in particular instances. tendent of the Mint, Mr. Frank A.

Whether death comes to individuals scattered over a wide area, and is scarcely noticed in any one locality, or thousands are carried off suddenly by some general (temporal calamity, the Water could not be obtained while general law is being fulfilled, and this the fire raged, and the fire companies is the case in the eruptions of Vesuvius, had to resort to dynamite to prevent its and the earthquakes in California which

spreading, the water mains having been have caused so much physical destruction and suffering. Relief poured in from all quarters in From such events we must draw the he form of money, food, clothing,

esson that we should be always prepared for death, of whose approach we may, indeed, have warning in the form of a protracted illness : but which may come suddenly and unexpectedly, through war or pestilence, through the malice of men, or our own negligence, through floods or tornadoes, or by some other means. At all times we must be ready to meet death which may call upon us at any moment to render an account of our stewardship. We may

President Roosevelt announced that await that call with sub nission and conoreign contributions are not desired fidence if we lead a life of virtue in for the relief of the sufferers. Never bedience to the law of God. theless foreign contributions have been

THE SCHOOL QUESTION IN ENG LAND.

A despatch from London, England, dated April 26th, states that the Catholic Bishops have published a joint declaration against the Education Bill pected that this will be raised to \$2,which has been introduced by Mr. Bir rel, as being fundamentally unjust in 500.000. The Canadian Parliament unanimously voted \$100,000, and even giving the local authorities control of religious teaching, and making possible suitable subscription. Altogether, up the confiscation or diversion of endow to Sunday last, the relief subscriptions ments.

The Catholic schools of England were built by the Catholic people with out aid from the government for Catholic children, and in the beginning ome people are apt to think that God's they received no aid even for mainenance from the government. Under Providence is at fault in permitting nore recent legislation aid was given to the good and the wicked to suffer alike them on a similar basis to the aid extend in such convulsions of nature, and they ed to Anglican and Methodist Voluntary schools, but with the condition annexed that they should admit any children where parents should make application for their admission, unless the number of children already on the roll exceed the certified accommodation of the rooms.

This provision of the law led to the flooding of the Catholic schools by Protestant children ; and then the Rev. Dr. Clifford, the leader of the non-Conformist Passive Resistance Movement, made the fact a pretext for attacking the Catholic schools as having been instituted for proselytizing purposes.

Being interviewed by a representa-

pretation of St. Augustine is idea cical recent elections, it can scarcely afford to set at defiance the desires of more than one-half of the population of the nation to give their children a religious education ; for in this determination Anglicans and Catholics are equally firm. The resolutions passed at one of the

Catholic meetings will suffice to show the spirit with which Catholics demand that they shall not be deprived of the privilege which the passive resisters

wish to claim exclusively for themselves, namely, to educate their children in the manner which accords with their own religious convictions. We can scarcely doubt that the Catholic parents will gain the justice they de mand from the Liberal government.

At a meeting held at Ilford the chairman impressed upon the gathering the necessity of speaking in no uncer tain voice in demanding fair treatment After several speakers had expressed their views it was unanimously resolved : "That Catholics cannot conscient

tionsly accept any legislation which does not provide Catholic teachers for Catholic children in Catholic schools during all hours of the school day, who shall give definite religious instruc shall give definite ranginus institutions in Catholic schools under Catholic con-trol during school hours; which gives only permissory powers to the local authorities to appoint such teachers in authorities to appoint such teachers in the Catholic character of Catholic schools; which would impair the de nominational character of the de Catholic schools; which would weake training colleges; or which would pre vent Catholics from enlarging their ex isting or supplying new schools where the needs of the Catholic population demand.

Resolutions to the same effect were passed at meetings in other localities, and it would seem that the Government can scarcely resist such reasonable de mands-demands which inflict injustice to no one, but are absolutely necessary for the full liberty of Catholic educa-

tion for Catholic children.

THE POPE'S PRIMACY.

Reader, of Toronto, writes as follows To the editor of the CATHOLIC RECORD St. Augustine in his earlier writings taught that St. Peter is a rock, but he afterwards gave up that view, and held that Christ is the rock. His words are: I said in a certain place of the apostle St. Peter, that upon him as upon the rock, the church was founded but I know that afterwards I most often

expounded that saying of our Lord Thou art Peter, and upon this rock Thou art reter, and upon this rock 1 will build My church,' as meaning upon Him whom Peter confessed, saying : 'Thou art the Christ, the Son of the living God.' Let the reader choose which of these two interpretations is the more probable. (Retract. lib. 1. c. the more probable. (Retract. lib. 1. c. 21.) The fact that this great teacher anged his mind as to the meaning of the passage, and left it an open qu had tion to his readers, shows that he had no idea that an important doctrine de-

pends upon its interpretation." The above was handed to me by an Anglican friend of mine with whom) had an argument on the Pope's author ity and Christ's promise to St. Peter We are both looking for a reply.

READER. Our Anglican friend referred to by

our correspondent Reader, is much in error if he imagines that the suprem authority of the Pope over the whole church rests merely upon the authority of any single text from St. Augustine's writings, or of any one Father of the

with that given to the text by St. Ambrose, who was no less illustrious than St Augustine. It follows also that it was the general belief of the church both in the fourth and fifth centuries, not only that St. Peter held the Primacy in the church, but that the words of Christ addressed to him prove the truth of this doctrine, making Peter the foundation on which the charch was built.

2. The still earlier Fathers held the same. Tertullian has : " Peter was called the rock wheren the church was to be built, and obtained the keys of the kingdom of heaven." (On Prescrip tion.) Origen, of the third century calls Peter " the most solid rock upon which Christ founded the church, and throughout his works repeats this many times, besides speaking of him as superior to the other Apostles. Firmi lian does the same; and adds that Stephen occupies by succession the chair of Peter."

Sts. James of Nisibis, Hilary of Poictiers, Ephrem of Syria, Gregory of Nyssa, Gregory of Nazianzam, Basil Pacian, Epiphanius, John Chrysostom, Jerome, Asterius-all of whom preceded St. Augustine-not merely acknowl edged the Primacy of Peter, but used the text in question as one of the proofs thereof.

3. It is clear also that however St. Augustine might have changed his mind in regard to the demonstrative force of this text, he was not in the least coubtful of the doctrine that Peter was head of the church, and that the Pope suc ceeded him in this headship or suprem acy as proved by other passages of Holy Seripture.

Writing to Generosus in refutation of the Donatist heresy he says : "If the order of Bishops succeeding

to each other is to be considered, how to each other is to be considered, how much more securely . . . do we reckon from Peter himself, to whom . . our Lord says, ' upon this rock I will build My church, etc. For to Peter succeed-ed Linus, to Linus Clement, etc."

Here he gives the whole succession of Popes to Anastasius, then ruling the

church. He then adds: "In this order of succession no D)natst Bishop appears.

We may say at the present day : No Anglican, no Methodist, no Lutheran appears.

4. It must be admitted that St. Augustine was a great doctor of the church, but he was not the whole church, and high as his opinion is on a given point, it is not to be accepted when thrown into the scale against the entire tradition of the church and the consent of the whole multitude of the Fathers of the church.

We see from what has been already said that in the present instance St. Augustine merely offers the second interpretation as a possible one, while still admitting that the first is not to be lightly rejected. This makes it evident that the doctrine of St. Peter's supremacy is and was the undoubted doctrine of the church. This is still more evident from the fact that he does not at all assert that the Primacy is at all weakened as a doctrine under the new light which has shown itself to him. Hence all that he has said previously of intrinsic malice.

MAY 5. 1906.

church was instituted could not be

FREEMASONRY.

In reply to enquiries made of us by certain correspondents, we have to say that Freemasonry has not its origin in remote antiquity as is claimed by its promoters. There have been in the past certain Orders or Associations which belonged to special periods, but which passed away in the course of time, and modern Freemasons have claimed pompously that Freemasonry was connected with these by an unbroken bond of continuity. All this is

a mere fable. Freemasonry has no connection with the Knights Templar, as modern Freemasons pretend. The Knights Tem plar were dissolved in 1312, and the members of this Association were so completely dispersed that there is no record in history that these scattered ex Knights Templar ever formed themselves into a new Association reviving the defunct one either by the identity of membership or of purpose.

The first known lodge of Freemasons was called the Charter of Cologne in 1535; and its original charter is said to be a preserved in the mother lodge of Austerdam. This Charter itself does claim that the association dates back to the year 1440, but admits positively that it was unknown before this date.

Masonic books and treatises nowa days boldly claim that the Order may be traced back to the days of King Solomon and that it took a prominent part in the building of Solomon's Temple. All this is the merest trifling with the credulity of the public, for there is no foundation whatever for such assertions. We must add that though an Association of Free Masons was established in 1535 it was a society having no con-

nection with the society now so called, which is much more modern. This Association was deservedly con-

demred by many Popes, and for many vears.

1. It has invented a religion of its own, independently of the religion revealed by God to man. This man made religion is found developed in the books published by the Association, and in daily use by its members. This religion is an incongruous mixture of Paganism and Deism, derived from the absurd mysteries of Egypt and the magical

rites of ancient Greece and Rome. 2. It has oaths of secrecy under cover of which it has frequently sheltered crimes of the worst kind even within our memory, and in the courts of law.

3. It has been the principal directing power in the Atheistic movements o Europe, from the French Revolution of the Reign of Terror down to the Communistic rebellion of 1870, and at the present moment it is allied with the Atheists who are endeavoring to des-

troy religion in France and Italy. No Catholic can belong to this Association. It has been condemned by many Popes under penalty of excom munication. Loyalty to the head of the church should suffice to keep Catholics out of it, independently of its

has been condemned by special

MAY 5,

only to remark strange perve neglect system

sacraments whi the salvation that men are make use of th salvation. Protestantis seven sacran

Christ thus sp Of baptism " Except a of the Spirit kingdom of G Of the "Lo " Except y ife in you."

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THE LESSON OF THE CATAS-TROPHE.

they knew not the secrets of God, nor hoped for the wages of justice, nor esteemed the honor of holy souls. But the souls of the just are in the hand of The terrible catastrophe which has God, and the torment of death shall not touch them. And though in the sight overwhelmed the city of San Francisco of men they auffered torments, their hope is full of immortality. Afflicted has called forth the charity and sympathy of the whole civilized world. Three fourths of the city has been destroyed partly by the earthquake, but the greater part by the fires which broke out in numerous places as a result of the earthquake shocks. By the overthrow of the buildings, the gas mains were broken and gas came forth in vast jets, which, taking fire, completed the ruin which was begun by the shak ing of the earth during the earthquake. But San Francisco alone has not

suffered. Other cities and towns throughout the State of California have also felt the shocks and have experienced the loss of life and property, though not to the same extent.

error to suppose that the catastrophe San Francisco is said to have been of San Francisco, or that of Vesuviusthe gayest and most pleasure-seeking by both of which many lives were lost city in America, but it has become of and millions of dollars worth of prop a sudden the most desolate. Its popuerty destroyed-is necessarily a punish lation was over four hundred thousand ment for wickedness. God does indeed, Three fourths of these have been at times send afflictions in punishment rendered homeless, and have taken of sin, but He sends them also to try refuge in the parks. Martial law was proclaimed owing to the necessity of our fortitude and submission to His

, have said, rea tive of the London Morning Chronicle, the doctor said :

"TheRomanCatholics allege that they built their schools for themselves. How comes it about that the percentage then comes it about that the attending of Protestant children attending Roman Catholic schools in London is higher than a third? There may be good ground for suspicion."

It is not certain that the rev. doctor's figures are accurate, but it is admitted that there is a considerable Protestant attendance at the Catholic schools. The Catholic Board of Education explain that they do not want Protestant children, and therefore their aim is not proselytism. But the law forces them to admit such children if their parents apply, and they do frequently apply, sometimes filling up the vacant places to the exclusion of Catholic children in the locality.

The insinuation of Dr. Clifford called forth from the Right Rev. Mgr. Brown the Vicar General of Southwark, the part of London immediately south of the Thames, in the very heart of the city, the following declaration, which was published in the Catholic Herald :

" The suggestion that the schools were built with the view of attracting non Catholic children as well as pro viding for the Catholic wants of the neighborhood, is grossly unjust; and Catholic managers have sometimes fourd themselves unable to admit Catholic olic children because non-Catholics swooped down on the vacant places in swooped down on the vacant plate Dr. the schools. It is a pity that Dr. Clifford is not prepared to give other people credit for at least as honorable and honest motives as those he pos-

The new Education Bill proposed by Mr. Birrell has roused the whole Catholic body of England to insist upon full justice, which means that Catholic children shall be educated in Catholic schools. Numerous meetings have been held which have passed vigorous resolutions to this effect, and strong though the Liberal government is in the sweeping majority which it obtained at the

church. It is a truth attested many texts of Scripture, by the unvarying tradition of the universal church, and the testimony of Christian writers and Fathers of the church in every age from the Apostles down.

Dy

Mosheim, a Protestant historian, who will not be suspected of favoring the Catholic cause, admits unreserv edly that a general superiority of the Roman See was acknowledged in the third century, that is to say long before St. Augustine's time, though he is not prepared to assert to what extent this superiority was exercised. (Church Hist., century 3.) But we shall see from the citation of several Fathers that the superiority was a real authority over the whole church, and not merely an empty honor given to St. Peter, as our Anglican friends usually endeavor to make it appear.

But before we inquire into the gen eral belief of the church on this point, let us examine the words of St. Augustine as above quoted, to ascertain their real meaning.

1. In the first place, we must notice that in the passage as quoted by our Anglican friend, there is a part omitted, and this is acknowledged by the usual sign of an omission. . .

Now this omission being supplied, is of itself an evidence that the interpretation which our Anglican friend wishes to overturn, was the generally accepted interpretation given to the words of our Lord, viz., that upon Peter the church was really built. The omitted words after "founded" are :

" A meaning which is sung by many in the verses of Blessed Ambrose

" By Him (Christ or God) the very rock of the church blots cut sin." The hymn of St. Ambrose from which

these words are taken begins with the words " Aeterne rerum Conditor " and is used in the church at the present day."

It is thus seen that the earlier inter-

the Primacy is still to be taken in its full force. Thus he says (T. iii. Tract. Leo XIII. etc. on John 124 :) "Of this (Roman) church

Peter the Apostle, on account of the primacy (primatum) of his Apostleship bore a character which represented the whole church."

6. We may now enquire why St. Augustine doubts whether Peter is really the rock meant in St. Matt. xvi.

We may find the reason in the continuation of the passage last quoted. He says here

"The church was built upon a rock whence Peter derived his name. For a rock (petra) is not derived from Peter, (Petro,) but Peter from a rock, as Christ is not derived from Christian, hat Christian from Christ. For, therefore, doe the Lord say: 'Upon this rock I will build my Church,' because Peter had said 'Thou art Christ the Son of the

Living God.' Upon this rock, there-fore, which thou hast confessed, I will fore, which thou nast contents, build My church. . . . The church, therefore, which is founded on Christ, received in Peter, the keys of the kingdom of Heaven from Him, that is, the power of binding and loosing sins."

It will be seen from this that the great doctor founds his reasoning upon the grammatical distinction between Petrus (Peter or rock) and petra:

(Rock :) but this distinction exists only in the Latin and Greek tongues which St. Augustine knew, but not in the Hebrew and Syriac languages which he did not know. In the Syriac, used by our Lord, Kepha is the word signify. ing both Peter and rock, so that we may simply infer that St. Augustine here made a mistake in his exegesis. Nevertheless, the two interpretations are not inconsistent with each other, as Christ is called the "Head of the corner" in Psalm cxvii. 22, and Acts iv

ii. (Prot. Bible, Psalm 118,) for : " Christ is the invisible rock upon

which the church is built, and Peter represents Christ, and is the visible rock and visible Head of the church, without whom the object for which the

bulls of Pius VII., Leo XII., Pius IX.,

A STRANGE PERVERSION OF OHRISTIANITY.

Editor of the CATHOLIC RECORD : Dear Sir-I see in your columns a

Dear Sir-I see in your coumns a statement, not your own, but quoted, that fifty million Americans are "with-out home or religion." This is a gross caricature of the original declaration, which was, that fifty millions out of eighty five "have no definite appreh connections, in other no definite church connections, in other words, are not enrolled communicants." Now among Protestants it is so far from being a sign of irreligion when a man does not approach the Communion that it is often a mark of special reverence. In most denominations a man is received as sacrilegious when he comes to the Communion without having satis-fied the church that he has undergone a special conversion. bodies though not so much now in som he must satisfy the church that he was not only converted, but certain of his

When Puritanism was in its prime in conver Massachussetts, the church never ad-mitted one-fourth of the adult populalation to the Lord's Supper, and would have punished the rest had they pre-sumed to approach.

A communicant is to other American a communicant is to other American Protestants especially among the Cal-vinists, not unlike what a monsatic person is to other Catholics, one who has a specifically higher spiritual stand-ing, which it would be profane for others to claim, without being specially examined and approved

examined and approved This reverent unwillingness of American Protestants to enroll themselves as communicants is so far from being a as communicants is so far from being a mark of irreligiousness, that it sets them much higher in the eyes of their trans-Atlantic brethren. Surely, exclaims Count Gasparin, religion must have a brilliant future in a land where the sacra ments are regarded with so much awe! Multitudes refuse even to be baptized for fear they should profane the holy ordinance by unworthiness. CHARLES C. STARBUCK.

CHARLES C. STARBUCK.

In reference to the above we have Andover, Mass.