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WALTER LOCKE,

PUBLISHER,

388 Richmond Street, London, Ont.

The Catholic Record

LONDON, FRIDAY, APRIL 25, 1879.

OFFICIAL.

EXTENSION OF THE TIME FOR GAINING THE JUBILEE.

It will be seen by the following document which has been received by his Lordship the Bishop of London, that the period within which the indulgence of the jubilee may be gained has been extended to the end of next August.

Illme ac Rme Domine.

Amplumini Tue transmissae fuerunt Litterae Apostolicae, quibus Indulgentiae concessuntur in forma Jubilaei. His additur nunc rescriptum, quo SSimus D. N. statum ibi tempus ad Jubilaeum lucrandum prorogare dignatus est, pro fidelibus extra Europam degentibus, usque ad finem mensis Augusti. Datum Romae ex Aedibus S. Congr. de Prop. Fide die 6 Martii, 1879.

Ampl. Tue uti trater additissimus,
J. CARD. SIMEONI, Praefectus.
JOHANNES BAPT. AGNOSSI, Secret.

[TRANSLATION.]

Most Illustrious and Reverend Lord:

Letters Apostolic, by which an Indulgence in the form of a Jubilee is granted, have been sent to your Lordship. To these is now added a rescript by which His Holiness has deigned to extend to the end of the month of August, for the faithful outside of Europe, the time appointed for gaining the Jubilee.

Given at Rome from the Palace de Propaganda Fide, March 6, 1879.

DECLARATIONS OF THE SACRED PENITENTIARY ON CERTAIN DOUBTS RESPECTING THE JUBILEE.

1. The fast prescribed for obtaining this Jubilee may be observed even in the time of Lent, providing that it be kept outside the days excepted in the Letters Apostolic, and that strict fasting food (*cibi esuriales*) alone be taken; the use, as regards the quality of the food, of any Indult or privilege whatsoever—even of the Bull of the Crusade—being forbidden.

2. To the faithful visiting churches to gain the Jubilee in procession together with Chapters, Congregations, Confraternities, or with their own parish priest, or a priest deputed by him, the Indult granted in the Letters Apostolic to those same Chapters, Congregations, &c., may be applied by the Ordinaries.

3. It is impossible to satisfy the Easter precept and at the same time the Jubilee by one and the same Confession and Communion.

4. The Jubilee as regards the plenary indulgence may be gained twice or oftener of the prescribed acts; but only once, *i. e.*, the first time only, so far as concerns the favors attached to it, namely, the absolutions from censures and reserved cases, the commutations or dispensations.

5. In this Jubilee also the resolutions of doubts issued by this Sacred Penitentiary for the Ordinaries of Italy on the 1st June, 1869, are valid without any exception.

*The S. Penitentiary gave, on the 25th January, 1875, the same answer for the Jubilee of the year 1875; but subsequently explained the sense of this answer thus: "To the question, from the answer of the Penitentiary it is certain that the Easter precept cannot be satisfied and the Jubilee gained by one confession and one communion; can both ends be attained by two communions and one confession?" R. Affirmative; but maintaining the obligation of satisfying, in case the person has not satisfied it, the precept of annual confession." (Exact. S. Sedis, vol. viii, p. 361.)

Though it is not for us, but for the Bishops and theologians, to interpret the meaning of these Decisions, we may say, in the absence of any authoritative interpretation, that the fast meant, for this country is a Good Friday fast, whereon eggs, cheese, dripping and lard, (which are permitted on most days in Lent by the Indult) are not allowed. Milk and butter at dinner, or the principal meal, in this country at least are by custom considered *cibi esuriales* (though such is not the custom in Rome) inasmuch as they are not referred to by, nor used in virtue of, the Lenten Indult published every year in England. A custom is not, so we are assured, to be covered by the word Indult or Privilege.

Sheridan on being reproached by Pitt as forming a drag-chain on the wheels of Government, bounded up with the reply that for once he could compliment the Minister on the correctness of his allusions, since the drag-chain was never imposed but when the vehicle was going down hill.

You can just as easily walk off on your eyebrow, or convince your wife that "that hat is suitable for another season," as to try to run a newspaper to please everybody. As a rule though, those who borrow and beg papers, and never subscribe for one, are the most fault with it.

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

It appears that this Confraternity which, in England alone, numbers 10,563 lay advocates together with 933 "priest" associates, is not identical with the Ritualistic or High Church party in the Anglican establishment. In some things it does not go so far as the Ritualists, whilst in others it is rather beyond them. It does not insist so much on sacerdotal vestments, or church ornaments of various kinds, such as representation of sacred objects, and the placing of crucifixes and candles on the "altar." Like many of the High Church sections of Anglicanism, the members of the Confraternity practice auricular confession, but without considering it a duty. In a sort of catechism which they have composed on "Confession and absolution in the Church of England," there occurs the following question: "As members of the Church of England are we bound to confess in private before God's minister? Answer. No; the Church does not make this a necessary condition of forgiveness. She teaches that in order to secure salvation it is sufficient to acknowledge our sins with true contrition to God alone." This does not appear to consist with what is laid down in the Book of Common Prayer—an authoritative document, surely, in the Church of England. The use of confession is not only there permitted, but insisted on in certain circumstances, as in the first exhortation of the communion service, and in the order for the visitation of the sick. This unquestionably points to the necessity of confession. For, if it be urged as a preparation for communion, and earnestly recommended as a relief to the sick and dying, why should it not be equally good and efficacious at all times? The Confraternity, therefore, does not come up to the orthodoxy of its own Church when it says that "in order to secure salvation it is sufficient to acknowledge our sins, with true contrition, to God alone."

This teaching is based on the supposition that all men have an assurance of the genuineness, intensity and perfection of their contrition. And yet how many are there, who, like Mary Magdalen, can hear the consoling words, that many sins are forgiven them because they loved much? This may, indeed, be a privilege of the Confraternity, St. Paul claimed it not. He was not conscious to himself of any sin and yet he was not thereby justified. The Confraternity say, complainingly, that they are charged with using prayers for the dead. Their reply to this accusation is, that "we do remember our dear departed friends in our prayers, making mention of them before God, and praying that the time of their perfect consummation in bliss may be hastened."

This is admirable and implies the belief in an intermediate state of souls in purgatory. But why do they not boldly enunciate this belief and so place themselves in harmony with the true believes of all ages? There can be nothing clearer than that the chosen people of old, the depositors of God's word and true religion, believed in a purgatorial state. Even if the second book of Machabees were done away with, the fact that belief prevailed would still remain demonstrated by the practice, in all ages, of the Jewish people, who are so tenacious of their religious customs. If this practice, like so many abuses that had crept into Jewish observance, about the time of our blessed Lord, had been founded in error, would He, who so sternly reprimanded the Pharisees and scourged the buyers and sellers from the temple, have allowed it to pass without censure? It cannot be supposed that he would. On the contrary, wherever he alludes to the belief which justifies praying for the dead, he expresses approbation. In St. Matthew, chap. xii., He speaks of sins that may be forgiven and others that will not be forgiven in the world to come. He that speaketh against the Holy Ghost, it shall not be forgiven him either in this world or in the world to come." From hell there is no redemption; in Heaven there is nothing to be forgiven. There must, therefore, be a third state wherein forgiveness may be imparted. None will pretend that our Saviour, after his death on the Cross, descended in to that hell whence there is no return. Nor did he ascend into Heaven, until the day of his glorious ascension, in presence of his disciples. By this act he opened the gates of the everlasting City, to all the truly faithful, of all ages of the world. Where, anterior to this event, dwelt God's devoted servants from Adam's time to the days of Christ the Lord? There were souls in a prison beyond the grave at the time our Saviour suffered. The Scripture so informs us and shows also that this prison was the "hell" to which our Lord descended. The words of the sacred text are, that "he went to preach to those spirits that were in prison." We enquire not whether there was a temporary place of absolute rest, it not of perfect bliss, where the truly good and holy of all bygone ages awaited the consummation of their happiness through Christ. All we require to learn, as regards the doctrine of a purgatory, is, that there was a prison, that there were souls there who were comforted, and why should we not say, also,

purified and perfected, by the preaching of our blessed Lord. They were not His enemies, they were not reprobates. Nevertheless, they were in prison—in a state of expiation—in order to expiate such sins as could be forgiven in the world to come, not such as no forgiveness will be extended to, either in this world or the next.

We are not now writing a treatise on Purgatory, so we shall not refer any further to passages of Scripture. But it is impossible to avoid alluding to the concurrent testimony of the Fathers of the early ages. These Fathers, who could not be ignorant of the teachings of the apostolic age with which they were so intimately connected, bear witness that annual oblations were offered for the dead, and that this practice was authorized and confirmed by sound tradition. St. Cyprian writes that the Holy Eucharistic sacrifice was offered up in behalf of departed souls, and St. Cyril of Jerusalem declares that the belief in purgatory was an essential article of the creed of the Church of Palestine. The Christians of Rome no less firmly held the same doctrine. Even if their writers were silent, and they are far from being so, the monuments they left beneath the ruins of Rome, or, rather, of many Roms which successively crumbled into decay, would prove abundantly the soundness of their faith in a purgatorial state. It is impossible to read the inscriptions, so frequent throughout the Roman Catacombs, and refuse to be convinced that the Christians of the Martyr Ages prayed for the dead and offered the holy Mass for the repose of their souls. Of this fact none, in this country, at least, need be ignorant. The Capital of the Dominion possesses a copy of that magnificent work on the Catacombs, which was so carefully prepared by a commission appointed by the Government of France in the reign of Napoleon III., and which consisted of theologians and other competent men of science. It was presented by the Emperor himself to the Canadian Institute of Ottawa.

But, perhaps, we are offending the Confraternity. It abjures controversy, which, one of its leading members says "does three things: It dishonors our Lord; it divides friends; it impedes the work of Christ." No so, true controversy, that is, honest discussion. From such discussion proceeds often the knowledge of truth. The Apostles, even, courted such controversy as this. It did not always convince, but sometimes the great ones of the world were "almost persuaded," whilst others trembled as they listened to the burning words of St. Paul. And what would have become of the Apostle's mission to the Gentile world, if from the dread of controversy he had refused to open his mouth? He did not himself receive the light of Christian truth in order to keep it under a bushel. And this he well understood when he entered into controversy with the proud philosophers of Athens, and preached to them the "unknown God." Without controversy where would be those priceless writings which every Christian age has produced? Protestants as well as Catholics may claim to have profited by it. Without it what would remain of their celebrated Leibnitz; Catholics owe to the invaluable writings of Bossuet, the irrefragable arguments of Bellarmine, the forcible and persuasive lectures of Cardinal Wiseman. If any find controversy inconvenient, they have to blame their own temper, perhaps, even, their hatred of fair discussion which so often proves the highway to the temple of truth. We would not be understood to encourage the introduction of that better element the *odium theologium*, when we recommend to the members of the Confraternity that excellent thing which we understand by controversy, not only as a means of imparting more truth to other men, but also as the best and surest way to extend the sphere of their own knowledge. They are by no means certain as yet that they know all truth. Let them, therefore, never stand still, even if like Diogenes, they should walk about, lantern in hand, searching through places hitherto held by them to be dark and inaccessible. They will then use wisely, and perhaps profitably, that great influence which their numbers, their position and their learning enable and entitle them to exercise.

CLOSE OF THE MISSION AT ST. THOMAS.

A most successful mission under the direction of the Fathers of the Holy Cross, was closed at St. Thomas on Monday the 21st inst., on which day His Lordship the Bishop administered the Sacrament of Confirmation to 22 adults. During the mission the attendance at all the religious exercises was extremely large, and numbers of our separated brethren availed themselves of the opportunity afforded of hearing Father Cooney explain with his wonted, persuasive eloquence, the doctrines of the Catholic Church as taught by that Church. The mission has been productive of a great amount of good, and it is to be hoped that it will be lasting in its effects.

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THE CROSS AND THE WICKLIFFITES.

"The men of our day are not unwilling to kiss the books of the Gospels before a judge—and yet what is a crucifix but the whole Gospels comprised under one sign and symbol? What is the cross but the whole science of Jesus Christ crucified?" (Bossuet.)

The Wickliffites called the wooden images of our Saviour so commonly seen on Catholic crucifixes—putrid trunks less to be esteemed than the trees of the forest, for, argued they, "the trees are alive and the images dead." This is very subtle, very Wickliffian, and every way worthy of the opponents of Catholic doctrine. When the wolf accused the lamb of rilling the water he was drinking, the lamb innocently reminded him that she was drinking "down stream" whilst he was drinking "up stream," that consequently the crime imputed to her was impossible, and that if there was any water-rilling in the case at all it must needs be on his part to her, not on her part to him. This logic, so conclusive to all (but a wolf), was of no avail. He was hungry; he saw a meal before him; that meal was a lamb, and from the point of view of a wolf, there is no law for lamb. The only astonishing part of the transaction is, that the scoundrel had sufficient morality left to think it necessary to screen his evil designs under a lie. The Jewish wolf when it sought to put the Lamb of God to death was not so utterly reprobate but that it felt it necessary to put forth some appearance of pretext for murder. And so our Wickliffite friends, like the Jewish wolf, deem it necessary before destroying the cross to give some kind of reason (however bad) for it. That this course is scarcely honest we admit, but then it is at least the homage which vice pays to virtue, and as such is better than open, brazen-faced crime. It is less honest it is also less brazen, which is something. Let us give our opponents all they justly claim.

This preference for green wood over dry, on the part of our Wickliffite friends is begotten of inexperience, and betokens the bigotry of isolation. Had they ever been in Canada with green wood and the thermometer 20° below, they would have learnt better things. But there is a certain short-sighted subtlety in this Wickliffite argument evidently begotten of the Father of lies who suggested it. If the question were purely between a live tree and a dead trunk we ourselves should feel inclined to render a verdict for Wickliffites and the Father-of-lies. We have a high reverence for "The Greenwood." Shade trees are our *softness*. We view a "Forest Patriarch" with a species of mental adoration. But that is not the question as between the Wickliffites and the Catholic Church. The question is between a living tree and a piece of wood chiselled to represent Him who died upon the cross. The question is between a live tree and a dead Christ. Here we have a very different kind of issue altogether and it was very naughty of the Wickliffites, very wolfish, very un-Christian, and all that kind of thing, for them to try to raise a false one. Whether in reality there is or can be any point or comparison between a tree and a representation of Christ, we know not; neither for our present purpose does it matter. It was not us that instituted it. It was our opponents. If there is, however, any comparison between them, we think it must be immeasurably in favor of the crucifix and the Catholic Church, and against the Wickliffites and the living tree. For what does the tree represent? It represents itself and itself alone. And what is itself? A thing of beauty it is true, but a thing of passing quick decay. What does the crucifix represent? That putrid trunk, as the Wickliffites would have it. It represents the mercy of God and the merits of Christ, and both are infinite. Where then, we ask, is the superiority? In the living tree, or the "putrid trunk"? The living tree represents death, the putrid trunk eternal life. The living tree represents Time, the putrid trunk Eternity. The living tree represents that tree which brought death into the world; the "putrid trunk" represents Him who turned death to life, damnation to salvation, eternal loss to eternal gain. We think the Wickliffites have been singularly unfortunate in their choice of a comparison.

But our friends are inconsistent. If there is one thing which they advocate more than another it is the extension of the Bible amongst the masses. This is the *sine qua non* of their existence: the *raison d'être* of their very being. This once abandoned and they become a fraud a delusion and a snare. And yet this crucifix which they are pleased to call a putrid trunk—what is it, as Bossuet so beautifully puts it but the Gospels all in one? The whole science of Jesus Christ crucified? We will give our friends credit for every honest intention in this "extension of the Bible" as they call it. We will try to dismiss from our minds all "ulterior motives" their conduct may suggest. We will take it for granted that in this extension of the material gospel they desire the extension of the spirit of the Gospel. We will take it for granted that when they put a book of the Gospels in a railway car, a tavern, or a man's pocket, they

wish the spirit of the Gospel to reign in that railway car, that tavern, and in that pocket. If so, why destroy the cross? The cross is the very essence of Christianity. What sugar is to the sap—what alcohol is to sugar—that the cross is to the Book of the Gospels. How then can one trample on the cross and yet pretend to preserve the Gospels? How can one despise the cross and yet not dishonor the Gospels? We must confess we have met men so stupidly foolish that they would not read Shakespeare in a diamond edition; nothing but aquarto would suit them. And yet the spirit and beauty of Shakespeare are as much to be found in the duodecimo half calf as in the most costly quarto. And so with Christianity. The spirit of Christ, the beauty, the genius of Christianity, are as much contained in the smallest, most readily carved cross as in the most costly quarto Bible. The Catholic Church inimical to the Bible forsooth! What when she marked its symbol on every child that is born to her, on every spire that is raised for her, on every thing that is brought to her to bless, when she rears it on every high way and bye way, sometimes as a magnificent pile of masonry, at others as a mere piece of putrid trunk, when every tree of the forest is marked with it, when she bids every child she has to wear it constantly around its neck, when it is in every dwelling whether palace or hut in the land, when every bed head whether in palace or hut supports it, when the coffin of every corpse she buries is marked with it? No, Sir Wolf, the Catholic Church is drinking down stream and you are drinking up stream, and if there is any rilling of the water it is you that are doing it. The Catholic Church inimical to the Bible! Bah! It is they who prate so much about the Bible and yet who would destroy its symbol from off the earth, that are inimical to it, if any are.

SACERDOS.

EDUCATION OF PRIESTS—PRIESTS' CASTE—MARRIAGE OF PRIESTS IN RUSSIA.

From D. Mackenzie Wallace's "Travelling in Russia" (1875)—From the German Edition Leipzig, translated by Prof. Von.

Mackenzie Wallace knew that by personal intercourse alone he would be able to obtain a thorough knowledge of Russia, and to fit himself for such intercourse he must for a while leave the capital of the northern empire, and go to some out of the way village where he will hear not a word but Russian, and where he will be compelled to say all he wishes or has to say in Russian. For his abode during this voluntary exile he chose the village Jevanowka, a short distance off the Makow, R. W. Most of his time here he spent with the village priest, a very talkative man, with whom he would hold long and frequent converse, whereby he was greatly benefited, not only in regard to language but also by obtaining knowledge of many things of interest, especially concerning the order of Russian priests. Mr. M. W. has never been able to learn the name of this clergyman, for, after the Russian custom, the villagers called him simply and always *Batushka* (anglicized dear father. His ancestors for many generations had been of the order of priests, and at his admission to the seminary, he, like all other boys appointed for the priesthood, had received a new name from the bishops. Concerning his education in the seminary, the priest expressed himself thus: "The seminary was formerly not what it is now. At present the teachers talk a great deal about universal love of mankind, and the boys would consider it a crime against the dignity of human nature, if one of them were to be thrashed. But they find it consistent enough with the dignity of human nature to get drunk and to visit places that I would never have resorted to."

I often got a thrashing and I don't think myself the worse for that, and if I never heard a word of pedagogical science, which now plays so great a part, yet I will with the best of them, read a piece of Latin.

When my studies were finished, continued the *Batushka*, the bishops gave me a wife, I became her father's successor; who was then advanced in years. In this way I became curate of the parish, and never left the place."

To my remark, that the bishop seemed to have given him the preference in selecting for him a wife, the father replied:—"The same does the bishop for all seminarians when they enter upon their office; it is an important part of his pastoral duties; he is the natural protector of widows and orphans, especially among the clergy of his diocese. Where a person dies, what is to become of his widow and his daughters? They couldn't save anything, and even without trying this, the persons can scarcely afford the necessities of life, nor does house or lot belong to the survivors, both fall by way of succession to the new curate; him, the bishop gives in marriage to one of the daughters. But the thing has to be arranged before the young man is ordained, for by the rules of the Church, no marriage can take place after ordination."

DEAN STANLEY.

From the New York Catholic, April 13.

It is authoritatively announced that Dean Stanley, who recently visited this country, is about to join the Church. His sister who was converted many years ago, has since the death of his wife, assumed great sway over his mind, and has turned it toward the study of Catholicism, especially as enunciated in the works of Fenton. The Dean has frequently refused a Bishopric, and has set himself up as a supporter, if not the defender, of all who have proclaimed themselves opponents of the Anglican Church, as Bishop Colenso, Dr. Voysey and John Stuart Mill. It is an open secret that Dean Stanley was very favorably influenced by what he saw in the Church in America. He had a great desire, when in this city, to meet a reception of the Archbishop, and he was invited to a reception in the works of Fenton. 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