

The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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TORONTO, THURSDAY, SEPTEMBER 26, 1895.

PRICE FIVE CENTS.

NEWS OF THE WEEK.

British Politics—Lord Rosebery, instead of retiring from the forefront of politics, is preparing to take a most active part in political affairs.

A tact arrangement has been made between the Salisbury government with the English Catholics, who supported the Conservative candidates in the recent elections, and this has been followed by the establishment of an entente with the Irish Catholic Bishops. Under the latter understanding the Government expects to have the votes of 70 anti-Parnellites for its proposals in regard to denominational education.

William Shaw, M.P., for Halifax, and successor to Isaac Butt, leader of the party which started the home rule movement, died at Enniscorthy, Wexford on the 23rd. He was 85 years of age.

European—A Spanish warship was sunk on Thursday in collision near Havana. Admiral Parejo, Captain Banez, three other officers and 30 of the crew were drowned.

The Italian fetes in honor of the 25th anniversary of the seizure of the Pope's temporal power began on Friday Sept. 20. Only the English and American flags were displayed at ambassadors' residences.

The Pope went on the previous evening to St. Peter's where he spent an hour in prayer. His Holiness performed a similar act on the two succeeding evenings. The chief event of the day was the unveiling of a monument to the memory of Garibaldi on Janiculum Hill. Premier Crispien delivered an oration. He concluded by saying that if despite the advantages which the clergy enjoyed they should violate the laws or vituperate the country their punishment would be prompt and inexorable. A procession of Freemasons afterwards marched about the Porta Pia.

A monument to Cavour, which was erected by the municipality was inaugurated on the 22nd in the presence of the King and Queen.

With reference to the report that President Faure had decided to visit St. Petersburg next spring, and had arranged with the Russian Foreign Minister for a grand demonstration of the united French, Russian and Danish fleets at Copenhagen, a correspondent says the President will be escorted by a French squadron to Copenhagen, whence, after visiting the King and Queen of Denmark, he will proceed to St. Petersburg and then to Moscow to attend the ceremonies of the coronation of the Czar Nicholas II. During his stay in Russia President Faure will be lodged in the Imperial Palace.

There was a special service in the Cologne Cathedral on Sunday in the interest of the restoration of the Pope to temporal power. An immense mass meeting of Catholics was also held, at which it was resolved to renew the protests in favor of the Vatican. Under instructions emanating from the Bishops' Council at Fulda, solemn mass will be celebrated in all Catholic churches in furtherance of the Vatican's claim to temporal authority.

Canadian—The anniversary of the entry into Rome was the occasion of a solemn demonstration by the Papal Zouaves of Montreal by the Cathedral on the 20th. There were present over one hundred, the majority of whom were in regimental costume. Chevalier Prondergast, Cashier of the Hoolagala Bank, acted as chief representative of the regiment, and among other prominent members present were Chevalier Drole; Chevalier Hughes, Chief of Police, Chevalier Laroque; Chevalier Vallee, Governor of the Montreal Jail; Dr. H. Desjardins, Archbishop Fabre and representatives from the different religious orders were also present. The chapel erected by the Zouaves in the cathedral was dedicated, after which a mass was said for the repose of the souls of the departed comrades. An adjournment then took place to the grand parlor in the Archbishop's palace, where a resolution of protest was adopted.

After a protracted discussion of the subject of religious education the Anglican Synod at Montreal passed the following resolution: "The church, having in view her highest interests, should as soon as possible, wherever practicable, secure the establishment of her own schools."

Devotional Uses of the Rosary.

Rome, Sept. 20. A Papal Encyclical on devotional uses of the Rosary appears in which the Pope recommends the offering up of prayers for the return of the dissentient Churches to Catholic unity and for softening in the early future of all feelings of bitterness felt by them.

FOR CATHOLIC TRUTH.

Proceedings of the Convention at Bristol.

Cardinal Vaughan on Anglican Heresies The Fundamental Principle and Kernel of the Question Explained. Discussion of the Press, Education, Birth and Other Subjects.

LONDON, Sept. 10.—Last evening Cardinal Vaughan opened the Catholic Conference, which is meeting this year at Bristol under the auspices of the Catholic Truth Society, and addressed an immense meeting at Colston Hall, over which he presided. The assembly was of a thoroughly representative character, and the vast hall was packed.

THE QUESTION OF REUNION.

Cardinal Vaughan, in his inaugural address, referred to the prominence which the subject of re-union had attained, and said that there was nothing that Catholics desired so ardently as to see England once more reconciled with the Apostolic See in the unity of the faith. There was nothing absolutely nothing—that they would do which might bring this a step nearer realization. As a starting point, the idea could only be entertained by those who did not know them. He did not understand what was meant by the notion which had been put about that if England and Rome were to draw together again the position of the Catholic clergy, and more especially that of the bishops and the Archbishop of Westminster, would become impossible. If it meant that upon England once more becoming united to the Catholic Church it might be necessary or expedient for the good of religion that the actual archbishop and bishops should efface themselves, he had no hesitation in saying at once gladly would they do so. To secure the object they had most at heart no sacrifice would be too great. To sacrifice life itself for such a cause would be an unresponsible privilege, so intensely did they desire the welfare of their fellow-countrymen, brethren according to the flesh, in the reunion of Christendom (applause). They were absolutely one with the Holy Father in their desire to promote reunion. The air had been full lately of ideas suggestive of compromise.

A FUNDAMENTAL PRINCIPLE.

It might seem hard to expect those who did not realize with Catholics the fundamental principle on which the Church was built to regard them as unreasonable when they said that the first condition of reunion must be that all should accept—accept mind, and not merely permit—Catholics still to hold whatsoever the Church taught and had defined on all matters of doctrine. They could, however, see that if this were the Catholics firm and only standpoint, no purpose—and certainly no honest and straightforward purpose—could be observed by allowing any doubt to exist as to the possibility of compromise on any matter of doctrine (applause). Nor was it possible for the Church to admit to her communion those who desired to exercise the right of private judgment to reject any part or parts of the faith. Matters of ecclesiastical discipline were subject to revision, according to the wisdom and prudence of the Holy See. These, indeed, were openly admitted to be matters for arrangement and compromise. But the Church had not a free hand to deal with the truths of revelation and of religion. She was constituted simply as the guardian and teacher of those truths, and had no power to surrender or to compromise with any one of them.

KERNEL OF THE QUESTION.

The kernel of the question of the reunion of Christendom consisted in the admission of the Roman claim that the Pope had received by Divine right authority to teach and govern the whole Church as defined in the Councils of Florence, Trent and Vatican, and as set forth by Thomas Arandell, Archbishop of Canterbury, in the formulary drawn up as a test of Catholic doctrine in 1418, and approved by the Convocation of Canterbury. The essence of the Anglican position on the other hand, and the reason d'être of the Anglican Church, was the negation of the Roman claim. It declared that the Pope had not authority by a Divine right bestowed by Christ on blessed Peter to teach and rule the whole Church of God; that the Pope had no jurisdiction in England. The whole question of reunion lay, therefore, within a nutshell. It was not a question of examining and accepting a long list of Catholic doctrines. It was simply a question of the fundamental and essential constitution of the Church. It seemed to him that the straightest and simplest way to the discharge of their ordinary duty of preaching and defending the Catholic faith in England was to say that the Church could

never recede from the words of Christ constituting a visible head to His Church on earth, or from the authoritative interpretation given to those words by her constant tradition and by her general councils. They could not but hope and believe that the truth of the Church's revealed doctrine would by degrees make its way amongst the English people. It had been said that the admission by Rome that Anglican clergyman had received power to consecrate the body and blood of Jesus Christ, to say Mass, and to forgive sins would remove a source of "irritation," but why should High Churchmen be irritated with Rome for not recognizing these supernatural powers in Anglican clergymen, when those powers had not been recognized, nay, had been denounced and denied by the great mass of clergymen in the Anglican Church for 300 years down to the present day? Were that cause for "irritation," it should be felt not against Rome, but against the formularies and traditions of the Church of England.

ANGELIC ORDERS.

So far from desiring that the question of Anglican orders should be left where it was, he earnestly pleaded that it be thoroughly re-examined in Rome. If Anglicans thought that new historic facts and arguments could be adduced in behalf of the validity of their orders, by all means let them be heard. He had reason to think that a thorough and exhaustive examination of the whole question would be instituted, so as to lead up to a decision by the Apostolic See, whether the Catholic practice of the last 300 years should be maintained, or whether the orders be treated as either valid or doubtful. But it ought to be distinctly borne in mind in order not to confuse issues, that the validity of the orders had really nothing to do with reunion. Nations had been brought into communion with the Apostolic See in one of two ways—by the conversion of individuals, or of families, until practically the whole nation was won over to the faith, or by a corporate or national act of submission and union, and looked forward to the eventual conversion of England to the Apostolic See, but did not expect it to come about at once, or by an act of corporate reunion. He expected it to be the result of the method which God had hitherto steadily followed with signal blessing to souls and to the Church, namely, that of direct action by the Holy Ghost upon individuals, calling them severally and separately by an act of insurmountable predestination.

THOUSANDS OF CONVERTS YEARLY.

Year by year several thousands of the English people, drawn from all classes of society, were received into the Catholic Church. Adverting to the Archbishop of Canterbury's recent letter he invited all Anglican aspirants after reunion to say in face of this authoritative pronouncement whether they now saw any prospect of an act of corporate reunion as a way of terminating their divisions. Had not this timely and suggestive document made it absolutely clear that there could be no hope for the reunion of Christendom save by individual submission to the See of Peter? While they perceived and touched with their hands the barriers set up by ignorance, worldly power, pride and wealth, and human passions against the wretched society, gradually separating into two camps, that of rationalism and that of Divine faith, his soul was filled with hope for the future, as the design of God continuously and slowly unfolded. They regarded the revival of religious feeling as due to the power of prayer, and his Eminence urged the importance of continued and regular prayer amongst Catholics for reunion.

On the 2nd day a commencement was made with business at the annual conference "Dr. Brownlow Bishop of Clifton discharged the duties of chairman.

POWER OF THE PRESS.

The most important paper of the day was read by Rev. Luke Sevington who urged that the Press, as one of the great powers of the day, should be enlisted on behalf of Catholic truth. It was not the greatest power. The quiet, unobtrusive work of the Church in building up souls in the life of God was greater far, but the Press had a power of its own and devilry of its own. It had a charm and a grace, too, which were its own. These, therefore, must be used in the service of truth; and they had the undeniable fact before them that the Press, taken as a whole, was willing to allow their case to be placed before the public, where common fairness demanded that the other side be heard. If their work was to command success there were certain conditions under which it must be done. He put first civility and courtesy. They must always remember that their object was not, or need not be, to bring the opponent to his knees, but to exhibit their case in such

a light that onlookers might be drawn to the truth. Their opponent was not their readers were many. They must not always put the onus on the other shoulders, but place their reader in the flattering position of judge (laughter and applause).

ARGUMENT AGAINST BITTERNESS.

The Rev. J. H. Boudier of Clifton was introduced as a clergyman of the English Church, said he rather out of place in speaking to them, but he had been most interested and anxious on the subject of reunion. He took that opportunity as an Anglican clergyman to protest strongly against the bitterness often used by a great many of their own communion as well as by Nonconformist brethren against Rome, bitterness aroused largely by ignorance (applause). Common fairness demanded they should hear both sides. The Pope's letter was an open one addressed to the English people, and it should be distributed to all those to whom it was addressed. There was a great deal in the Cardinal's address on the previous evening tremendously helpful to them and to the point (cheers).

CATHOLIC EDUCATION.

Mr. Austin King, Bath, introduced the subject of Catholic education, with a general review of their schools and what was wanted for them. He claimed that the Catholic schools were carried on at a smaller cost than any elementary schools to the country, that their voluntary subscriptions were higher, and yet they were confronted with an annual deficiency. Then in a short time many of their schools would require considerable capital for expenditure, and they did not know where the money was to come from. The night was very dark, but they now saw a faint streak of what they fondly hoped would be the dawn. There had been a great change in the spirit of the nation. A year or two ago voluntary schools were talked of with contemptuous pity as institutions which had had their day and done their work, but they saw the nation recognized that education without religion was a sham and a snare, and that it was to be the voluntary schools that they must look to provide the religious training which was a national necessity. The managers of voluntary schools put forward their claims for further assistance, but must not barter for gold one jot or tittle of their right to manage their own schools. It was manifestly unfair that the voluntary schools should be eaten up by the board schools and some modification was urgently needed of the relative position of the two systems.

THE NEW WESTMINSTER CATHEDRAL.

The first paper read on the third day was that of Dom. Gasquet, O.S.B., who dealt with the erection of the cathedral, which he urged should be a national work. It was intended that the walls of the cathedral should serve as picture lesson books and bibles of the poor, and a series of paintings, illustrating the history of the Catholic Church in England, would be there. He pointed to the purposes the older churches, with their wealth of adornment, served in that land. Art and beauty ought not to be solely confined to the circles of the rich, and the new cathedral would be the family palace where beauty might send a ray of gladness into the lives of poor brethren in their overgrown modern Babylon.

THE CATHOLIC TRUTH SOCIETY.

Mr. James Britton, the hon. secretary of the Catholic Truth Society, gave some particulars as to its working. The number of new members enrolled during the conference had been 48, and the total membership was 1,400, though they wanted that doubled to do for the Catholics what the Society for Promoting Christian Knowledge and the Religious Tract Society were accomplishing for Protestants. Their publications were intended for the education of Catholics and the enlightenment of Protestants.

THE DRINK QUESTION.

In discussion the drink question came strongly to the front, and various methods of temperance reform were ventilated. Rev. J. H. Boudier, Anglican clergyman of Clifton, joined in the debate and condemned excess in drinking. Although a teetotaler for many years, he had given up administering teetotal pledges, regarding it as an incentive to drinking.

In the evening a dinner was held at the Royal Hotel under the presidency of the Bishop. The Bishop of Clifton, in proposing the toast of "The Pope," stated that on the previous day they sent a telegram to the Pope expressing their homage to him and their desire for his paternal blessing. The reply to that telegram from Rome had just arrived, and it was as follows:—"Holy Father greatly pleased with the telegram and willingly grants the implored blessing."

CARDINAL RAMPOLLA.

WINTER LECTURES.

Rev. Dr. Treacy on the Catholicity of the Church.

Description of the Search of Humanity After Truth—Marks of the Catholicity of the Roman Church Her Catholicity in Time.

Rev. Dr. Treacy outlined the content of winter lectures at St. Michael's Cathedral on Sunday evening, speaking on the subject of "Catholicity in Time." The Mark of the Church of Christ. He said: "In the varied history of our race there is nothing so worthy of our admiration as the eagerness of the early philosophers in their search for the truth. It is perhaps one of the strongest features of general history, so much so that every I asked to define what I meant by general history I might say that it is the history of humanity in search after truth. Men have surmounted all obstacles in quest of the truth; they have studied the dusty records of bygone ages, they have pondered long and deeply over the occult characters of ancient manuscripts. They have journeyed over deserts wild and vast, penetrated into the remotest corners of the civilized world, wandering in the track of the Argonauts in search of the golden fleece of the true religion. They endeavored to solve the great mysteries of life—the why and wherefore of their existence on earth. Whence did they come? Whither were they going? Why were they here? These were the thoughts constantly before their eyes—great eternal truths that puzzled the human intellect and perplexed the human understanding for four thousand years before the advent of Christ. As dissatisfied people always do, they asked many questions; they raised objections, and in their moments of doubt and uncertainty they prayed God to give them some signs of the truth. Like Hyacinth, the Greek, they descended into the deepest depths of degradation in their eagerness to obtain some sign that would bear witness to more hopeful and their convictions more reasonable. At last God gave them a sign of the truth.

"Behold a Virgin shall conceive and bring forth a Son." This was the sign for the Sibyls of Rome as well as for the Prophets of Israel. In later times miracles and prophecies were the Divine signs and tokens which placed in the heavens as a sign to the Magi of the East. He gave a sign to John the Baptist, to Cornelius the Centurion and to Paul of Tarsus, and as the arm of His mercy is not shortened, He will also give us certain marks or signs by which we may easily recognize His true religion. He has founded a Church for the salvation of men and He has commanded all men to enter that Church under penalty of eternal reprobation. That command of God does not detract in any way from the liberty of man. Man may be free to use his own judgment in discerning the true faith. His reason must tell him that the Catholic Church is the true Church before he will enter it. The truth.

MUST BE EVIDENT.

Why do we believe the proportion of Euclid or the laws of physics or science? Because they are evident from demonstration. Why do we believe that Christ is God or that Christianity is divine? Because those truths are evident from the miracles wrought to confirm them. In the same way according to the will of God the true Church of Christ must be evident to all men. It must have the stamp of truth, the seal of Christ upon it. And as He gave signs to the Gentiles of old so He now gives us certain marks or signs by means of which we shall be able to discern the true Church. He has imprinted those marks on His Church so that all men may be able to recognize the true Church in every generation and behold it from afar as a luminous city built upon a rock, the light of which is reflected over the dark waters of life to illumine the storm-tossed children of Adam's race to the haven of rest. These marks or signs are Unity, Holiness, Catholicity, and Apostolicity. We have already seen you from ecclesiastical history that the true Church of Christ was always known as the Catholic Church. But the true Church is not only Catholic in name, it is also Catholic in nature. It must exist in every age and must last to the end of time. It is the Church in time. It was one of the noblest imprints by Christ Himself who promised His Apostles that His Church should subsist in every age and would last to the end of time. "Go ye, teach all nations in My name, and I will be with you all days even to the consummation of the world" (Mat. 28). Again in the gospel of St. Luke Chap. I, the Church is described as the perpetual Kingdom of Christ on earth. "Thou shalt bring forth a Son and thou shalt call His name Jesus, and the Lord God shall give unto Him the throne of David His father, and He shall reign in the house of Jacob forever and His Kingdom there shall be no end." These texts of scripture which

TASTY TO THE CATHOLICITY.

of the true Church are still further corroborated by numerous other texts in the Old Testament and notably in the 47th Psalm where the church is set forth as the everlasting city of God. "As we

have heard, so we have seen in the city of the Lord of Hosts, in the city of God, the Church founded at first. The Church of Christ must therefore be Catholic in time. We see the reason of this in the very nature and constitution of the Church of Christ established in the Church as an organized organization for the salvation of men. It should be the Church of the Saviour as well as the Celtic, Leiton as well as the Latin. It should be the Church of the last centuries as well as of the first. As God is the father of all men and as Christ is the Redeemer of all men so the Church must be the mother of all men, all generations should receive as her father the Holy Spirit of God. Christ and the doctrine of Jesus Christ and the doctrine of the Holy and precious blood, and the doctrine as long as men had soul to save, as long as men lived on earth, so long should the Church of Christ remain. As we have heard, so we have seen in the city of the Lord of Hosts, in the city of God, that which founded it forever. The true Church must therefore be Catholic in duration. Christ said so. The Scriptures said so. Human reason says so. Therefore on the triple authority of God, the Bible and human reason we may say that only as the true Church which has existed in every age, which is co-existent and co-eternal with all generations of men, and which will last to the end of time. Where is that church to be found? Amid the various conflicting creeds which is that church that has lasted through the centuries of the past co-existent and co-eternal with the nations of the earth? Where is that church that can appropriate that title of

CATHOLICITY OF TIME.

which was the mark which Christ imprinted on the Church? He established a history shall answer us. History will bear witness that all the so-called Christian churches, the Church of Rome only is descended from Christian antiquity. She alone is truly Catholic in time, and therefore she alone is the true Church of Christ. No other church can go further back than the 16th century. They have no continuity with primitive Christianity. Who ever heard of the names of the modern sects in the primitive ages of Christianity? Their names appear for the first time in the 16th century, and as the names of the church at birth it follows that they must have just seen the light of day at that time. On the other hand the names of Christian and Catholic were always given to the Church affiliated to the See of Rome. They received these names from Christ and the Apostles, and to confirm their right to couple these names the Church of Rome will furnish documents to prove her title as sole heir to primitive Christianity. If we examine pages of ecclesiastical history we shall find that the Church of Rome not only existed in every age but it was over the recognized head of orthodox Christianity, so much so that Dr. Dollinger does not hesitate to assert that "the early Christian churches were decidedly Catholic." They received scriptural truths and apostolic traditions from her. They acquiesced in her judgments in matters of juridical appeal and they always acknowledged her authority in dogma, faith and morals. Whenever false doctrines were propagated she assembled the Christian Bishops from every part of the civilized world and with the Bible in one hand and the apostolic tradition in the other she expurgated the heaven of heresies from the sacred deposit of faith and revelation. From Polygamy in the second century to Manichaeism in the nineteenth; from the Council of Nicea to that of the Vatican, all Christian Bishops have ever submitted to her as to the supreme and infallible teacher of faith and morals. The history of the first

FIVE CENTRAL COUNCILS.

from 825 A.D., which covers a period of nearly 200 years, to 653 A.D., is proof sufficient of her pastoral supremacy over the early Christian churches. The Arians, the Nestorians and the Eutychians were condemned by these councils, the doctrinal errors of which were effective only after having received Papal sanction. Other heresies arose in more modern times, but like all preceding errors they only served to purify the church and their only utility lay in the pages of history, to emphasize the fact that Rome has seen the rise and fall of all heresies and sects. She was not founded for one period only, but for all time. For as humanity is not circumscribed by any national limits or periods of time, so the church of humanity, the Catholic Roman Church is truly Catholic in extent and Catholic in duration. As Matthew traced the genealogy of Christ her Founder from the humble Mary of Nazareth to Ruth of Moab, so we can trace the history of the Church of God from Leo of the Vatican to Peter of Galilee. Ever fresh and ever decaying her chiefest attribute is to be old, which amongst

THE CHECKS OF TO-DAY.

can rival her antiquity? Taking down the scroll of time from the wall and with our index finger we can trace the history of the Church of God from Leo of the Vatican to Peter of Galilee. Ever fresh and ever decaying her chiefest attribute is to be old, which amongst