

The Catholic Record

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name but Catholic my Surname).—St. Paclan, 4th Century.

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1553.

An Epitaph.

When a country churchyard east,
Where the roses grow so gently fall,
There lies a low and narrow mound,
Which children softly gather round,
And strangers trace the well-worn path
To read this sweetest epitaph:
Below, the body of a child we lay,
Of whom her playmates often say
"A little girl to heart and memory dear"
"So true to God as good when she was here!"
I cannot tell how long has been her rest,
Since first the rose leaves fell upon her breast,
Nor paint the picture of her form and face,
Or tell the name of this sweet child of grace;
I only read this witness, quaint and rare,
"Twas easier to be good when she was there."

A pilgrim in a strange and unknown way,
Who came to see the shrine and pray,
I saw her low, that prayer upon my lip,
"Grant me this seal of Christ's discipleship,
That for some saint the world may be made dear,
And easier to be good when I was here."

O brother mine, with all thy wealth and power,
Which after all but answer one brief hour,
"Twas better that thou rest without a name,
Than that thy name should live in household fame,
If that a child shall whisper o'er thy bier,
"Twas easier to be good when she was here."

—Lancelotti, Browne in Philadelphia Catholic Standard.

THE ANGLICAN CHURCH AND CARDINAL NEWMAN.

From The Lamp (Anglo-Catholic).

In July was celebrated the seventy-fifth anniversary of the Oxford Movement, for it was on the Sixth Sunday after Trinity, July 11, 1833, that John Keble preached in St. Mary's, Oxford, the Assize sermon on the "National Apostasy," which day Newman said he "ever considered and kept as the start of the Religious Movement of 1833." It was in September of the same year that Newman published the first of the "Tracts for the Times."

That John Henry Newman more than any other one man was the impetus and embodiment of the Catholic Revival in the Anglican Church few will deny. When the enterprise of Remonism shall be an accomplished fact we believe his brief epitome will be found in the religious experience of that one personality, whose first religious awakening came from the evangelical teachings which had originated with the Wesleyans in the eighteenth century, who grew in knowledge and spiritual stature until he had outgrown the limitations of the Carolina divines and submitting himself to the authority of the Vicar of Christ received in his good old age the exalted dignity of a prince and cardinal of the Holy Roman Church.

A REVIVAL OF POPERY.

Educated and drilled by the Royal Supremacy for three hundred years in horror and detestation of Rome as the Scarlet Woman and of the Pope as an anti-Christ English Churchmen had very pronounced prejudices. And that which aroused opposition to the Oxford Movement from the start was the suspicion that it was a revival of Popery, and as the Tractarians gained more and more a following among the clergy and people the chief rulers were heard again as of old to say: "If we let them thus alone all men will accept their teachings and the Romans shall come and take away both our place and nation."

At the outset no man feared this less than Newman himself. His genius had created the Anglican Church into a Via Media between Rome and Geneva, he was infatuated with the ideal of his own creation, and a sincere apologist for the "Catholic but not Papal" theory of national Churches. A Roman Catholic writer, J. B. Milburn, in his brochure on "The Oxford Movement," says: "Rome in his eyes was great, but great with the greatness of anti-Christ—in England an intruder and disturber and objectionable by her claim to infallibility, which overrode the consent of the Fathers, and was at variance with the conditions of the human reception of knowledge."

THE ROMAN QUESTION.

As yet as early as 1836, Dr. Arnold of Rugby prophesied: "The Movement will not take the form which Newman wishes, but its far more natural and consistent form of pure Popery." Certainly in Newman's own case, Dr. Arnold was right. In Tract 71 he wrote: "The controversy with Rome has overtaken us like a summer cloud." The first staggering blow which the giant of Oxford sustained in this controversy was dealt by the very authority he had confidently invoked, the voice of Antiquity. In 1839 he took up the study of the Monophysite heresy, which denied the human nature of our Lord, and leaned on the imperial arm for support. In the mirror of the fifth century he believed he saw reflected the image of the Establishment. His "Church of the Via Media was in the position of the Oriental communion; Rome was where she is now" (Apologia, p. 114). A second and heavier blow was the reading of Cardinal Wiseman's article on the Donatist schism in the Dublin Review. The words of St. Augustine in refutation of the Donatists "Securus judicat orbis terrarum" (unerring is the judgment of the world-wide Church) sounded for Newman the death knell of his appeal to Antiquity against the Church of Rome. "Here, then," he wrote, "was Antiquity deciding against itself."

THE SINKING VESSEL.

After telling of Newman's reception "into the communion of the undying Church," to use his own phrase, Mr. Milburn says: "The end was indeed come. The trusted captain, who so long as he thought there was a chance of saving the ship held back his men, was now among the first to abandon the sinking vessel. The cry was now, 'Save yourself if you can.' If these words fairly represent Newman's thought at the time the subsequent history of the Anglican Church goes very far to prove that he was wrong in his anticipations, and it seems

to us that certain of our brethren, both Roman and Anglican, are equally wrong, who are saying the same thing about the Anglican Church at the present hour. The departure of Newman was indeed as Keble called it, "a thunder-bolt," and as Lord Beaconsfield said years afterward, it was "a blow from which the Church of England was still reeling." But divine Providence did not permit either the Tractarian Movement to collapse or the Anglican ship to sink. On the contrary, the Catholic Revival in the Church of England became one of the most notable religious events of the last half of the nineteenth century and the extension and expansion of the Anglican Communion into an almost world-wide institution numbering many millions of adherents has been the concomitant of Anglo-Catholic progress. In fact no one of the almost innumerable weapons forged against the Oxford Movement has prevailed for its overthrow, and what seemed most destructive at the time has in the course of a few years been left by the roadside as a piece of broken artillery. The Gorham Judgment, for instance, felt as a staggering blow upon the Tractarian forces in the early days of the movement, but it has proven as futile to stop the progress of Anglican belief in baptismal regeneration as a child's embankment of sand to resist the rising sea. Even the creation of the Jerusalem Bishopric, bad as it appeared at the time, and under the pacific administration of Bishop Blyth, it has tended to draw the Eastern and Anglican Churches closer together.

THE END THEREOF.

"And what wilt thou do in the end thereof?" This question of Newman's many anxious souls in the Anglican Church are asking now. What will the Anglican Church do with the Catholic Movement in the end thereof? We started out by saying that Newman himself was the impersonation and epitome of that movement and the end thereof by the fiat of our Lord Jesus Christ is union with His Vicar, the occupant of St. Peter's Chair. There is a national and an ecclesiastical conscience, as well as that of the individual, and the Anglican Church, as well as individuals, are judged, but the conscience of a nation or a Church, is slower and much more tedious in arriving at conclusions than is the case with individuals. Nations and churches live on through the course of many generations, the span of the individual is three score and ten. What Newman grasped by intuition and the prophetic vision in the course of a few years the Anglican Church, as a complex organism hampered by civil and religious tradition, foreign and hostile to Catholic truth, has slowly, laboriously and painfully, "here a little and there a little," absorbed and appropriated through the course of a man's allotted span and still the process of the assimilation on the part of the Anglican body goes on. The first decade of the twentieth century is signalized by a new and distinct advance. Following along the road that Newman in his mental progress travelled, the Anglican conscience is now awakening to the question of corporate submission to the Holy See, "and what wilt thou do in the end thereof?" As in all else the Anglican Church while seeming to reject, has yet in the event more and more accepted the teaching of John Henry Newman, will she not in the end, like him, find her rest and refuge in the communion of the Apostolic See?

WHO ARE INTOLERANT?

A FAIRLY DIRECT AND CONCLUSIVE ANSWER GIVEN BY A NON-CATHOLIC EDITOR. Philadelphia Catholic Standard and Times.

In a recent number of the Ladies' Home Journal the editor treats frankly a question which is frequently the subject of newspaper men's talk (among themselves), but of which they never write. It is one of a number of subjects which the profession has labelled "loaded," and which are not to be touched (for publication) with a forty-foot pole nor to speak of pen or pencil. That is true of the editorial profession in general, but the particular editor here quoted is rather partial to topics of the "loaded" variety, and seems to care little whether they go off in the handling or not. More interesting, therefore, than surprising is the following comparison of the Catholic and Protestant patrons of a magazine under given conditions:

THE "CATHOLIC SOCIALIST" A MONSTROSITY.

This paper and the Catholic press generally is trying to point out the inconsistency of the man who claims to be a socialist and a Catholic at the same time. It has explained this inconsistency. It has proved it time and again by good Catholic logic as well as by quotations from socialist literature. It has shown that to be a socialist one must be an enemy of the Church. Still there are Catholics who think that "socialism has nothing to do with religion," that it is "only an economic question," why do socialists and the socialist press keep crying that "religion has failed to do the work it started to do?" Why do they keep saying that "the Church has always been opposed to progress," and that "man will progress in spite of the Church?" Why did Eugene V. Debs shortly after his latest nomination for president of the United States, in a speech declare that "kings, emperors and priests" are tyrants, and put them all in the category of those "who live in luxury and ease while millions are crying for bread?" What does Mr. Debs mean when he says the socialist state will deprive "the power" they now possess, and make them "and their capitalist friends" go to work?

Do you know, dear socialist-Catholic, what the real socialists, the socialists whose delegates met in convention in Chicago last month, would do if they got into power? Can you not see that they would take the "power" they speak about away from the priest-hood that now governs the spiritual welfare of the faithful? They would call the clergy parasites and make them give up their spiritual duties in order to be "useful" in the production of wealth for all the people. Under socialism "every man must work," and according to Mr. Debs and all the other red hot socialists, the clergy are not red hot socialists, they are living in luxury and ease "under" the present system of Government." So that under the system of socialism the spiritual world would have to look after itself. The

socialist would call that condition of things "religious freedom." It would be the "free-thinking age." And as the state, under socialism, would have entire control of production and distribution, can you not see, dear "socialist-Catholic," that all the property of the Church would belong to the state along with all other property, and that all men would have to depend on the state for their "feed," clergymen and laymen alike?

Socialists tell us they want to educate the people so as to bring them out of ignorance and superstition—to let them think for themselves. Is there an intelligent Catholic who can truthfully be called ignorant or superstitious? And because Catholics believe that the Church's teachings are infallible, does it follow that Catholics do not think for themselves? When we know the history of the Church and know that it was founded by Christ Himself, who was God would we be wise in respecting any of its teachings, no matter how mysterious some of them may seem? Ah, but socialists go farther than we have yet mentioned. Most of them have little belief in a God at all, some of them no belief whatever. Some of them believe there is a Supreme Being, but that His part in this world was ended when He created it. Again others believe Christ's mission on earth failed when He was crucified. There is a class of socialists also who believe that the Church has been teaching falsehood all through the centuries, and that the socialist movement is bringing about the condition of affairs on this earth which in their opinion should come, and that when socialism gets into power earth will be a paradise—no poverty, no crime, no struggles for a livelihood, no profits, no losses, no rents, just one sweet dream of bliss and brotherly love.

In holy writ Christ tells the people, "The poor you shall always with you." In another place He instructs His disciples what to say to the people in order to give them an idea of the power of God on earth, and after mentioning the miracles of raising the dead to life, giving sight to the blind, making the deaf hear and the lame walk, He says, "And the poor have the gospel preached to the poor." Was it the gospel of class-hatred, envy and discontent? No, it is the gospel that is being preached from every Catholic pulpit throughout the universe. Socialism was cradled in the rejection of this gospel to the poor and is a blasphemy through and through.—Buffalo Union and Times.

THE UNHEEDED ANSWER.

To the constantly reiterated taunt that science and religion must be eternally at odds with each other, the venerable octogenarian, Mgr. Baumard, who has been all through the fight, asked the Faculty of Lille the other day how that could possibly be if the greatest princes of science, "the royal dynasty of our masters," as he called them, "were all of them most ardent Christians and devoted Catholics." Thus, to-day, the world is ablaze with electric lights. Who deserves the credit of it all? Why, Volta, with his thermoelectricity, whom he had converted. "In the old days," said Volta, "I was a member of the Institute, and what not else beside. What kind of a man was he? It is enough to look at Magaud's picture of him in Marselles. He is seen standing with his electric apparatus on one side and his Bible on the other. Near him is his friend Silvio Pellico, whom he had converted. "In the old days," said Pellico, "I was a member of the Institute, and what not else beside. 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