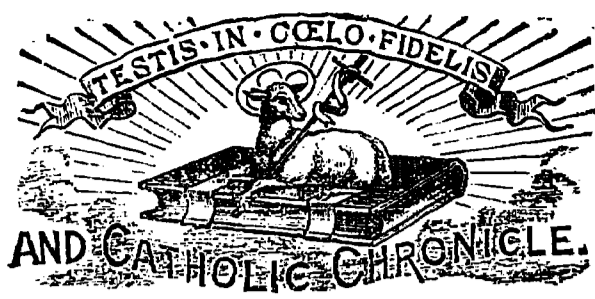


# The True Witness



VOL. XLII., NO. 28.

THE TRUE WITNESS AND CATHOLIC CHRONICLE, FEBRUARY 3, 1892.

PRICE 5 CENTS.

## A BISHOP'S WRATH.

### CATHOLICISM AND THE BIBLE.

The Newly Appointed Bishop of Worcester Opens His Episcopate Career by a Series of Attacks Upon the Catholic Church.

The Anglican Bishop of Worcester, England, who has been recently appointed to the See, has been making a visitation of his diocese. He availed himself of the opportunity afforded him in that visitation to make a regular series of attacks upon the Catholic Church and its doctrines. These attacks were characterized by an utter ignorance of what the Catholic Church teaches, and by that vagueness and that love of generalities which form the weapons of parties who will every slander the church, speaking at the institution of the Vicar of Assis, the Bishop said, "What the Church of England held in highest honor was God's Holy Word. It was not so in the Church of Rome." The Holy Sacrifice of the Mass he denounced as a "blasphemous fable and a dangerous deceit." On the following day he is reported to have said in a sermon at one of the Birmingham churches: "In the records of the Bible were to be found hundreds of instances where the Bible, unaccompanied by any sectarian bias, had been productive of good. He cited two instances, one relating to India, wherein one of the towns a Bible had been translated into the vernacular, and was instrumental in bringing many to Jesus. The other was in Spain, where the copy of a Bible purchased from a bookstall was the means of making a whole village renounce the errors of the church of Rome.

As might have been expected these orations of his Lordship drew forth replies from the Catholic priests of the neighbourhood. When such statements are made by brainless bigots, whose characters are appraised at their proper value by all who know them, Catholics pass them over in silence, treating such attacks with contempt. But when a dignitary in the position of his Lordship of Worcester, descends to the level of fanatic and rabid intolerance, it is but fair to many, even his own flock, to hold up to the public gaze his ignorance of the very matters upon which he essays to speak. The Rev. A. L. Chattaway, Catholic priest of St. Joseph's, Northcote, made the very pertinent inquiries of the Bishop, through the Birmingham Post, "Will the Bishop satisfy the legitimate desire of a large number of Catholics in Birmingham by giving the name of the village in Spain, and some indication as to the time at which this event occurred? He would gratify us still further if he would kindly inform us to what form of religion the whole village adopted after its conversion of what he calls the 'errors of the Church of Rome.' I may as well say at once that on receipt of the above information from the Bishop of Worcester it is my intention to cause inquiries to be made in Spain, and to make known the result of my inquiries—whether they confirm the Bishop's statement or not—through the columns of the press."

The Bishop made no reply. Silence was his best method of retreat.

The Rev. Father McCarrick, Catholic priest of Chesham, had the following in the Birmingham Post on the same matter:—"The following information may be of use to the Bishop of Worcester regarding the Spanish Bibles: In Spain the whole Bible which had been translated into the vernacular tongue by Bonifacio Ferrer, in 1495, was printed in Valencia in 1478, and reprinted in 1515 with the formal consent of the Spanish Inquisition. In 1512 the Gospels and Epistles were translated by Ambrosio de Montezinos, and this work was printed at Barcelona in 1501, and again in 1608, and at Madrid in 1603 and 1605. Caranza, the Catholic Archbishop of Toledo, writes in his introduction on his 'Commentaries of Christian Religion': 'Before the heresy of Luther appeared, I do not know that the Holy Scriptures in the vulgar tongue were anywhere forbidden. In Spain the Bible was translated into Spanish by order of the Catholic Sovereigns, at the time when Moors and Jews were allowed to live among Christians according to their own law. It would, no doubt, afford your readers—amongst whom I have the pleasure of reckoning myself—a great deal of happiness if his Lordship of Worcester would kindly gather together the statistics of the souls converted to the Established Church of England from Nonconformity by the purchasing of the Bible at railway bookstalls, either in Spain or England.'"

The Rev. A. L. Chattaway, on the Sunday evening following the Bishop's discourse, delivered an address to a very large congregation, which included many Protestants, on the "Catholic Church and the Bible." In the course of which he made pointed references to the utterances of the Bishop. He gave an exhaustive explanation of the position of Catholics with regard to Bible truths, and showed how the Church of England rejected several of the books of the Bible which Catholics held to be inspired, and how, whilst Protestants based their faith on these decried versions, Catholics, on the contrary, took the Bible as pronounced by the Church to be genuine in its entirety, and in addition had the sacred traditions handed down from generation to generation to rely upon as the foundation of their religion. Surely Father Chattaway said, the Church that accepted the whole of God's Word showed greater respect for it than the sect which threw a part overboard. Their non-Catholic friends went upon the assumption that the Bible con-

tained all the message of God to mankind. The books of the Old and the New Testament did not contain the whole of God's message to mankind. Besides the Gospel of St. Matthew, which was written for the Jewish communities, and that of St. Mark, written for the Christians at Rome, there was no other book for upwards of twenty years that could be proved to have been written by God's inspiration. And during that period, and for long afterwards, until the books had been copied and circulated, there was nothing to which the people could appeal for an authoritative statement of Christian faith except to the living teachers and preachers of the Church. The Bible then was not the whole guide to the teaching of Christianity; as a matter of history it could not be. The argument of the new prelate in the See of Worcester was "The Bible had been productive of good, unaccompanied by any sectarian bias." Fancy the Bible being put amongst people who did not know anything about it, and had nothing to guide them in interpreting it. What did the Bishop think they would make out of the New Testament with regard to the mystery of the Blessed Trinity? What would be their views on the doctrine of the incarnation, the doctrine of original sin, and the doctrine of the Atonement "unaccompanied by any sectarian bias"? Again the Bishop of Worcester, in recent gratuitous attack upon Catholics, stated that the Church of Rome taught the doctrine of the sacrifice of the Mass, which was "blasphemous fable." Yet in the Church Times of the previous day there was an advertisement relating to St. Margaret's Church, Eastcheap, London, which read: "Feast of St. Luke, October 18th, 1891, Missa Cantata, 11.30." That meant a Mass that was sung; so that in St. Margaret's Church they would attempt to do what Dr. Perowne called a "blasphemous fable." He quoted those instances to show how the Bible "unaccompanied," he would say, "by any sectarian bias," leads men, even of the same Church, to give it different interpretations. A gentleman belonging to the Church of England in a recent conversation with him (the speaker) said it was a lamentable thing that in his church there were two faiths. The position of the Catholic Church on the point was clear. The Bible contained the truth of the science; the Church and not one's private judgment was the teacher of that science. The Bible contained the law, and the Catholic Church was the expounder of that law. The Bible was a chart, the Church was a pilot. All that the Bible taught the Catholic Church believed without exception; all that the Church taught accorded with the Bible. The Bible contained nothing that contradicted the Church; the Church taught nothing that contradicted the Bible. The Church was the Ambassador, the Bible the written document signed by God, which furnished the credentials of the Church, and contained the substance of the Church's message to mankind. If these were the teachings of the Catholic Church, the doctrines of the Church, the views of her theologians with regard to the Holy Scriptures, he would ask how it could be said that the Church disliked the Scriptures. Such a statement was misleading and false.

In connection with this state but oft-repeated charge against the Catholic Church, of hiding away the Bible, we append the following remarks of the Rev. T. H. Blunt, who is a Protestant. They were penned regarding the Holy Scripture and the Catholic clergy in pre-Reformation times, and are quoted together with others from a letter that appeared in a Welsh paper:—"There has been much wild and foolish writing about the scarcity of the Bible in the ages preceding the Reformation. It has been taken for granted that the Holy Scripture was almost a sealed book to the clergy and laity until it was printed in English by Tyndale and Coverdale; and that the only real source of knowledge respecting it was that made by Wycliffe. The facts are that the clergy and monks were daily reading large portions of the Bible, and had them stored in their memory by constant recitation; that they made a very free use of Holy Scripture in preaching, so that even a modern Bible reader is astonished at the amount of quotations and references contained in medieval sermons. The monks took a vast amount of personal trouble with respect to the production of the Holy Scriptures, and accomplished by hand, hands, and heart what is now chiefly done by paid workmen and machinery. The clergy studied the Word of God and made it known to the laity; and those few of the laity who could read had abundant opportunity of reading the Bible either in Latin or in English up to the Reformation period. Four historical research will convince any investigator who is open to conviction that God has always had a large army of faithful servants engaged in making known—some one way, and some another—the Word of God which he hath revealed." And again, "notwithstanding the immense destruction of manuscripts by the English Puritans, there still exists many vernacular Gospels, Psalters, and complete Bibles, of dates varying from the ninth to the sixteenth centuries; relics that bear witness to extensive labors, of which devoting time and fanatic ignorance have spared but a representative portion." We turn to Maitland, who, in his "Dark Ages," p. 469, tells us that before Luther was born the Bible had been printed in Rome, Naples, Florence, and Piacenza, and Venice alone had furnished eleven editions. No doubt (says the writer) we should be within the truth if we were to say that, besides the multitudes of manuscript copies, not yet fully into disuse, the press had issued fifty different editions of the Latin Bible, to say nothing of Psalters, New Testaments, and other parts. Then we

have the further testimony of Reuss that "no book was so frequently published immediately after the first invention of printing as the Latin Bible, more than one hundred editions being struck off before the year 1520." I might go on killing the slain for an indefinite time, but the following from Dr. Farrar will prove how utterly mistaken your correspondent is in placing before your readers his absurd views of history, which he has evidently been taught to rely explicitly upon as facts:—"Once more consider what the Church did for education. Her ten thousand monasteries kept alive and transmitted that torch of learning which otherwise would have been extinguished long before. The humanizing machinery of schools and universities, the civilizing propaganda of missionary zeal, were they not due to her? And, more than this, her very existence was a living education; it showed that the successive ages were not sporadic and accidental scenes; but were continuous and coherent acts in one great drama. In Christendom the yearnings of the past were fulfilled, the direction of the future determined (Lecture V., Christianity and the Race)." Well might Milman say that the Papacy was the great conservative of Christianity, for such the Catholic Church in communion with the See of Rome has ever been.

## REV. FATHER DOWD.

Remembered in Ireland and Lamented by the Irish Press.

"The Catholic and Nation" of the 16th January, 1892, pays a high tribute to the life and virtues of the late lamented parish priest of St. Patrick's. It is pleasant to know that the good pastor, now gone to his reward, was not only respected by all classes and creeds, and beloved of his flock in Montreal, but that even in the old land his name has not been forgotten and that the story of his great works, for the Church, for Christianity, and for charitable and benevolent institutions, had found its way to the land of his birth and that the people of that island learned to appreciate the efforts of the good old priest, in a sphere, four thousand miles away. The Irish people are not forgotten, they are not ungrateful, as the world would be made to believe by certain parties. Montreal thanks Dublin for its tribute to our late pastor.

## A TRIBUTE

On a Jew to the Late Cardinal Manning. We need not have been surprised at the admiration expressed by the clergy of different Christian denominations, for the great qualities of heart, soul and intellect possessed by this lately lost light of the church; but when the Hebrew even lauds his virtues and speaks of him in such a Christian spirit, our estimate of the man, the prelate and the saint, must be greatly enhanced. And to think that such a man joined our Faith is one of the best evidences of the stability and truth of that creed. The Catholic Review says:—

On the last Jewish Sabbath at the Temple Herod's Israelite priest-second, after the regular service the pastor, Rev. Dr. A. Callman, addressed his congregation as follows:—"Before proceeding to the usual benediction I become, by order of our race or creed, a Catholic priest was, but a priest of God—a Catholic priest true to Catholicism, and still a priest of humanity." Cardinal Manning, head of the Catholic Church in England, prince of the Church and prince of humanity. Aside from the fact that our faith and the faith he teaches us to honor, love, and respect, noble and righteous men, whatever their faith may be, where is the Jew or Jewess who does not honor and revere the name of our friend, Cardinal Manning? When the persecutions of our people in Russia were inaugurated by the assault of the Czar, and the great and noble presents all that is hateful and shameful in government, a delegation of our brethren in London walked on the streets of London, and in the face of the Russian tyrant and in behalf of the suffering Jews. Never to be forgotten are the words of our sainted pastor, the great and noble and holy love of mankind displayed by this grand old man in his answer:—"I am more than gratified I am honored, by this living proof that my efforts are appreciated in behalf of suffering humanity. You ask protection, my sympathy, my help. Has not your God and my God protected His people from the time of deliverance from Egypt up to the present day and delivered them from evil? He will rescue them from the present tyrant. He will contend for you. All my strength is enlisted in your behalf."

"My devout auditors, was said not by a Jew, but by a Catholic high priest, a man full of genius and love. Have we not then every cause to add to the name of Cardinal Manning, at every mention of his name, the great and noble after the death of any of our heroes: 'Remember his name as a blessing.' He truly followed the precept of his Master: 'Even as you do it unto Me.' He fulfilled the spirit of the prophecy, the righteous are a blessing and life for ever, even after their death. In the example they have left us. Peace to his ashes and honor and love to his memory in the bosom of every true Jew. May he reap the reward of his good deeds in his everlasting home. Amen."

## A Catholic Hierarchy in Egypt.

The rumor concerning the establishment of a Catholic hierarchy in Egypt is gaining consistency. The Pope will, if not hindered by political complications, nominate English bishops to the new See, as desired by the English Government; but it is said that he makes it a condition of this concession that the British Government shall establish full and open diplomatic relations with the Holy See. Mr. Virtue, Bishop of Portsmouth, is in Rome with the object of negotiating on this matter.

Man at the door: "Have you a position for a very bright young man?"  
Editor: "Looking for work, eh? Where were you last employed?"  
Man at the door: "Oh, I've been the busiest man in seven States for the past three or four months."  
Editor: "And now you're out of a job, eh? How's that?"  
Man at the door: "I was a Chilean war correspondent at Washington."

## RELIGIOUS NEWS.

The Archbishop of Cambrai, France, died Jan. 9.

Seventy-seven cardinals have died since Pope Leo began his reign.

It is said that the Archbishop of Oaxaca, Mexico, is to be raised to the Cardinalate.

Cardinal Manning's will leaves all his available assets, about \$9,000, to pay a loan contracted for a charity.

Emperor William, of Germany, has donated 60,000 marks to the building fund of the Catholic St. Sebastian church at Berlin.

In replying to Emperor William's New Year congratulations, the Pope wished his majesty every success in the struggle with socialism, "the common enemy of religion and the empire."

In accordance with a decision of the Archbishop of Montreal, Rev. Mr. A. Desautels has been named curate of Chateaugay.

His Lordship the Bishop of Three Rivers has announced, by a circular, that the Vicar General, Rev. C. O. Caron, has been raised, by a Pontifical Brief, to the dignity of Apostolic Prothotary ad instar.

The Westminster chapter will support the nomination of Mgr. Gilbert as archbishop in succession to the late Cardinal Manning. The meeting on February 13 will forward the nomination to the Vatican.

During the past year the Pope has distributed 36,538 lire among families who have lost money by failures due to the financial crisis, and has given away 25,322 lire to the poor, and 11,500 lire to the hospitals, besides purchasing 952 beds for poor people.

Among the distinguished European ecclesiastics who have been carried off by the influenza are Monsignor Thibaudier, Archbishop of Cambrai; Monsignor Magnasco, Archbishop of Genoa; Canon O'Sullivan of Solihull, Birmingham, and Very Rev. Dr. Henke, vicar-general of the diocese of Treves.

The beatification of the venerable servant of God, Gerold Maiella, a Redeemerist, will, it is hoped, take place on the occasion of the Pope's episcopal jubilee, at the same as the beatification of the venerable Blanche of the Barnabites, and Baldinacci of the Jesuits. His cause came before the Congregation of Rites on the 26th of the month.

The death of Monseigneur Thibaudier causes the seventh vacancy in the French episcopate: those of Basse-Terre, Angoulême, Saint Flour, Arras, Sens, Angers and Cambrai. France is divided into 90 dioceses, three of which are in the colonies, at Guadalupe, la Reunion, and la Martinique. They have 18 archbishops and 72 bishops. Before the revolution in France there were, as today, 18 archbishops, but 113 bishops.

La Semaine Religieuse gives the following figures as showing the work done by the Sisters of Charity of the city. There are at present in the houses of the Grey Nuns, outside the personnel of the establishment 1403 poor persons receiving gratuitously lodging and board. They are divided as follows: At the General Hospital, Guy street, 201 old men, 266 orphans and 58 assistants; at the Nazareth Asylum, 100 blind and 72 orphans; St. Joseph Asylum, 142 orphans; Bethlehem Asylum, 95 orphans; St. Henri Asylum, 40 orphans; St. Charles hospital, 155 old men; Ste. Brigitte Asylum, 122 orphans; St. Patrick's, 157 poor people. These details do not mention the dispensaries, where hundreds obtain remedies for their ailments; of the halls, where hundreds of little children are daily confined to their care, while the mothers go out to work; of visits to the sick, accompanied with some assistance for healing; of the houses of refuge and Notre Dame Hospital. They gave permanent relief to over 1403 poor people, and estimating the cost of each at \$100, the Sisters expended annually on these poor pensioners \$140,300.

Lawrence J. Kip, grandson of Bishop William Ingraham Kip, of the Diocese of California, was baptized into the Roman Catholic Church in that city on the 25th January. The step that Mr. Kip took is of special interest on account of the high place of his family in Episcopalian circles both there and in the East. His grandfather ranks as the second Bishop of America, Bishop Williams of Connecticut being his senior. Young Kip has been bred a lawyer, but in assisting his grandfather he was brought into close relations with several Catholic clergymen, including Father Susia, the head of the Jesuits, on this coast. They converted him, and now he proposes to make public profession of his new faith. He says he had to choose between agnosticism and Catholicity and he selected the latter because he believes it is the true faith that the Bible teaches. The news of his conversion has not yet been broken to his grandfather, who will be greatly shocked, as he is in feeble health. Young Kip's mother was a daughter of Mr. Kinney, a former United States Minister to Tunis, and a cousin to ex-President Cleveland and to Bishop Coxe, of Western New York. Her half-brother

is E. C. Stedman, the banker and poet. The old Bishop came out here in 1851. Just before he sailed for California he was married to Miss Lawrence, of New York, sister of the famous "Don't Give-up-the-Ship" Lawrence, who commanded the frigate Chesapeake, and cousin of William Beach Lawrence, the jurist. Bishop Kip is noted as an author, his text-books on religion being used in Oxford and Cambridge University in England, and in the University of Canada. Of late years he has been assisted in the diocese by Assistant Bishop Nichols.

## CATHOLIC TRUTH.

Deput of the New Society at Ottawa.

The Catholic society, lately organized at Ottawa, made its debut before the public, on Friday evening last, with a musical and literary entertainment. The literary portion of the programme consisted of addresses by Sir John Thompson, the president of the society, and His Grace the Archbishop of Ottawa its patron, and a paper entitled "Tradition," by Mr. Joseph Pope.

SIR JOHN THOMPSON'S ADDRESS.

Sir John Thompson, after referring to the establishment of the Catholic Truth society in Ottawa and to its affiliation with the present society in England, stated that its object was to use the press as a means of increasing the practice of the Catholic religion and extending the knowledge of what religion really is. It will do this by paying attention to three subjects—devotion, instruction and controversy.

The instruction which the Catholic Truth society aims at, continued Sir John, is the instruction in their religion of Catholics themselves. In this age it is necessary, in order to the defence of the Catholic religion, in order to put its truths before those who do not understand them, that every member of the church should not only believe what the Catholic church believes and teaches, but should also be able to give a reason for what he believes. We proceed upon the principle that the Catholic who is the best informed in connection with his religion is best grounded in the faith and most likely to be zealous in the practice of it. It is also important to place before those who are not Catholics an accurate and simple statement of what is the Catholic belief. What Protestants believe the Catholic church to be is not the Catholic church at all. What they dislike as Catholic belief is not Catholic belief. The great object of the society is to place before those who are not Catholics simple, inoffensive, plain statements of what Catholic belief really is.

There are also, he said, the duty of attending to controversy. We engage in controversy only for the purpose of defence, and for the purpose of stating the grounds on which our belief rests, when that belief is misrepresented or attacked—not for the purpose of attacking any man's belief, but for the purpose of putting plainly before those who differ from us what we believe and why we believe it. That certainly can give offence to no man. Sir John added: While I say that the society inculcates upon its members great caution, let me not be understood that our object is to apologize to any man for that which we believe or that which we practice. What we do will bear examination and criticism, but it is due to the public, as well as to ourselves, to remove misapprehension and misunderstandings as they arise. We shall have the publications of the Catholic Truth society of England placed on sale in Ottawa, and also distributed gratuitously to the poor visited by the members of St. Vincent de Paul society and other similar societies. We ask you to help us in this undertaking by becoming members of the society. The membership fee has been fixed at one dollar a year, but those who so desire may subscribe a larger amount. We would, however, rather have 50 members at a dollar apiece than one at \$50 or \$100. If we meet with your sympathy and assistance, you will have no cause to feel ashamed that you have helped us in the good work.

(We may add to the above that the "Catholic Association of Canada," established in Montreal, is affiliated to the "Catholic Truth Society."—Ed. TRUE WITNESS.)

## How Converts Are Made.

The late Cardinal Manning, in his "Religio Victoris," gives a splendid idea of how and the series of reasons by which such men as he became converts to the Catholic Church:—"I know that I am; I know that I have the light of reason, the dictate of conscience, the power of will; I know that I did not make all things, nor even myself. A necessity of my reason compels me to believe in One higher and greater than I, from whom I come, and to whose image I am made. My perfection and welfare consist in knowing Him, in being conformed to Him. I am sure that He is good, and that He desires my happiness; and that, therefore, He has not hid Himself from me, but has made Himself known to the end that I may love Him and be like Him. I find that the light of the knowledge of God has filled the soul, and has been ever growing by fresh admissions of light, waxing brighter and clearer until it culminated 'in the face of Jesus Christ.' In Him God and man were perfectly revealed. In Himself, in His words, and in His commandments, I find the most perfect knowledge of God that the world has ever known; the most perfect knowledge of Himself that man has ever reached; the most perfect law of morals towards God and towards man, that man has ever received. All this is to be known in Christianity alone. Christianity is therefore, the fullness of the revelation of God. Moreover, I find that the maximum of human happiness and welfare consists in knowing Him, in being conformed to Him, in being united to Him. I find that the light of the knowledge of God has filled the soul, and has been ever growing by fresh admissions of light, waxing brighter and clearer until it culminated 'in the face of Jesus Christ.' In Him God and man were perfectly revealed. 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