

The Catholic Record

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its history, when, if things went on as they were going now, it would not be possible in a generation to say what the Church of England stood for... that in such a period as this they were taking refuge in our historical institutions...

At first blush one might imagine that the Indian population had been devastated by a pestilence which raged particularly in Manitoba. Table II. gives the Indian population for Canada as 127,941 in 1901 and 105,492 in 1911...

"The word 'Roman Catholic' is in fact an absurdity. It is analogous to talking about the 'local universal'... But the question does not end there, for His Majesty seems to have had the tact to address the Archbishop of Calcutta as the Catholic Archbishop on the occasion of his recent visit...

Ireland's future contribution to the Empire will take shape as a spiritual and intellectual stimulus... Many Irishmen sympathized with the Boers in their heroic struggle to dozeen years ago...

The people of Calgary may be congratulated upon the appointment of Father McNally as their Bishop. In the great Western country he will bring to the performance of his high office a holiness of life, strength of character and a fatherly disposition...

As a rule are they innocently unaware of any Catholic Church except the real one, but even the word 'Catholic' beneath the name of a 'Reverend,' if not further completed, comes straight to our Catholic Cathedral...

LETTERS OF RECOMMENDATION

Mr. Thomas Coffey, Ottawa, June 13th, 1905. My Dear Sir—Since coming to Canada I have had a reader of your paper... I have noted with satisfaction that it is directed with intelligence and ability...

LONDON, SATURDAY, APRIL 12, 1913

THE LOAVES AND FISHES

Formerly the main discussion centred around Disestablishment, but now that question occupied a distinctly secondary place, and the main conflict had been around Disestablishment...

Thus the Bishop of Hereford on the Welsh Disestablishment Bill. Lord Kenyon, a bitter opponent, also seemed conscious that the Bishops' strenuous opposition to Disestablishment did not look well...

In the Welsh Bill there is no provision made for curates. Perhaps the chief criticism of the Bill," said Lord Beauchamp, "related to the fact that it provided no compensation for curates. The reason for that omission was the experience afforded by the Disestablishment of the Irish Church...

"The Bishop of Oxford was remarkably plain spoken. He intimated that disestablishment might have to be faced in England also, though there was no present demand for it; and he apparently thinks that it would not be without its compensations...

"The Church was losing all that really belonged to profitable opportunities, and retained only fetters, shackles and bonds, which on every hand were increasing. The argument that an established and endowed religion ministered to the religion of the poor was one which, for his part, he could not accept...

There was a religion provided which all men might have without contributing anything. They all knew that this residual religion had come to them. They could not fail to recognize that the Church of England was not the Church of the poor as was the Roman Catholic Church...

He could not help looking across the sea to the French Church. What interested him so much was the present spiritual revival in the French Church. It had passed through a great crisis—a crisis of Disestablishment and Disendowment...

One would scarcely believe that it was the same Bishop of Oxford, writing to the Anglican Abbot of Caldey, who placed first in his list of four conditions to be fulfilled before he would consent to act as Episcopal Visitor, the following:

"I believe I could not become Episcopal Visitor of an institution unless I had satisfied myself that the property of the institution, buildings, etc., were legally secured to the Church of England and were not private property such as might be given or left by an individual or group of individuals to any person or community without regard to communion with Canterbury."

REV. R. J. CAMPBELL'S IMPRESSIONS

In another column we give some impressions of France and Spain by Rev. R. J. Campbell, the famous preacher of the City Temple, London, England. Mr. Campbell is so very "advanced" that he can hardly, in any real sense of the word, be called Christian. Indeed he is known as the Apostle of the New Religion...

At Lourdes, he frankly acknowledges that medical testimony is unequivocal as to the facts "of cure after cure that cannot be accounted for by medical science at all." Against the deliberate verdict of expert and experienced medical men, Mr. Campbell's guesses about "suggestion" carry little weight...

W. J. BRYAN'S CRITICS

At the St. Patrick's Day banquet in Washington W. J. Bryan openly and unreservedly gloried in the prospect of Home Rule for Ireland. Immediately the experts on international etiquette (who are found on the staff of every well-equipped newspaper) pointed out that he was guilty of a glaring indiscretion. As Secretary of State he was the Foreign Minister of the United States and as such he should have studiously refrained from taking sides on a question on which the people of Great Britain and Ireland were divided...

Even though Mr. Bryan cannot divest himself of his official character in his public utterances, what has he said that had not been already very emphatically said by Congress? Perhaps it was this: "When the House of Lords is compelled to bow to the people, it will mean the beginning of Home Rule for the whole earth. It will be a tremendous triumph for Ireland and her part in the great struggle will be gratefully remembered by every country that is struggling for freedom."

Must the Secretary of State for America be silent, or mention Democracy only in an apologetic way? The sympathy of all America was with Ireland in the long dark days of heroic struggle, all America thrills in the hour of Ireland's tremendous triumph...

It was safer, however, to attribute Mr. Bryan's declaration to an indiscreet ebullition of Celtic fervor than to emphasize by calling into question the action of the United States Congress. It would not have been dignified for the Secretary of State to enter into controversy with his critics; but Mr. Bryan's answer was in keeping with his official dignity—he repeated the words two days afterwards in Chicago...

ORIGINS OF CANADIANS

Bulletin XIII. of the Fifth Census shows the origins of the people of Canada in 1911; in 1911, for in these days of rushing immigration the figures would, in many cases, have to be very much modified for 1913. Persons of British origin were 3,896,985 in 1911 as against 3,063,189 in 1901; but they constituted only 54.07 per cent. of the total population in 1911, as against 57.03 per cent in 1901. The Irish gained little from immigration, but still stand second in this group...

CATHOLIC OR ROMAN CATHOLIC

"A storm has been raised in the Roman Catholic community of India as a result of the issue of the Government circular laying down that the term 'Catholic' must not be officially used as synonymous with 'Roman Catholic,' because the claim of the Roman Catholic Church to universal Catholicity is disputed by other Churches on historical and other grounds. His Majesty's Government in India has now at length, therefore, rightly adopted the same line in regard to this matter as that of the Home Government. English law and the English State recognize the claim of the English Church to Catholicity and to be the Catholic Church in England instead of the Church of Rome."

The foregoing is taken from the Telegram. Some such item has appeared in all the papers. Curiously enough the term "universal Catholicity" appears in all of them so far as we have noticed. The wording of the document sent out by the Indian Education Department was not quite so bad...

In the official communication the term is "exclusive Catholicity," which if not a very happy one either, is a little more intelligible. A leading Catholic paper of India, The Examiner, Bombay, thus answers the request to comment on the act of the Government: "There is nothing abnormal or surprising in this. I am not quite clear at the moment when the usage began, but it was somewhere about the time of James I. I think... We find the usage almost uniformly throughout government papers...

The Examiner continues and notes an interesting fact that our secular press will not publish with display headings: "It is true that the King-Emperor in his reply to the address of our Hierarchy, made use of the simple terms 'Catholic Archbishop' 'Catholic Church'; and that we saw in this a piece of delicate courtesy, rising superior to official traditions; and expressed our gratification accordingly (Examiner, Feb. 3rd, 1912). It is quite possible that this act of His Imperial Majesty may have attracted the attention of some of the High Church Anglicans and aroused their activity; and that the present official paper is the outcome of some agitation behind the scenes. If so, this may account for the quasi-theological explanation of the 'reason why' which looks 'inspired' and is perhaps somewhat gratuitous. But in any case, when once the point was raised in official circles, there could be no question what the official answer must be."

Table with columns for origin and population counts for 1901 and 1911. Includes rows for Austro-Hungarians, Polish, Scandinavians, Italians, Jews, and other nationalities.

Through Monsignor Budka, Bishop of the Ruthenian rite, the large and growing Ruthenian population will be very effectually provided for. It is somewhat difficult from the census tables to estimate their number; under the heading Ruthenian in 1911 it is only 29,845, but it is probable that the great majority of the Austro-Hungarian group of 129,103 are Catholics of the Ruthenian rite.

Quite evident that even the Catholic Herald, though it protests, is in no "stormy" mood. Reuter's agency to the contrary notwithstanding, the only storm in connection with the matter was the tempest in the High Church teapot that resulted in the issuing of the circular. We have no intention of questioning the sincerity of those belonging to that section of the Anglican Church which professes to be Catholic and protests against Protestantism. But if they were to attempt to fasten the term Catholic on the Church of England as by law Established, then we should have a "storm" that would drive our "Catholic" friends to cover or wreck the Establishment...

Quite apropos is the strong letter of protest which Bishop Courtney, and fifteen Protestant Episcopal rectors of New York have published against the proposal to change the name of their Church to "The American Catholic Church," or at any rate to drop the word "Protestant." In the course of the letter occurs the following paragraph: "We would further add that we are convinced that a name which would drive from us the best of the immigration would also seriously alienate the sympathy of twenty million Protestant Christians in our land who have to-day a regard for our church, which, with less than one million communicants, stands only ninth in order of membership. We cannot retain this regard by deliberately rejecting that part of our name which they consider the best proof of our relationship with them or by advancing extravagant and exclusive claims."

The American branch of the English branch of the "Catholic" Church may, between ourselves, be Catholic, but it is not prudent to proclaim the fact too loudly. Loyd George, during the debate on Welsh Disestablishment, invariably used the term Catholic instead of Roman Catholic, and no one in England or elsewhere had even a momentary doubt as to his precise meaning. The Catholic Church is not very much disturbed over the danger of losing its name—except perhaps in official documents.

THE NEW ENGLAND HAS A NEW TIMES. The Times, London, England, The Thunderer, the bitter, unrelenting foe of Irish nationality, The Times of the Pigott forgeries, The Times that gloated over the depopulation of Ireland by famine, pestilence and emigration in the memorable words "The Irish are gone, gone with a vengeance," The Times that Tory England regards as the greatest journal in the world, The Times that reflects, also, all that is best in Tory England, The Times on St. Patrick's Day issued a 144 page Irish Supplement, "the tone of whose articles," says The Tablet, "is not only fair but friendly, and, what is perhaps more remarkable, buoyantly hopeful for all the future of the country."

The following is a quotation from The Times' Irish Number: "The country is full of intellectual life and ambition. The land question all but settled, no longer swamps the minds and hearts of men in one primal passion. The nation is recovering something of its splendid youth. In literature and the arts there is a forward movement which already has produced conspicuous results. It is probable that much of"

Be not alarmed, gentle reader, I am not about to enunciate a new heresy. I am not even going to propound the old Lutheran doctrine of the universality of the priesthood. And yet I have asked you, "Are you a preacher of Christ?" We read in the records of the life of the gentle saint of Assisi, that one day he called to his side a certain lay brother who was wont to accompany him on his rounds of charity, and said to him: "Come, brother, we will go out and preach a sermon." With eyes modestly cast down, and the peace and purity of their hearts transfiguring their every feature, they walked first along one street and then along another, apparently without any definite object or aim. Not a word was spoken, not a glance was cast upon the sights along the way. For an hour or so they continued thus, and then Francis said very quietly: "It is enough, brother. Let us return home." "But, Father," exclaimed the brother, "are you not going to preach?" "My brother," said the saint, "we have preached already. We have walked about with that modesty and recollection which becomes religious men, and thereby we have given a good example, which is of all sermons the most effective." Bearing that little story in mind I ask you now, dear reader, "Are you a preacher of Christ?" I do not ask if you have had the sacramental monition laid upon you to "Go, teach the nations." I know well enough that such preaching is only for those who have been sent. But we have all of us been sent to preach Francis can sermons. "Having your conversation good amongst the Gentiles, that whereas they speak of you as evil doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation." Since we are the light of the world we must let that light shine upon the dark places about us. Since we are the salt of the earth we must season the corrupting mass of humanity with the salt of our good example. We are the good leaven that is to leaven the whole mass. As Catholics ours is a terrible responsibility. We cannot live for ourselves alone. Whether we like it or not we are forever influencing our neighbor. If that influence is good, then indeed we are preachers of Christ. If that influence is bad we are preaching the devil's gospel, and that, too, far more effectually than he could do it himself. For the world never forgets that we are Catholics, and although in the words of St. Peter it "speaks of us as evil doers," yet, by some strange contradiction, it expects to see goodness and purity and truth exemplified in our lives. And if it is disappointed Christ is put to shame and the devil

