

# 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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## THE OXFORD MOVEMENT.

### MONSIGNOR BURTSELL GIVES AN ACCOUNT OF ITS RICH IN NEW YORK.

In the early years of the nineteenth century the atmosphere of New York was not favorable to the consideration of Catholicism by non-Catholics. The State Constitution had been framed by suspicion of Catholics. John Jay was able to foist upon the article granting naturalization to foreigners the requirement of an oath of abjuration of submission to any foreign potentate or priest in matters ecclesiastical or civil. Although this article had certainly been annulled by the reservation in 1790 to Congress of the power of making laws of naturalization, yet this oath continued to be required from all office holders in New York till 1806, when it was finally abrogated in consequence of an earnest petition to the Legislature signed by about 1,000 Catholics of the city. As a sample of the feeling which pervaded the people may be mentioned in the case about 1813 of a city official who out of all acquaintance with his sister because she married an Englishman and with his younger brother because he married a Romanist, though their mother resided with the Romanist family. Here and there a sporadic case occurred of a conversion to Catholicism, especially of some religious-minded clergyman who however, by his return to the old Mother Church subjected himself to much obloquy and denunciation, as if he were giving himself up to an idolatrous worship fraught with immorality.

However, it was natural that the great Oxford movement inaugurated by Pusey, Newman, Keble and others in the Anglican body of England should make a serious impression upon its American off-spring. The revival of respect and appreciation of teachings of the Catholic Church, the new importance attached to the necessity of Apostolic succession for a true ministry, an alienation from the Calvinistic theory of total depravity, the rejection of the Lutheran justification by faith alone, began to permeate the Episcopal body in the United States.

Among the first to enter the Catholic Church under the influence of this movement in the United States was the Rev. James Roosevelt Byley, of distinguished American ancestry, an Episcopal minister in Harlem. A serious study of the early Fathers of the Church had made him discontented with the course of the Episcopalian body and convinced him of the necessity of entering the Catholic fold; he became a member of it in Rome about 1819. After several years course of study at the Seminary of St. Sulpice of Paris he was ordained to the priesthood in 1824 in New York by Archbishop Hughes, intelligent, genial and methodical, he was influential in the exercise of the sacred ministry and in the orderly arrangement of the diocesan archives. He wrote a brief, but interesting historical sketch of Catholicism in New York. From 1833 to 1872 he was the pioneer Bishop of Newark, doing splendid work for its thorough organization. In 1872 he was promoted to the archbishopric of Baltimore, where he died in 1877.

The Tractarian movement, by which name the Oxford tendency was familiarly known, took a strong hold of many of the inmates of the Episcopal General Theological Seminary of New York, where Tractarianism was welcomed and hailed because of its effort to reconcile the twenty-nine articles of the Anglican body with the teachings of the Catholic Church. Ward's "Ideal of a Christian Church" encouraged many of the inmates to the practice of many of the exercises belonging to Catholic seminaries. The doctrines of the Council of Trent, especially in reference to justification, to the invocation of saints and prayers for the dead, were held in high reverence. Arthur Carey, a marvel of intelligence and genuine piety, was the centre of this movement in the Episcopal seminary. Modest in the extreme, the limelight of publicity was directed to him because of the severe examination to which he was subjected when applying for orders because of his Romanizing tendencies. Bishop Onderdonk of the diocese of New York, who was also president of the seminary, showed sympathy with him against his accusers and ordained him in spite of the public denunciation of the young man by two prominent ministers even at the ceremony of ordination. Such a public fact was the means of spreading the agitation throughout the whole Episcopalian body in the United States.

Arthur Carey, himself, still modest and earnest, was taken away by death very shortly, before he could put into effect the conclusions toward which he was evidently tending. Among the seminarians upon whom this agitation had the result of bringing them into the Catholic Church first was the Rev. Clarence A. Walworth, the son of Chancellor Walworth, the erudite, earnest, unwearied worker for souls, who toiled for many years with the Redeemers and Paulists in mission work at St. Mary's church in Albany. Another was his intimate friend the Rev. Edgar Wadhams, afterward Bishop of Ogdensburg. James B. McMaster, the vigorous editor of the New York Freeman's Journal, had also been an outspoken champion of Catholic doctrine among the seminarians, as also F. B. Wither, who, becoming a Catholic in 1853, confessed that against his knowledge he had delayed too long his entrance into the Catholic fold. Worthy of special memory among them was the philosophical and methodical Rev.

William Everett, who was pastor for well nigh forty years of the Catholic Church of the Nativity on Second Avenue in New York. There were some with like tendencies, who, because of marriage, lost courage by the way; others even declared openly that they would take the back track rather than submit to the Pope. We cannot refrain from calling attention to an amusing feature of the agitation mentioned by the Rev. C. A. Walworth, an inmate of the seminary at the time. The old scare of Jesuitical scheming influenced a serious break among the students. One of the Episcopalian seminarians who was himself inclined to the following of the Tractarian movement gave out as a joke that some Jesuits had entered the seminary representing themselves as Episcopalian converts to the Catholic Church, thus bringing about the overthrow of Episcopalianism. Many of the students were subjected to rigorous examination and several were notified by their Bishops as suspects. A watchful eye was turned on some of the professors, lest some Jesuit had so thoroughly disguised himself as to become one of the faculty. The Jesuit is now well known in the Episcopalian body as having serious public design to bring about the corporate union of the so-called Episcopalian branch with the Roman branch of the Catholic Church.

A very serious result of this agitation was the bitter opposition shown against Bishop Onderdonk, which resulted finally in a trial of him, albeit on other charges, which resulted in his suspension from his episcopal charge. Among the remarkable conversions to the Catholic Church as a fruit of the Tractarian movement was that of the Right Rev. Lovell Silliman Ives, Protestant Episcopal Bishop of North Carolina, son in law of the Protestant Episcopal Bishop Warrenton of New York. He was for a time a sort of leader of the movement in the United States, and under his influence a large number of Episcopalian ministers were untiring to enter the Catholic fold together; but his own hesitation held them back, inducing several of them to offer without delay their submission to the Holy See. He has written an interesting book, "The Trials of a Mind," to give the reasons for his final submission in 1853 to the Catholic Church. He entered it, and because of his living wife, continued in it, as a simple layman, but his devoting zeal for souls and the welfare of his fellow men made his lay life conspicuous for deeds of charity. He was mainly instrumental especially in the establishment of the Catholic Protectors for destitute children and juvenile delinquents, for the strengthening of the Society of St. Vincent de Paul, for the introduction of the Sisters of the Good Shepherd, and many other good works in the diocese of New York.

His successor in the care of the Catholic Protectors, Dr. Anderson, the scientific scholar, was also an Episcopalian, though his becoming a Catholic originated from his own special line of study rather than through the gradual development of the Anglican system. But among the ministers who became Catholic priests New Yorkers remember as worthily eminent the Right Rev. Msgr. T. S. Preston, the earnest-minded, who as pastor of souls was devoted to St. Ann congregation and filled with zeal for the conversion of his co-religionists. They still preserved their absolute reliance on his honesty. As chancellor and vicar general of the diocese of New York he was intimate with his clergy. His example has brought into the Church the Rev. John Murray Forbes, who was ordained to the priesthood, though he had two sons and a daughter. This circumstance made his stay in Rome to him, and after some years he went back to Episcopalianism. Worthy of special mention is the Rev. George Doshon, a fellow graduate with General Grant at West Point. It is told by Maury in his reminiscences of West Point that Doshon even in their excursions on horseback was forever bringing up the herminian subject of religion. A happy occasion cemented the friendship between him and the Rev. T. S. Preston, when they were still both Episcopalian. Preston was the first to establish an Episcopalian parish at Highland Falls for the benefit of the West Pointers, and Doshon, as engineer and architect, offered his services to erect the church, which still is there as a remembrance of their Episcopalian zeal. The Rev. George Doshon died a few years ago as the Superior of the large bodies, even of the whole Episcopalian or Anglican communities, to the Catholic Church has been breached but with little result and very little hope for the future. Protestantism has apparently impregnated them with the thorough spirit of individualism in religion, and renders them as bodies incapable of submission to authority even when actually recognized as such of divine authority. Providence, however, is leading many of their best and most prominent clergymen and laymen to give an example of thorough submission to the authority of the Apostolic See of Peter.—Richard Lalor Bartsell, in New York Sun.

"Catholics lack unity," remarks the Monitor. "There are too many 'parish calendars' published in this country of ours. They retard the progress of a great Catholic press. Unity, unity, we lack it sadly." United in faith, we are the most disunited people on earth in everything else. The children of this world are wiser in their generation than the children of light.—Casket.

M. Searle, had first ascended from Unitarianism to Episcopalianism, and thence entered the fold of Peter. The Rev. Kout Stone, whose name was connected conspicuously as an Episcopalian with K. Lyon and Gambler colleges, also joined the Paulists on his conversion to Catholicity. His explanation, "The Invitation Heeded," has influenced not a few to follow in his footsteps. He has been for years a most active member of the Order of Passionists, under the name of Father Fidelis, known throughout the United States, as also in Buenos Ayres. A great friend of his, Rev. Benjamin Hill, a convert also from Episcopalianism joined the Paulists and followed him into the Passionist Order, where he is known as Father Edmund, and his literary tastes and talents are utilized for the spread of the truth. The Rev. J. E. Spencer, first a member of the Paulists, afterward joined the Dominicans, among whom he is conspicuous for serious work on the Holy Scriptures. Others once connected with the Paulists were the Rev. William J. Simmons, now of Providence, both remarkable for zeal and good work. Among the Jesuits the first that came to mind are the Rev. Thomas E. Sherman, the Rev. David H. Bael, and Father Van Rensselaer, who are still lamenting the decrease of the last mentioned, who has so thoroughly endeared himself to the young men of high and low estate as to be known familiarly by them throughout the city as plain Father Van.

We recall among converts from Episcopalianism the Rev. Titus Joslin, for many years at St. Columba Church, New York, afterwards in New Jersey; the Rev. Joshua Dodson Bradley, Protestant Episcopal rector of St. Mary the Virgin, whose public solemn admission to the Church by the Rev. Dr. McClynn in St. Stephen's Church created a great stir. He joined the Society of Jesus. The Rev. Mr. Hoyt, who entered into the Church late in life, yet had the pleasure of being ordained to the priesthood, was an earnest worker at St. Michael's in New York. The latest whose entrance into the Church made a very deep impression was the Rev. B. F. DaCosta, so well known for his historical studies, which made him a marked member of the New York Historical Society. His entrance to the Church was not through the ritual or high church gate. We have heard him describe himself as an old fashioned Protestant parson. The guardianship of the Catholic Church over the Holy Scriptures, in face of the rains among Protestant bodies of their former worship, was a leading member of his becoming a Catholic. Shortly before his death he enjoyed the coveted privilege of saying Mass.

One of the early converts to Catholicism had been the Rev. Joseph V. Huntington, who was happy in the Church, though on account of his marriage he could not receive holy orders. Monuments of his literary taste and ability are his charming novels—"Remorse" and "The Forest." Among laymen there was conspicuous in good works Richard Clarke, for many years president of the Congregation of St. Vincent de Paul, who has in his "Life of Deceased Prelates of the United States" left a striking remembrance of his historical studies. He was also president of the Catholic Historical Society. We have necessarily omitted in this hasty sketch many names, even prominent in the life of the Catholic Church in New York, while many others have been happy in retired lives, whose entrance into the Catholic Church gave new strength and energy to their devotion to God and to their spiritual lives.

Their influence for good has been very extensive, because of the zeal that was dominant in their characters—as may be easily surmised from the many sacrifices which they willingly made of earthly advantages that they might follow the dictates of their consciences and God's grace.

It is noticeable that however often it entered into the thoughts of not a few of these leaders toward Catholicism to attempt a combined entrance into the Church, their efforts were not successful. In the Oriental countries of Asia it is not infrequent to hear of whole parishes joining with their priests and at times with Bishops, to offer their submission to the Holy See. Within the last month the Greek Patriarch had posted at the Vatican received a telegram in Rome that the whole schismatic parish of Es Salt in Palestine, numbering about 1,200 souls, was eager to leave schism for the Catholic Church. This idea of reunion of large bodies, even of the whole Episcopalian or Anglican communities, to the Catholic Church has been breached but with little result and very little hope for the future. Protestantism has apparently impregnated them with the thorough spirit of individualism in religion, and renders them as bodies incapable of submission to authority even when actually recognized as such of divine authority. Providence, however, is leading many of their best and most prominent clergymen and laymen to give an example of thorough submission to the authority of the Apostolic See of Peter.—Richard Lalor Bartsell, in New York Sun.

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## BISHOP TO BUSINESS MEN.

### HONEST LEADERS OF INDUSTRY THE NEED OF THE TIMES SAYS MGR. CONANT.

"It is rather a presumption for an ecclesiastical to talk to business men upon business matters," said Bishop Conant of Los Angeles, California, in prefacing a noteworthy address which he made at Redlands, January 14th, on the occasion of the Business Men's banquet.

"There is always danger that he will drop into sermonizing and emphasize probably too strongly the moral side of things. Yet the business man needs to be reminded of the principles which underlie business integrity and one will not go far from the right lesson when he impresses upon his fellowmen the importance of rigid adherence to the common laws of right and wrong, of justice and integrity, of honesty and fraud. We are so bound together in our relations to one another that there is little of wrong done by the individual which does not affect the entire social body."

The Bishop touched upon the recent strain in the financial world, its reasons and lessons, and continued:

"It seems to me that the evidence warrants us in believing that men need to know and practice a little more strenuously the principles of downright simple honesty in business. Men are not satisfied with ordinary solid earnings of a legitimate business but take great chances under the desire of being considered as mighty masters of finance. The Waterloo awaits the greater number and the misfortune is that not merely the master spirit is unshaken and defeated but that multitudes of confiding people lose with him all their possessions."

### OUR DEPENDENCE ON THE BUSINESS MAN.

Integrity is one of the strongest words in man's vocabulary, for it means wholeness of life as well as wholesome; it means strength of character, honesty of purpose; it stands for a personality which is master of all the situations of life. Integrity is synonymous with honesty and justice, and is blessed of God and man. The business man controls one of the great avenues toward successful national life. Upon him depends, in a great part, the material development of the country. To his genius and energy we are indebted for our mercantile and civic prosperity. Our mutual relations are built upon confidence in our honest dealings with him in what we promise to pay. On him we depend for the value which he represents to be in what he makes or the things we sell over the ocean, the carriage in which we ride through the streets, the food we purchase, are all elements expressive of our confidence in him from whom we purchase these things or under whose direction we use them.

"We are always on our guard against the mining stock on which now assessments are plentiful, but with no dividends in sight, but we are hardly prepared to have the same thing done to us by reputable business men in our ordinary affairs of business life. The noblest praise than can be said of a man is that he is good, honest, and high-minded, full of rugged truth in all the circumstances of life, giving value for value, 100 cents on every dollar, and a 100 cents' worth for every dollar, taking advantage of no man's necessities but always for the square deal."

### PANIC CURBED GAMBLING SPIRIT.

"There was no special reason for the panic. It seems to me that this effect; it has quieted some of the passions of speculation and curbed the intensity of the gambling spirit which seems to have possessed so many of the people. We are apt to overlook too readily the flagrant violations of the canons of decent living on the part of those who are entrusted with the interests of the people. There should be no advantage of crime upon the part of those who violate the laws of public trust. Crime is crime no matter by whom committed, but crime seems greater crime when committed by those in whom we have absolutely placed the trust of the things that have cost us most in life.

"In the mad rush for gain and in the madder rush for pleasure, men seem to forget their duties to their fellow-men. It is not surprising, because they forget their duties to their God and the violation of the Ten Commandments seems mere bagatelle; in fact it would appear at times as if the ostentation of wealth manifested itself most in the breaking of any and all the Commandments. The moment we lose sight of the moral side we are getting away from the Eternal Law, and the sanction of conduct is in danger of being lost. Sometimes if one would read the lessons of the times, he would be led to believe that success determines morality, measures affections, and settles all conclusions. We are still too near the great influences that make and keep the world moral to believe that either political power or commercial success determines the law of morality. There is an Eternal Law which is independent of the individual and which binds him to its precepts if he would stand in the world for the integrity which the world expects of the individual. We should never get away from the old line principle of morality, its ring begets confidence and confidence is the business capital of the world."

### SENSE OF INJUSTICE BLUNTED.

"Never was there a time of greater need to develop along the highest and best lines the spirit of business integrity. If one cannot be honest and

succeed in the line of business in which he is engaged then he should seek for some other means of livelihood. Men are appalled to day at the difficulties which present themselves in safeguarding their interests from dishonesty. There is something lacking in our education if, even among our so-called educated youth there are mighty loose ideas of honesty. The sense of injustice between man and man seems blunted, because, as it seems to me, education does not teach the meaning of sin. We need more of God and His positive law if we would have men build themselves into the integrity of life which stands the test of all temptations. We are obliged to have vigorous and efficient watchmen to protect all our business interests and as has recently been said, the question is now raised as to who will watch the watchman. We have allowed false ideas to be placed before our youth and public sanction is given to many things which savor strongly of dishonesty. In what the people read in what they see, there seems to be a growing failure to condemn false conduct, unnatural lives, and dishonest methods. The novel and the stage both give a glory to vice and a weakness to virtue and our youth is led to believe that true strength is in the sewing of wild cats. The age is full of rackets and charlatans and the cure all remedies in medicine are equalled by the get-rich quick methods in business. Both are dishonest and both violate the principles of business integrity, yet where there is a measure of success they seem to attract a greater share of attention than the honest God-fearing practitioner or the straightforward, honorable merchant."

The business man's aim should be at honest business, just as the honest financier's aim should be at honest finance. The cornering of the necessities of life, the adding of a cent a pound or a cent a gallon to make good philanthropic contributions may be considered smartness in business but we may seriously consider the honesty of it.

### LEADER OF INDUSTRY AMONG THE GREAT.

"I have been always led to believe that our leaders of industry, our business men, have a right to consider in the class of our great men. Our school day enthusiasm led us to consider the great men as those who were at the head of our armies or who as statesmen formulated the great characters of national development. But, after all, they were not the only great men. I question if they were the greatest of the great men. I rather love to consider the men who in quiet energy and perseverance, with a large dose of self-reliance and faith, have taken a chance with the future and have built our cities, giving us the opportunities for education, and who have helped in the application to communities of the great principles which the statesmen evolved, and put into practical life the blessings which the great army leaders preserved for us by their sacrifices and blood. In our commercial life, the centers of financial strength have been developed and labor has had its opportunities for gain and the savings of labor have been protected by their business care. The business man's aim should be at honest business, just as the honest financier's aim should be at honest finance. The cornering of the necessities of life, the adding of a cent a pound or a cent a gallon to make good philanthropic contributions may be considered smartness in business but we may seriously consider the honesty of it."

### CONVENT OF THE SACRED HEART, MONTREAL.

Sunday, May 23rd, will ever be the brightest day in the annals of the Sisters of the Sacred Heart. No day since the famous order was founded in 1800 carried to the devoted Sisters so much joy and happiness for Rome on Sunday morning raised to the dignity of her altars Venerable Mother Barat, the devoted foundress of the order. Hence the rejoicing and thanksgiving among the 8,000 Sisters of the order.

Since 1879 the Sisters have anxiously and piously prayed for this day. Now they can publicly sing her praises and evoke her power. It is true, the honors of the altar are not as yet universal, but confined to the convents of the order until she is canonized. But the wishes and prayers of the Sisters are realized, their fondness and motherly may be publicly invoked and honored wherever the Sisters of the Sacred Heart have a convent.

The ceremonies in the various convents yesterday were in thanksgiving for the honor conferred on the order by Rome.

Yesterday afternoon His Grace Archbishop Reuchet opened the ceremony of thanksgiving at St. Sulpice, Recollet by unveiling a beautiful tablet of Blessed Madeleine Barat.

The convent and chapel were beautifully decorated for the occasion. Representatives of the various religious orders assisted, as well as a very large number of former pupils of the Sisters of the Sacred Heart.

The order was founded in 1800 at Amiens, France, by Mother Barat, for the sanctification of its members, the education of young ladies and the glorification of the Sacred Heart. Blessed Mother Barat was remarkable for her love for the Church, her humility, her sweetness and her generosity. She died in 1865, having seen her order spread all over Europe and America. To day the order counts 150 convents, 8,000 nuns scattered all over the world. The present Mother General is an English lady, Mother Digby, and was elected in 1895.

The Sisters of the Sacred Heart came to Canada in 1842 and opened a convent at St. Jacques l'Achigan. In 1846 the Sisters moved to St. Vincent de Paul. In 1858 they opened their Mother House at Sault au Recollet. Next to the Mother House in France, the Sault au Recollet convent became the greatest desire for the Sisters of the Sacred Heart in America.

Its influence extended all over Canada, from Halifax to London, Ont.; to Baltimore and St. Louis, Mo. Some of the Sisters who were trained in the Mother House, crossed the Rocky Mountains, passed the Golden Gate and bore the standard of Mother Barat to far away Japan.

The Sisters of the Sacred Heart are considered teachers of broad range and liberal management, tireless and eloquent workers and their convents and academies, no matter where they built them, have an individual rank that speaks well for their high estimation in the public mind.

At the convent on Alexander street, His Lordship Bishop Racicot celebrated High Mass, and Rev. Father Piliacraut, S. J., of the Immaculate Conception Church delivered the panegyric on the life and labors of the newly beatified.—Daily Star.

## CATHOLIC NOTES.

English exchanges chronicle the conversion of the son of Rev. Canon Dale Roberts, Anglican Vicar of St. Paul's, Lezards, Birmingham. Mr. Roberts intends studying for the priesthood.

On Friday of this week, Rt. Rev. Bishop Hennigham of China, paid a brief visit to Columbus, Ohio, during which he was the guest at the Josephinum. The Bishop was accompanied by the Rev. Peter Chang, a native Chinese missionary priest.

Four gold medals have been awarded to the convent of the Poor Clares, Kenmare, Ireland, for the magnificent exhibition of Irish lace at the recent great lace exhibition in London. Gold medals were also won by the Presentation Convent, Yonghai.

The Tablet of London publishes the announcement that the Marquis of Queensberry, who succeeded his father, the eighth Marquis, in 1900, has embraced the Catholic Faith. He was baptized on April 4 and confirmed by the Archbishop of Westminster on May 5.

The Christian Brothers of Canada and the order in general lost one of their ablest men in the death, on May 4th, of Rev. Bro. M. Machy Edward. For over twelve years he had been superior of the Brothers in Canada. His special work was the direction of the schools in the Province of Ontario and the English speaking schools of the Province of Quebec.

Chicago has the distinction of having as a resident, probably the oldest priest in the world. He is Canon J. C. Moynihan. He is active, he eats well, he sleeps well, he laughs—oh, so heartily—and he declares that he can place a man of seventy on his back in a twinkling. Were it not for his advanced age, he says he would have been a Bishop and very likely the Archbishop of New Orleans. Father Moynihan is 100 years old.

The Benedictine monks in Louisiana have constructed a railroad to connect Ramsey with their monastery near Covington. When the monks lost their home last December by fire, they straightway began to prepare for the erection of a new one, and for this purpose built a brick kiln at Ramsey. When the bricks were ready, there being no means of transportation, they laid tracks connecting Ramsey with the Southern railway, which will enable them to get the bricks to Covington.

Father Leopold Hoffschneider, pastor of St. Peter and Paul's German Church, Hoboken, N. J., has, after five years of constant experimenting finally perfected an invention which he claims will revolutionize an industry which has suffered no change for many years: the manufacture of sleeping cars. A tempting offer has been made him for his patent by the Pullman Company, but he has not yet decided to accept it. Father Hoffschneider intends devoting the money he will get for his invention to the use of his church.

Madame Helena Modjeska, the great Catholic actress, made a brief return to the stage last week when she appeared in Los Angeles for the benefit of the Brownson House, a well known Catholic settlement institute of that city. The dramatic sketch in which Modjeska appeared afforded delightful entertainment. It was written by Madame Modjeska herself and translated from the French by her husband, Count Bozanta. Madame Modjeska, who wished to favor her protegee, Mary Katherine Smith, gave the latter the leading part, she herself taking a secondary part. Her presence evoked great applause from the audience.