

CHRISTIANITY NEEDS THE POPE

Christianity to have any coherence, any live, active influence on the world needs the Pope. This need was foreseen by Jesus Christ Himself when He instituted the office of the Papacy, to preserve the unity of His Church and safeguard His revelation. There must be one fold and one shepherd, one visible head on earth, one infallible teacher and interpreter. Therefore to Peter, in the presence of his brethren, the divine commission was given.

Hence the persistency of the Church and the Papacy. The storms of centuries have beaten against the Rock. Popes have been assailed, imprisoned, martyred, but there has never been a break in the unity of the Church, never a divergence from the truth in her teaching. And why? Because Christ provided an infallible teacher to safeguard His doctrine and make known the Gospel even to the consummation of the world. From Peter to Pius X, the Pontiff has carried the torch of divine truth. Down through the ages it has illumined the way in which Christ would have men walk. Outside this way of truth and light what do we see? The warring sects make answer, the agnostic, the infidel, the Socialists, the Materialist make answer. They have rejected the teaching of the Church and stand before the world examples of dissension, of conflicting opinions, united in nothing—unless it be in opposition to the Church of God and its visible head, the Pope.

The disintegration of Protestant Christianity proves the need of an infallible head. Whatever body of truth Protestantism retained from Catholic teaching has been vitiated or lost in the conflict of sects. Every Protestant is a usurper of the office of the Pope. In other words he would be his own Pope. But lacking divine authority, rejecting infallible guidance, he interprets the sacred Word as may serve his purpose or please his fancy. He reads into the Scripture what he wills, making it authority for anything he wishes to believe or do, from denying the divinity of Christ to committing legalized bigamy. Where there is license to question and dispute there is no vital principle of Christianity, no coherence, no enduring influence for good. That is why Protestant Christianity has had no positive bearing on the destinies of nations, why it has been unable to preserve even a semblance of unity. The Catholic Church alone through the Supreme Pontiff, has exerted a beneficent influence on the world, has proved a potent force in the preservation of nations.

In each succeeding age, when a wrong was to be righted, an individual or a nation protected, whose figure stands out in history? It is the commanding presence of the Vicar of Christ, who alone is recognized—even by those who reject his teaching—as the one power that could arbitrate between warring nations, suppress turbulence and control the passions of men.

What is the testimony of history to the world's need of the Pope? Let us seek the answer, not from those of the Church, who might be accused of partiality, but from those historians who love her not, yet whose office would be falsified if they did not tell the truth. That, in many instances, they tell the truth reluctantly makes their words still more convincing. In a recent work, "Socialism from a Christian Standpoint," the Rev. Bernard Vaughan, S. J., groups a number of non-Catholic historians whose researches compel them to pay tribute to the power of the Papacy, and to admit the need of such a controlling force. Let us review briefly the conclusions forced upon them by the facts of history. M. Ancillon, a French Calvinist, says that during the Middle Ages "the Papacy alone, perhaps, saved Europe from utter barbarism. . . . It was a supreme tribunal established in the midst of universal anarchy. . . . It prevented and arrested the despotism of the emperors and diminished the evils of the feudal system." Staudelin, a German Protestant, admits that "the Papacy was productive of many beneficial effects. . . . The Papal power restrained political despotism, and from the rude multitude kept off many of the vices of barbarism." Herder, another non-Catholic historian, asserts that without the influence of the Roman hierarchy—the executors of the Papal decrees—"Europe would have fallen under the power of a despot, would have become a theatre of interminable conflicts, and have been converted into a Mongolian desert." Dean Milman, writing of a period when anarchy threatened the whole west of Europe, says that the only power not prostrated by the disasters of the times was the Papacy "a power which had an inherent strength" and on which "hung humanly speaking, the life and death of Christianity. . . . It is impossible to conceive what had been the confusion, the lawlessness, the chaotic state of the Middle Ages without the medieval Papacy."

There is no lack of similar citations. Pages could be filled with them. And always they depict the Vicar of Christ opposing the forces of tyranny and injustice. Now it is Gregory the Great protecting the Jews; again it is another Gregory, Hildebrand, the great defender of Gospel principles, whose life and work mark a new era in the history of the world. W. S. Lilly depicts him as "the great champion of religious democracy in the Middle

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Agnes," and Dante sings of him as "the holy athlete of the Christian faith," who was to maintain the cause of the poor against the violence of military aristocracy. No Pope since St. Peter probably has been so maligned, and yet, strange to say, one of his chief defenders was a Protestant historian.

Now it is Alexander III, using all his power and influence to prevent liberty and justice from being trampled under foot. Note the tribute Voltaire pays this heroic Pope: "The man who in the Middle Ages deserved perhaps the highest tribute from the human race was Pope Alexander III. He it was who in a Council held in the twelfth century abolished as far as lay in his power the curse of slavery. It was he who, by his prudence, triumphed over the violence of the Emperor Barbarossa. It was he who compelled Henry II, King of England, to ask pardon of God and of men for the murder of Thomas à Becket. He restored the rights of nations and curbed the passions of kings."

Coming down to the close of the thirteenth century, the student of history meets Popes Celestine and Innocent III, who may be taken as representatives of the services done by the Popes of various ages to protect women from the brutalities and violence offered her, especially by kings and nobles. The proud Philip Augustus of France wished to divorce his wife Ingeburga, and of course all the powers in France were on the side of the king. Ingeburga, being a Dane, did not understand the language of her accusers or judges, but she knew the word "Roma" and for her defence she simply cried "Roma! Roma!" Rome, in the person of Innocent III, after the efforts of years, compelled Philip to take back his lawful wife.

At the close of the same century, we see Pope Boniface VIII, so defending the rights of the people that Petrarch, contemplating his heroic figure, exclaims, in admiration: he is "the marvel of the world."

Two more centuries, and an English king, Henry VIII, is moving heaven and earth to set aside his crown. The cause of Katherine of Aragon is the cause of every wife in Christendom, and Pope Clement VII, her final court of appeal, maintains it—at what cost the world knows. Coming down to the opening of the nineteenth century, again we find a Pope confronting a temporal power that threatens to crush him unless he annuls a marriage that stands in the way of imperial ambition. This time, the woman to be dishonored is an American, a Protestant, who was married to Jerome Bonaparte by the first Bishop of the United States. It is an Emperor, Napoleon Bonaparte, who asks the Pope to set his brother free, and the request is weighted with the gift of a golden tiara. "It was a union whose rending asunder was to echo through all Christendom," says an American writer. But the union was not rent asunder; for the Pope's decree was that what God had joined together man could not rend asunder. The marriage must stand. Elizabeth Bonaparte was a lawful wife, and, thanks to the Pope, her son was born without the stigma that his emperorial would have stamped upon him.

And what of our own times? Potentates no longer fill the foreground; there are new conditions, new problems, but the power of the Papacy is still the dominant force in civilization. The Pope is still essential to a vital Christianity, and will be to the end of time. Pius IX, and Leo XIII, of happy memory, Pius X., gloriously reigning—the story of their services to Christianity makes a noble chapter in the history of the Popes. What pronouncement of kings has done more for the toiling millions than the encyclical of Leo XIII., a document rightly called the Magna Charta of the working classes? What kingly ruler safeguards the interests of his subjects as Pius X. safeguards the fold of which he is the shepherd? Through the power inherent in his office he protects the lambs and sheep from the ravaging wolves that seek their destruction, and brings back the waifs and strays that otherwise would be lost. His providential guidance employs ways and expedients that even the Catholic world at times is slow to understand. For instance, the decree of frequent Communion and First Communion for the little children. What a wonderful revival of spiritual life has come from this inspired act of the Holy Father! And now he institutes another universal work to make men think of their eternal destiny, and that there is no victory save through the Cross. The commemorative memorial of the triumph of the Cross is not only a recognition of favors

granted, but also a means to the end that souls may be saved through the message of the Cross. God alone knows what a salvage of souls will be wrought through this new monument to the Holy Cross, and the prayers that will ascend from its altars and shrines.

Let us then hasten to obey the voice of the shepherd, to be led in this as in all other matters by him whose guidance is of God, and whose latest behest is but one more effort to propagate the world over, a knowledge of the blessings and benefits of the Cross.—S. H. Review.

A BAPTIST WRITES OF THE CATHOLIC ENCYCLOPAEDIA

Reviewing the Catholic Encyclopedia the Watchman (Baptist) of this city, after a statement of the aim and scope of the work, says:

Perhaps the most noticeable general feature of the work is the atmosphere of certainty and finality which pervade the whole. In this age of criticism and doubt and uncertainty we here have something which is fixed and definite and which claims to be and what it has been believed to be in all the evangelical portion of the Christian church in all ages. On looking at the article on "Adam" in another encyclopedia, for example, we find the following statement: "Adam and Eve, the first human pair, are represented in the well-known story as having been created by God and placed in a state of innocence until the fall. To obtain an adequate view of the relations and implications of this biblical story it must be subjected to literary analysis. It is now generally conceded that the narrative is a combination of two accounts." In contrast with this vague and unsettling beginning the Catholic encyclopedia introduces its long and scholarly discussion thus: "Adam, the first man and the father of the human race" and in regard to the accounts of Creation in Gen. i and Gen. ii, it says: "The two accounts, therefore, are practically one with regard to didactic purpose and illustration, and it is doubtless to their chief significance. It is hardly necessary to remark that the leftness of the doctrinal and editorial truths here set forth place the biblical narrative immeasurably above the extravagant Creation stories current among the pagan nations of antiquity." This is a fair illustration of the more reverent treatment of biblical themes in the Catholic encyclopedia, as contrasted with the tone of the bulk of current literature on the same subjects.

"Jesus Christ is the Word of God made flesh, who redeemed man by His death on the Cross and whose mission is continued by the ministry of the church." This is the beginning of a long article written with a full knowledge of the so-called "assured results of modern scholarship" on the One who is in the conclusion asserted to be the Son of God, divine and holy; and the historicity of the New Testament accounts of Him is asserted and maintained. In the article on "Bible," it is stated that it is "the inspired record of revelation, contains the word of God; that it is the Holy Ghost, who speaks through it in writing." Baptists will be interested in the Statement regarding Baptism. "The most ancient form usually employed was unquestionably immersion. This is the only evidence from the writing of the fathers and the early rituals of both the Latin and Oriental churches, but it can also be gathered from the Epistles of St. Paul, who speaks of baptism as a bath (Eph. v. 26; Rom. vi. 4, Tit. iii. 5). In the Latin church immersion seems to have prevailed until the twelfth century.

The Watchman's reviewer draws wrong conclusions from several of the articles, showing either that he



did not read them attentively or that his original knowledge of Catholic doctrine is so faulty as to render his reading practically valueless; but he praises the great voluminous work as a whole and says: "Enough has been said to show that with the larger portion of the articles, especially those on biblical subjects, evangelical Christians would find themselves in substantial agreement." It is thus the Catholic encyclopedia is enabling non-Catholics to see the true position of the Catholic church with regard to the modern questionings and doubtings of the Bible, while it proves at the same time that the principles of the church are no obstacles to scientific research by showing what Catholics, with the full sanction of the church, have done to advance scientific discovery and knowledge. It is a great revelation also of the work done in literature and art and all other fields of human endeavor by faithful sons and daughters of the church.—Sacred Heart Review.

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WALLACEBURG PRIZE LIST

The following is a list of the prize winners at the Grand Bazaar held in Cramer Hall, Wallaceburg, Ont., March 29, 1918. The drawing was under the supervision of the Mayor of the town, Mr. T. B. Dundas, assisted by six prominent gentlemen and in the presence of all persons in the hall on the occasion.

- Prize No. 1.—Large artistic photograph of Right Rev. M. P. Fallon, D. D., Bishop of London, donated by himself; won by Miss McEldstrim, Kenilworth, Ont. Ticket No. 4387.
Prize No. 2.—Ten dollars in books, donated by Right Rev. Monsignor J. T. Aylward, pastor of the Cathedral, London, Ont.; won by Mrs. M. J. Livingston, 214 Wellington street E., Chatham, Ont. Ticket No. 4391.
Prize No. 3.—Ten dollars in books, donated by Rev. Father Downey, P. P., Immaculate Conception Church, Windsor, Ont.; won by T. H. Hagle, Box 527, Sault Ste. Marie, Ont. Ticket No. 2796.
Prize No. 4.—Push morris chair, in quarters oak, donated by Rev. Father J. P. St. Michael's, Kenilworth, London, Ont.; won by Michael J. Brennan, Cornwallville, North Bay, Ont. Ticket No. 3544.
Prize No. 5.—Ten dollars in books, donated by Rev. Father J. Hogan, P. P., Clinton, Ont.; won by John O'Donnell, Wallaceburg, Ont. Ticket No. 2546.
Prize No. 6.—Books valued at ten dollars donated by Rev. Father Francis J. Brennan, Catholic moral theology, St. Peter's Seminary, London, Ont.; won by Clarence McHugh, Sault Ste. Marie, Ont. Ticket No. 2546.
Prize No. 7.—Bell-toned singing canteen, donated by Rev. Father Francis J. Brennan, Catholic moral theology, St. Peter's Seminary, London, Ont.; won by John O'Donnell, Wallaceburg, Ont. Ticket No. 2546.
Prize No. 8.—Valuable tapestry painting donated by the Ursuline Religious of "The Pines," Chatham, Ont.; won by Dan Sullivan, Chatham, Ont. Ticket No. 1546.
Prize No. 9.—"Sorrowful Face" an oil painting, donated and painted by Signor Caroselli, the famous church decorator and artist in oils and water colors of Chatham, Ont.; won by Miss Gertrude Lawler, 435 Jarvis St. Toronto, Ont. Ticket No. 1546.
Prize No. 10.—Ten dollars in gold, donated by Catholic Order of Foresters, Court No. 128, Wallaceburg, Ont.; won by Gus Ouellette, Baldoon, Ont. Ticket No. 2647.
Prize No. 11.—A beautiful travelling case in leather, donated by courtesy of Young Ladies Sodality of St. Michael's, Wallaceburg, Ont.; won by Edward J. McCarry, 337 1/2 Park Ave., Chicago, Ill. Ticket No. 2676.
Prize No. 12.—A white spring lamb, alive or dressed, donated by Messrs. Clifford and Somers, Wallaceburg, Ont.; won by Dennis Owen O'Reilly, Copper Cliff, Ont. Ticket No. 1589.
Prize No. 13.—A pair of lady's or gentlemen's shoes, donated by Messrs. O'Flynn, up-to-date shoe merchant, Wallaceburg, Ont.; won by Margaret O'Mara, St. Columban, Ont. Ticket No. 2699.
Prize No. 14.—A cashmere suit, donated by Mrs. W. O'Donnell, grocer, Wallaceburg, Ont.; won by W. Nagle, 107 Fourteenth St., Buffalo, N. Y. Ticket No. 2699.
Prize No. 15.—Ten dollars in gold, donated by Mr. Michael Gooling, Wallaceburg, Ont.; won by Helena Gehsan, Walkerville, Ont. Ticket No. 2015.
Prize No. 16.—A handsome china tea set, donated by Messrs. O'Flynn and Burgess, grocers, Wallaceburg, Ont.; won by Jerome Fleg, Windsor, Ont. Ticket No. 662.
Prize No. 17.—A handsome suit case in leather, containing the pupils of Our Lady of Help school, Wallaceburg, Ont.; won by Mr. A. Gordon, M. P., Wallaceburg, Ont. Ticket No. 2683.
Those winning prizes will please forward ticket to M. J. Brady, P. P., Wallaceburg, Ont., and state how they wish their prizes forwarded or disposed of. Their wishes shall be promptly acceded to.
In spite of inclement weather which kept down the attendance on the different evenings, the bazaar proved a very good success and I wish to thank all who have aided by their generosity.
M. J. BRADY, P. P., Our Lady of Help church, Wallaceburg, Ont.

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Bishop foretold with all the weight of his apostolic authority that the Balkan troubles will not develop into a general European war; and threw out its chest when he came out strong for imperial federation. The right reverend gentleman, after addressing to say a few words about the wickedness of the world and to throw cold water on the reunion movement, closed his speech amid thunders of applause.

Here is something worthy of the attention of General Miles, Admiral Baird and the other Guardians of Liberty. It is true that it all happened in Canada; but Ontario is so far away, and there is not much difference between bishops there and bishops here. If a bishop there dictates politics to his synod, and through them to his people, what will not bishops do in this land of free speech. Caveat Consules! Let Miles and Baird see to it! It belongs especially to them, because the Bishop of Ontario is a Protestant Bishop. Should a Catholic Bishop ever forget himself so far as to speak in such a strain—an impossible supposition!—the Consuls need not take the trouble to act. The Pope would attend to him promptly and effectively.—America.

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DIED McMAHON.—In Chicago, Ill., on March 30, 1918, Mr. John McMahon, late of Oustic, Ont. May his soul rest in peace!

WALSH.—At the Pembroke General Hospital, on Tuesday, March 18, 1918, Mrs. M. J. Walsh of Oseola, aged twenty-six years. May her soul rest in peace.

HEVEY.—In this city, on April 3, 1918, James W. Hevey, dearly beloved husband of Anna D. Hevey, aged fifty-nine years and five months. May his soul rest in peace!

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