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London, Saturday, August 1, 1896.

THE ARCHBISHOP OF YORK ON THE POPE'S PRIMACY.

At the Anglican synod of York, England, the Archbishop took occasion to make an address to his clergy in reply to the recent Encyclical issued by the Holy Father on Church reunion.

The Archbishop admits that the Encyclical is characterized by a loving spirit and unflinching courage, and he designates the Pope as "an eminent prelate." About the eminence of Pope Leo XIII. there is no question, but there is something which would savor of the humorous, if it were not so extremely absurd, in the attempt to bring down the Holy Father to his own level by designating him in this way. The office of the Head of the Universal Church cannot be measured by that of the Metropolitan of a province of a local Church, which is scarcely recognized outside of the boundaries of the nation to which it is restricted by its essential characteristics.

The Archbishop declares that the reunion of the Church is desirable, and that it was the wish "of the Master Himself" that union should be preserved in the Church which He established, and that we would be without excuse if we did not desire union, provided "such a blessed end could be obtained without the sacrifice of truth or the acceptance of error."

The error specified by the Archbishop as the one which the Pope desires to enforce as a condition for union is "a union not only with our Blessed Lord, but a union with Peter, and still more with the successors of Peter, or, in plain terms, an unqualified submission to the Roman Pontiff."

... a claim entirely unsupported by the teaching of holy scripture or by the voice of the Universal Church."

The Archbishop must be aware of those passages of holy scripture which are familiar to our readers and which prove that special authority over the whole Church was granted to St. Peter, when our Lord gave to him alone the keys of the kingdom of heaven; when He commissioned Peter alone to feed his whole flock, the lambs and sheep; when He prayed for Peter alone that his faith should not fail, but that being once converted he should confirm the brethren; and when he made Peter the rock on which the Church was built.

It requires no little temerity for the Archbishop to assert, in the face of these well-known passages of Scripture, that there is no scriptural warrant for the supreme authority of Peter in the Church. It is equally rash to say that the Universal Church never accorded this authority to St. Peter's successors. Even Mosheim, the well-known Protestant Church historian, admits in his history of the third century that the supreme authority was recognized at that period, which was the period immediately following the three centuries of persecution which the early Church endured. It was the earliest moment when the Church was able to make herself heard throughout the world by her united voice; and she spoke unmistakably at Nice, Constantinople, and elsewhere where General and National Councils were held, always acknowledging the Pope as the first and supreme Bishop. It was not till more than six centuries later that the East through political influences and patriarchal ambitions severed the unity which Christ had established, and declared itself to be an independent Church organization. But this was an act of schism, and thereby the Eastern Churches cut themselves loose from the universal Church, which certainly could not lose its inherent authority by reason of the disobedience of some of her children, however numerous they may have been. The Church in union with the successor of St. Peter therefore became from that moment the sole universal Church of Christ.

We are aware that the Archbishops of York and Canterbury are fond of

claiming that as prelates of the National Church of England, they are successors of Sts. Anselm, Dunstan, and Augustine of the Norman and Saxon periods, and St. Fulgentius of the British period, but the claim is futile. These eminent prelates belonged to the Universal Church which recognized the Pope's authority, submitted to it and maintained it. The ecclesiastical national councils of England recognized the Pope's authority without hesitancy, and the two missionary prelates here named established their sees by authority of the Popes Gregory and Eleutherius respectively. During the fourth century, as is well known, British Bishops attended the Councils of Arles, Rimini, and Sardica and subscribed to the decrees recognizing the primacy and supremacy of the successive Popes. They belonged to the Universal Church which recognized the Pope, and it was not till the sixteenth century that, for unworthy reasons, the modern man-made Church was established, with new doctrines, a new head, a new liturgy and a new discipline. The whole essential constitution of the Church was changed, and the prelates of the new Parliament-made organization had no claim to be the successors of the holy line of Bishops who ruled that portion of the Universal Church which was in England. The new creation had no claim to be part of the Universal Church, but the Bishops of the Catholic Church in England to-day are the true successors of Sts. Augustine and Fulgentius, and like their predecessors, they recognize the supreme authority of St. Peter and his successors. This is the voice of the Universal Church, and the conception thereof as described by the Metropolitan of York is but fanciful.

The Archbishop informs his Synod that the Church of England has made no overtures to the See of Rome, but that "whatever overtures have been made have come from Rome itself."

It is quite true that the Holy Father has manifested an intense longing for the return not only of the people of England but of all wanderers to the one fold. This is a right and a duty on the part of the Father of all the faithful. He is anxious for the spiritual welfare of all Christians and invites them lovingly to return. It is also true that as a Church Anglicanism has made no corresponding move; but it cannot be denied that a numerous body of Anglicans have done so, and it is to be hoped that there will follow good results from their movement, even though the Church of England as a whole should remain quiescent.

We reciprocate what the Archbishop says in conclusion:

"The results are in the hands of God, and with Him we must leave them . . . to give ourselves up to prayer" for a happy ending to the advances which the Holy Father has made to the wanderers both in the East and in West.

To these considerations we must add that as the Archbishop admits that it was the will of Christ that His Church should be one, He should admit also that Christ in His infinite wisdom must have instituted an efficient means for the preservation of that unity. Now as a matter of fact there is no known mode of preserving such unity except through the primacy and supremacy of a chief pastor over the whole Church; and as no one has ever claimed such a supremacy but the Pope, and in him alone has the world recognized and acknowledged it, he has it by prescriptive right, confirmed by the testimony of Scripture that a primacy was established by Christ, and of tradition which has always recognized the Pope as St. Peter's successor, and chief pastor of the Church of God.

THE TENDENCIES OF RELIGION IN GERMANY.

Mr. Goyau, a distinguished author, has been engaged as a regular contributor to the *Revue des Deux Mondes*, of Paris, and has been visiting Germany to study the state of religion in that country, and having finished his work, has prepared a series of articles on the results of his investigations.

The Paris correspondent of the New York *Freeman's Journal* having seen the proof sheets gives a forecast of these observations, which have reference both to Catholic and Protestant districts. The Catholic districts are Rhenish Prussia, Bavaria and Poland. Mr. Goyau finds the Catholicism of Poland to be remarkably exclusive and National, whereas that of Prussia is popular and progressive. In Bavaria the Catholicism of the country is described to be very much imbued with court principles.

There is no doubt that Mr. Goyau's

observations are in the main correct, and even among immigrants from Germany to this country these characteristics are somewhat noticeable, though the Catholics of all these districts are firm in the faith, and there is no tincture of unbelief among them.

It is further asserted that in most of the Protestant districts there reigns a most profound indifference in regard to the dogmas and practices of religion, but even where the outward practices are preserved there is no corresponding morality. This assertion is borne out by the detailed reports of the State Church pastors, Wittenburg and Hückstadt, made in 1894, on the religious condition of the rural districts of Germany.

In the mixed districts where Catholics and Protestants are both found in considerable numbers, with Protestants predominating, Catholics are usually subjected to persecution, as in Baden, though in every case Protestantism is of a sceptical character.

Just as with the Presbyterians in America, the Lutherans have an orthodox party who uphold positive theology, while there is another party, and a very strong one, openly maintaining the negative Liberalism which attacks the foundations of Christianity by its denials of the truth and inspiration of Scripture; but there is a third or intermediate party in Germany which has become predominant among the professors in the universities. These follow the theology of Ritschl, which endeavors by ambiguous language to satisfy equally the believer and the unbeliever. According to this mode of dealing with Christian dogmas, the Bible is said to be a divine book "because we find God in it." Christ is said to be God "because we feel God in Him." These expressions may mean whatever the hearer prefers to understand by them.

Those who are still ardent in orthodox disapprove of these equivocations, but they can do nothing, as the Church authorities try to smooth these differences just as the differences between the various parties of the Church of England are also smoothed by the authorities of that Church, and though there is once in a while a trial instituted against those whose opinions are very evidently rationalistic, such trials seldom take place, and when they do they amount to nothing, as there is no authority to decide how far orthodoxy may be strained, and where heresy begins. There is nothing now to keep the State Church together except the fear of the power of the State, and the Church consistories freely appeal to the authority of the State in order to repress the tendency of pastors to wander off on the paths of extreme heterodoxy. To those professors of the universities who claim the right to express and teach their strange theories freely, the consistories say, "It is better not to run counter to the State, but to keep within the beaten track of orthodoxy."

Thus the consistories appeal not to the conscience of the offenders, nor to the certainty of Christian truth, but to a motive of self-interest that the latter may not oblige the State to bring its power to bear upon them to repress their tendency to Rationalism. So universal is the unbelief in the most fundamental Christian doctrines that many of the pastors will not recite even the Nicene Creed without mutilating it by leaving out clauses which clash with their belief; or if they do recite it in its entirety, as they are obliged by law to do, they modify it by stating that it is in conformity with the law that they read it as an expression of the general belief of Christians in past ages.

The effect of the influence of the State might be somewhat beneficial if the State were always consistent with itself and thus restrained the clergy from expressing extreme Rationalistic views, but this has not been the case, and the Emperor William has been himself the cause of much confusion by his direct interferences in the management of Church teaching and other matters. Thus in one year he led the clergy into the discussion of socialism, and in another year he had them arrested for their expression of their views on the same question.

This tendency of modern Protestantism toward unbelief is not confined to Germany, but is found in every country where the Protestant system has gained a foothold, though in varying degrees. It is found in France, Switzerland, and the United States, and in a less degree in England and Canada, but sufficiently to show that it is the natural and necessary result of throwing off the yoke of the authority of the Church in deciding religious controversies.

From the first beginnings of Protestantism Catholic divines foresaw and foretold these consequences, and their predictions have been verified, that there can be no safety from the abyss of unbelief except by submission to the successor of St. Peter as the supreme head of the Church. Christ appointed in His Church a supreme authority for the purpose of preserving His faith inviolate, and it is only by the humble recognition of that authority that Christian faith and unity can be preserved on earth. As Protestantism has substituted the individual will and intelligence for this supreme authority it is easy to understand the causes which have operated to bring about the state of confusion of doctrine which exists now among the various sects.

LIFE OF THE VENERABLE MDE. d'YVILLE, FOUNDESS OF THE GREY NUNS.

A very interesting life of this venerable servant of God found its way, a short time ago, to our study-table. It is well and gracefully written, and we tender our modest tribute of praise to the author, the Rev. D. S. Ramsay.

Madame d'Youville was born at Verennes, Vercheres county, Canada, on Oct. 15, 1701. Her father came of noble stock, but, though rich in prestige and the traditions of his forefathers, possessed but little of the goods of the world. He won great distinction in the wars against the Iroquois. His name was specially mentioned in the despatches, but valor and unwearied service to his country brought no increase in temporal prosperity. His child—the subject of this sketch—was his one consolation amidst all his vicissitudes. Endowed with great beauty, and blessed with a temperament that rose superior to trial and trouble, she was from the beginning a general favorite. On the 12th day of August she exposed a gentleman named Francis d'Youville. For a time the marriage was a very happy one. The husband, however, drifted into evil courses and became an unprincipled spendthrift. He died three years afterwards, and Madame d'Youville was free to begin her life's work. Chastened by sorrow, and with heart detached from earthly things, she was ready to devote every energy of her being to the foundation and upbuilding of the Congregation that has rendered eminent services to this country. That her work was a success is evident. Perchance she did not dream that the seeds planted by her would yield such an abundant fruitage, and that the little band of resolute souls gathered round about her when she set her face to the task would have as successors the Grey Nuns of Montreal, who have no greater pleasure than the memory of their saintly mother and no greater happiness than the consciousness of being faithful to her teachings.

The remembrance of her trials makes them courageous in the accomplishment of their duties. No lasting edifice is built without the blood of the builder cementing stone to stone. Mde. d'Youville had many a severe trial to experience before she effected anything. She was given charge of the General Hospital of Montreal, founded for poor and infirm men, and for a time all went well. Gradually the dark clouds of calumny and misrepresentation deepened around them. They were accused of crimes of different kinds; jeered at and insulted when they appeared in public, yet they never lost heart. It is God's way—Calvary first and then the Resurrection.

Until the year 1747 they supported the poor under their charge, by their earnings from sewing. Unjust as their treatment was they made no complaint. In 1750 Begot, the favorite of la Pompadour, and whose life was but a series of acts that do not square with our notions of morality and justice, conceived a violent hatred for Mde. d'Youville and her companions. He resorted to stratagem to have them deprived of the General Hospital, and when this failed he had recourse to a high-handed act of injustice by publishing an ordinance, uniting the Hospital to that of Quebec. Mde. d'Youville petitioned against the ordinance, but Begot was not the man to be influenced by argument. He determined that the Hospital of Montreal should no longer exist, and hence the ordinance. The inactivity of the Bishop during this ordeal was, to say the least, inexplicable by any reasons of which we have knowledge. He was, doubtless, fearful of Begot. New France had its Governor, but Begot had New France and its Governor in his grasp. Ecclesiastical authority

was empty of meaning to such as he, and civil authority was good only when it served his ends. Vaudreuil and his predecessor were no match for this courtier of Versailles. Clever and unscrupulous, versed in the arts of diplomacy and reverencing nothing save his unrestrained inclinations, he was at all times a dangerous foe. With wealth and influence behind him, he effected what he wished. In this case, however, he was doomed to disappointment. On the 2nd of July, 1751, a message was received by the Governor General and the Intendant, commanding that the sale of the hospital should be suspended and pointing out that the Government at Quebec had in the ordinance of the preceding year gone beyond the king's wishes. In 1752 a royal decree annulled the Quebec ordinance of 1750, and in 1753 the king's letters patent enjoined that Mde. d'Youville and her companions should replace the Hospitalier Brothers in the charge and direction of the General Hospital of Montreal.

God thus blessed the work of this saintly woman. She had never faltered, even when, to human eyes, her success seemed impossible. Freed now from persecution, she devoted herself to the improvement and enlargement of the Hospital. Mgr. de Pontbriand gave his episcopal sanction to her work and formed her and her associates into a religious community. He addressed Mde. d'Youville as "Superior of the Ladies of Charity," but the poor continued to call them—because of their attire—"Grey Nuns."

And by this name we know them. It recalls the scenes of the days of trial when a few women, inflamed with zeal for God's glory, stood firm against the assaults of their enemies and moved onward when they had disappeared as the foam of the waves.

The rev. author has a chapter on the appearance of Mde. d'Youville. But this is of little value. What concerns us most is her work—the outcome of her character. We have no difficulty in forming the impression that she was essentially one able to conceive and to execute undertakings of great import. A soldier's blood flowed in her veins and made her impetuous and courageous. She was not one of those souls who imagine that good-natured inactivity is the acme of perfection, but, realizing that Providence makes use of secondary causes, she spared no pains to make herself, and Sisters, able and ready to further God's designs when the opportunity came. She was ever the ideal Mother of a religious community. Kind but firm in her directions, she impressed upon the minds of her spiritual children the necessity of becoming saints. A religious community without saints is an empty cistern. No one gives what he has not, and hence the futility of teaching without practice. But Mde. d'Youville guided her community by word and example, and had the consolation of seeing them become unremitting in their attention to the poor, and unflinching in their devotion to the rule.

The invasion of Canada by the English was viewed at first as disastrous to the foundation, but eventually it proved beneficial. The Canadians were naturally alarmed when the red coats of Great Britain unfurled from their turrets and towers an alien flag, but wise and conciliatory measures dissipated their fears and proved to them that the new regime gave fairer promises of happiness than the old. That this was the case is evidenced from a sermon pronounced at the funeral of Mgr. Briand in 1794. "It seemed vain," the preacher said, "to expect that our conquerors, who were strangers to our country, our language, our laws, our customs and our faith, could give to Canada what it lost by changing allegiance. Generous nation! Thou has taught us beyond possibility of doubt that our fears were groundless. Benevolent nation! thou gavest daily new proof of kindness to our Canada. No, no! ye are not the enemies of those whom your laws protect, nor of our faith, which you have respected. We ask you to forget our early mistrust: our people had not yet learned to know you."

Though the English did not hurt Mde. d'Youville, neither did they help her. Disaster after disaster, want of money, fire which destroyed their building, seemed to betoken the end of her community. But the dauntless spirit and unwavering confidence in God that had sustained them at the beginning, kept burning within their hearts the flame of the hope of ultimate success.

On the 8th of June, 1765, she signed the deed by which the Seigneurie of Chateauguay and the Isles à la Pais

were acquired for her community and which have since been a source of considerable revenue for the General Hospital. Space fails to give our readers an idea of the labors of Mde. d'Youville. Her whole life was given like water for the cause of her Master. In sorrow and in tears she had sown her seeds, and in the eventide she stood amidst the golden, sun-lit grain, tired indeed but happy as the husbandman at the surety of a bounteous harvest. On December 23rd of the year 1771 she went to her God burdened with the unselfish deeds and thoughts of seventy-one years.

We recommend this little work to every Catholic. It is not only a portrayal of noble, strenuous action, but a history also of the days before the conquest. We should wish to see it in the hands of the children. It depicts simply and clearly some of the most stirring scenes played on the stage of the New World, and whilst at times we miss warmth of coloring and finish of treatment, our imagination can fill in and complete the picture.

We welcome this life of Mde. d'Youville as an addition to our historical literature. In our archives are mines that await the pick of the explorer.

Parkman has indeed woven in many a charming chapter the incidents of the days of the missionary, but he lacks the sympathetic touch of the Catholic bred and born. He sees in Jesuit exploits but effects of an exalted enthusiasm; but he stands without the walls and knows not how to read aright the lives that are enigmatical save to those within the fold.

Dean Harris has also earned a right to a place in the ranks of our historians. He has many gifts that ensure success. The art of graceful expression and a spirit of careful and painstaking research fit him for the role of historian, and we cherish the hope that he may soon transcribe for us other records of the past.

We congratulate the Grey Nuns on having a Foundress such as Mde. d'Youville, and we feel sure that her example will be always the guiding-star of her children. "Noblesse oblige," and the Grey Nuns have proved more than once that they understood the maxim. The works of charity and mercy have marked their history, and when circumstances demanded the heroic exercise of these virtues the daughters of Madame d'Youville were not wanting. Their conduct in the year 1847 will be ever quoted as an example of what women, purified and strengthened by religious life, can effect. On the 17th of June of that terrible year word came to the Grey Nunnery that hundreds of Irish were dying on the shores at Point St. Charles. Driven from their own land by iniquitous legislation, they came to the New World in quest of liberty and happiness. Fever, however, stilled the hearts of many ere they wished for shores met their gaze. And others landed in Canada only to succumb to the malady. It was a fearful task to assuage the torments of the stricken emigrants. The pestilential atmosphere reeked with the germs of death. Well they knew it when the cry for charity such as only a consecrated soul could give was heard within the precincts of their convent, but they did not hesitate or falter, eager to show that the heroism of the past was the heritage of the present. One by one the Sisters gained the martyr's crown. But the others toiled on, nursing back to health those on whom the hand of the fever had rested lightly and whispering in the ears of others who were done with life the prayers they had learned in their Irish homes.

The world may blazon forth its goodly deeds, but the spectacle of a band of devoted women braving death in its most loathsome form for the sake of strangers can be heralded worthily only in the courts of the Eternal City. Charity demanded a sacrifice, and they were the victims. Many an inspiring record can the novices read, but the story of 1847, when their Sisters went forth to death as gaily as men go to a marriage feast, will live the longest in their memory.

We have but touched upon the salient points of the life of Mde. d'Youville, simply to show our readers what a rich treat the book has in store for them.

We cherish the wish that it may have a widespread sale.

Our congratulations to the good nuns and to the author!

Your surroundings count for very little; your character counts for a good deal. A man is not noble because he has a title and is permitted to talk with kings. There are great souls dressed in tatters and small souls robed in purple.

THE REUNION OF THE CHURCH.

The Holy Father's Christian Union is the comment from the Anglican divines of belief.

Those divines who est in promoting the mount for a reunion as being themselves as being pointed with the Eney of them have even a make bitter comments taken by the Pope.

There is no doubt that in which Lord Halifax found an interest, and Mr. Gladstone contribution, was honestly cannot but have perils. It has shown a large section of the Church which does not now additional hatred of the Catholic doctrine and habitually inculcated people from their children who were formerly most violent type softened that they the most earnest good-will toward Catholicism at disappointment at the fact arises from the fact been led to believe the Father would make compromise whereby porate union between Anglicanism might.

It has been the habit during recent years mutual compromises making a reunited Church supposed that the produced to offer terms compromise basis, but cal there is nothing Holy Father lays down able doctrine the truth stituted a primacy Peter the rock on which built, and the holden kingdom of heaven power to change the tion of the Church, as is no offer to receive less they accept it, the successor of the Apostles.

The Ritualists are this, because some had held out some h was willing to comp in order to effect a hopes are blown to fact that the Encyc those who desire to Church must accept the Primacy include.

Cardinal Vaughan Encyclical in a letter it "will dispel vagu which are rich only and will "make cl who believe they o

It was impossible take any other cour taken. To have off any dogma of Catho been an acknowledged did not establish on and indefectible Ch reunion on such a would prevent th from making any insist upon the ob ion of all Christia

If we were to take than this, Anglican olics should be g Father has not m Church's claims to offering any such expected. If they unity of Faith, the solation of knowin into a Church whic itself by acknowl taught idolatry a centuries. It is a because it teaches taught the truth.

THE IRISH VEN

Toronto, Hamilton chosen their del the great Irish will meet in Dubl delegates have be ability and patrio been authorized to their number if able. A sugges meeting recomme gates from Cana has been gener have no doubt th in this country i personal consider of securing unit Ireland will be the delegates fro