

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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Translated for the Catholic Universe, by Rev. Dr. Mahar, from the Latin text of the Dec. Rome, September 13.

LETTERS APOSTOLIC.

ON THE ESTABLISHMENT OF THE EPISCOPAL HIERARCHY IN THE EAST INDIES.

LEO BISHOP.

SERVANT OF THE SERVANTS OF GOD.

FOR A PERPETUAL MEMORY OF THE THING.

The author of human salvation Jesus Christ when he had redeemed us from bondage with his blood, and was soon to ascend into Heaven to His Father, entrusted the work of imbuing the world with heavenly doctrine to those whom he named Apostles, who had learned from Him as disciples, and had been witnesses of what he had done and taught. All men were by the design and favor of God to be healed; nor could they have been healed except by offering them the light of truth. Those therefore, mindful of their most noble charge, having received the power of the Holy Spirit enter with great courage into the various regions of the world, announcing everywhere the wisdom of the Gospel, going even farther than the arms of the people that subdued the earth had penetrated, so that even from the first days of the Church it was true that their sound hath gone forth into all the earth, and their words unto the ends of the world.

It is a tradition that the duty fell to St. Thomas of discharging the Apostolic office in the wide extent of India. Here, in truth, as ancient written monuments attest, after the Ascension of Christ, when he had gone into Ethiopia, Persia, Hyrcania, and finally into the peninsula beyond the Indus, after a most difficult journey, and after most strenuous labor, he first enlightened those nations with the light of Christian truth, and giving to the Supreme Shepherd of souls the testimony of his blood, was called to eternal reward in Heaven.

From that time India has not ceased to honor the Apostle that has deserved well of that country; in most ancient monuments of those churches they have celebrated the name and the praises of Thomas, and in following centuries, even after the diffusion of errors, his memory has not been blotted out; and the faith he had disseminated, although it lay as it were in a trance, did not become entirely extinct. Wherefore around his name and other apostolic men of more widely spread, and flourishing in distinguished examples of virtue, and rising out of the blood of martyrs, has recalled those nations from savagery and by degrees civilized them. At the present time Christianity has been so diffused in the Indies that the children of the Church throughout the peninsula have happily increased to the number of sixteen hundred thousand; priests are held to great honor, Catholic doctrine is taught in the schools with the greatest freedom, and there shines forth assured hope that more numerous bands are to come from that nation to Jesus Christ. We have therefore determined to establish in more firm order and manner Catholicity in the Indies; for it has not, though the attention of our Predecessors was great and constant, attained that ordered and permanent establishment whose force is so great in protecting the discipline of Christian life and in begetting the salvation of peoples.

To touch very briefly the memory of past times, in the beginning of the 14th century, noble members of the Francis and Dominican Orders endeavored to free from death as it were the ancient faith; passing over to the Indies with the authority and mission of the Roman Pontiffs, they labored greatly in healing the wounds of heresy and in abolishing the superstition of the pagans. But when a more expeditious route by the way of the Cape of Good Hope was opened to the Indies, wholesome fruit increased with the concourse of apostolic men. The Society of Jesus then attained special renown; and in the first place arose to a miraculous degree the great apostle of the Indies, Francis Xavier, who having endured incredible labors, and overcome with lofty courage greater perils of land and sea bore as if in triumph the sacred Cross into those regions and united to Jesus Christ, destroying manifold error, a great multitude of men not only on the Malabar coast, but also in Coromandel and Ceylon and even in the more distant provinces as far as Japan.

To this great spread of Christianity, besides the laborious care of the Missionaries, the work of the illustrious kings of Portugal and Algarve much

availed; who deserved to be most honorably praised by the Apostolic See in that by their help so great a part of the earth before unknown to Europe had become known; but chiefly because it had been aggregated to the Church of God through the knowledge of Christian truth.

But when Catholic faith had become more widespread in the provinces obtained by the Portuguese on the Malabar and Coromandel coasts, it was a special care of the Supreme Pontiffs to call priests from all sides to the discharge of their sacred offices in those regions, and to establish much else wisely and usefully, especially in regard to the government of the Christians. With the increase of the Portuguese possessions new dioceses were established in those colonies. Among them is prominent the diocese of Goa, to which Paul IV. gave the honors and rights of the archiepiscopal throne; there were also the dioceses of Cochim and Cranganor; and on the Coromandel coast that of Malabar, which Paul V. instituted in the city of St. Thomas. To the kings of Portugal and Algarve, inasmuch as they had aided the increase of Catholicity, and especially had endowed the above named dioceses munificently from their own funds, the Roman Pontiff, out of gratitude granted the right of Patronate in the new episcopal sees. When they had made these wise determinations for the well-being of the ancient and the recent body of Christians, they had great hopes that the light of the Gospel would soon shine far and wide in the nations of the far East, and its benefits flow, like a most abundant river, to civil society also. But the course thus prosperously begun was fated to meet obstacles. With the breaking out of wars and other vicissitudes great disaster threatened the rising Church of the Indies. Lest the diffusion of the Gospel should be interrupted and lest in so many thousands of men the eternal welfare of souls should be imperiled the Roman Pontiffs transferred their care to those most extensive realms that were not comprised in the Portuguese colonies and strove most earnestly to bring to Christianity as many as possible of that immense multitude; to strengthen them by those aids which pertain to the cultivation of souls, to drive out the wickedness of heresy and to retain their religion inviolate.

In proportion to the greater difficulty of proper care on account of the great distances between places, the wide extent of the country, the disadvantages of travel, was the greater accuracy with which they looked without restriction to the selection of Evangelical laborers, and to arranging the government of the Missions. In the seventeenth and eighteenth centuries, especially through the work of those religious men who were sent by the Sacred Congregation of the Propaganda to the Indies, many communities of Christians were formed: the various languages of those races were learnt by the Missionaries; books were written in the vernacular; many minds were imbued with the spirit of Catholicity and raised up to aspirations of Heaven. In these matters eminent labors were wrought by the Carmelites, Capuchins, Barnabites, Oratorians, all of whom, though not all at the same time, displayed equal industry and constancy in instructing those peoples in Christian-ity.

In the meantime fit provision was made of prelates to govern the faithful and to rule the missions of the sacred laborers. Our Predecessors took special care that these Apostolic men should preserve Christian doctrine sacred and inviolate in all India and should not allow it to be stained by any trace of pagan superstition. In fact none are unaware of the great vigilance they exercised in uprooting entirely vain observances and rites abhorrent to Christian faith, that were the cockle sowed by an enemy among those new crops of the Church, especially in the Kingdoms of Madure, Mysore, Coorg, and in the provinces of the Pontifical authority all the questions that were raised in a most important matter among the Missionaries of those regions. To obtain full knowledge of these matters Clement XI. sent Charles Thomas Tournon, Patriarch of Antioch, with the power of Legate a latere as Commissioner and Visitor Apostolic, in 1701. Clement XI. confirmed the wise decrees of Tournon, and Innocent XIII. Benedict XIII. and Clement XII. added grave sanction to secure the most faithful observance of the same, while Benedict XIV. by publishing the Constitution *Omnium Sollicitudinem* set aside doubts, added opportune declarations, and thus abolished a discussion that had been sharply agitated for about half a century.

Somewhat later, when the Roman Pontiffs were planning several things for the welfare of the Indies, the tranquility of the Church in Europe was afflicted with great turbulence; and this resulted in an impediment as well to the increase of the faith in the Indies. Besides a great affliction befell the western provinces of the peninsula through the tyrant Mipon Sahib, who in many ways disturbed Catholicity. Although after that time apostolic men labored much and usefully for Christianity, nevertheless Gregory XVI. considering the whole matter attentively, understood and declared that "those regions necessarily demanded from the Apostolic See, with the change of the times, that succor should be borne to religion in peril there, and the form of ecclesiastical rule so established as to obtain the preservation of the faith." And immediately taking the matter in hand he made several decrees that were useful to the Christians of India and much adapted to obtain the increase of religion in those parts.

But when the measures of the Apostolic See, certainly taken for the sake of the common weal, met with a far different interpretation from many, and that ruinous dissension had broken out which seemed to threaten greater evil. Pius IX. more than once urged His Most Faithful Majesty Peter to unite with him upon some decrees to remedy so many disadvantages. An agreement was therefore entered into in 1857, but various difficulties prevented the carrying out of its conditions. When we, by the great benignity of God, undertook the guidance of the Church, reflecting carefully on this most important matter, we caused a communication to the ministers of the Portuguese kingdom inviting them to treat with us in this matter and to formulate such new conditions as the times required. Since this proved agreeable to them, we made known our mind by letter to our beloved son King Louis January 6 of this year, and experiencing his equity joined to a desire of concord, we have duly entered upon an agreement by which much that is useful has been mutually determined, and, as is usual, committed to writing. In the first place the right of Patronate of the Kings of Portugal has been equitably defined: the Arch-episcopate of Goa has been adorned with the Patriarchal dignity *ad honorem*, and its suffragan dioceses assigned and other rights established. Furthermore it was agreed that the rulers of Portugal should publicly assign to each diocese a revenue for the maintenance of the Canons, Clergy, Seminaries; should co-operate with the Bishops to provide schools for the children, orphanages, and other pious institutions deemed to be for the welfare of the Christians or available to the removal of pagan superstitions. For these reasons rightfully trusting that the concord of the Christian peoples of India is to be tranquil and firm, we therefore consider that the time has come to give established form to Catholicity in the whole peninsula this side of the Ganges, that those nations approaching their prepared mountain to the house of God may feel the benefits of permanent and well ordered rule.

The northern tract of the Indies contains three Vicariates because the ancient mission of Hindostan was divided by Gregory XVI. in two parts in the year 1840 and by us in these late years divided into three parts comprising the separate ecclesiastical regions of Agra, Patna and Punjab. The first consists of the old territory with the exception of the parts assigned to the second, which are the regions called Nepal, Behar, the small province of Sikkim, the old kingdom of Aiyudhya, Bundelkand; and the other adjoining principalities. Besides, following in the footsteps of our Predecessors, who first erected the Archdiocese of Goa, and the sees suffragan to it, Cochim, Malabar and Cranganor, we confirm the same and wish them to be one ecclesiastical province, as expressed in the agreement entered into with His Most Faithful Majesty, the King of Portugal and Algarve.

Moreover we by our Apostolic authority by the tenor of these presents erect into Episcopal Churches all the Apostolic Vicariates of the whole peninsula and of the island of Ceylon, as they have been described by us above. Of the new dioceses we raise to the honor of the Arch-episcopal dignity the following: Agra, Bombay, Verapoly, Calcutta, Madras, Pondicherry and Colombo. As to designating the provincial or suffragan churches it will remain to us to determine as we may deem best.

The Archbishops and Bishops shall each report at proper times as to the state of their Churches to our Congregation of the Propaganda; for the future as here- tofore shall take special care to promptly and usefully regulate and establish affairs according to the above mentioned agreement, and in every way to protect and extend each in the limits of his own jurisdiction the Catholic faith.

It will remain to all the Bishops of India to be decreed all those things which can conduce to introducing the common law, as the times may permit, and are within the authority of the Bishops according to the general discipline of the Church. It will be our part and that of the Apostolic See to assist the Bishops in the discharge of their duties by our work, authority and counsel, and to promote in every way possible whatever may seem useful and opportune for the welfare of souls.

It remains that the whole Clergy and people should, as we earnestly exhort, retain concord, preserve charity inviolate, obey in every line of life with willingness and alacrity their Bishops and in the first place this Apostolic See, and display such adornment of Christian virtues as to call by their example those who are in wretched error to the wonderful light and kingdom of Christ.

We decree finally that these our Letters shall never be marked or impugned as surreptitious or obrepitious, or as lacking intention on our part or having any other defect, and shall ever be valid and firm, shall obtain their effect in all things, and be intolably observed, regardless of general or special sanctions issued in Synodal, Provincial and Universal Councils, and all other things to the contrary notwithstanding. We also decree as null and void anything different attempted knowingly or unknowingly in these matters by anybody of any authority whatsoever. We wish that copies of these letters even printed, and subscribed by a public Notary and bearing the seal of any man constituted in Ecclesiastical dignity the same trust should be given as to the declaration of

our will manifested by this document itself. Be it therefore unlawful to anybody to infringe or rashly act against this page of our erection, constituting, instituting, restoring, dismembering, suppressing, assigning, adding, giving, decree, mandate and will. If any person shall attempt these things let him know that he shall incur the wrath of God and of his blessed Apostles Peter and Paul.

Given at Rome at St. Peter's the year of the Incarnation of Our Lord 1886, the first of September, of Our Pontificate the ninth year.

C. CARD. SACCONI.—M. CARD. LE-DUCOWSKI, Pro Dataribus.
Visa, etc.

ECHOES OF A MEETING.
Statements of the Belfast Delegates Repudiated.

THE BISHOP OF KINGSTON, MR. ROBINSON AND SENATOR SULLIVAN AFTER THE Loyalist—THE TEXTS OF THE SPEAKERS NOT VERIDICAL—DR. KANE MAKES A TERRIBLE BLUNDER.
Whig, Sept. 29.

The Young Men's Catholic Benevolent Society, has invited Mr. Davitt to visit the city and lecture on home rule for Ireland. It is probable he will accept. Mr. Justin McCarthy, the historian, will also be asked to lecture in the city, and there is reason to expect that he will do so.

A DISCLAIMER.
"The Scotch people were too stupid to seek home rule."
(The Editor.) In the journalistic reports of the proceedings of a meeting in our city held the night before last, the foregoing, among other curious fables, is attributed to his lordship the Bishop of Kingston by a person named Smith.

I am directed by his lordship to refer your readers to the brief summaries of his address at the home rule meeting of last November, which appeared in the following day's issue of the *Whig and News*, and the full report of the same in the *Canadian Freeman* of the following Wednesday. All three concur in attributing to his lordship only one remark about the Scotch people in respect of home rule, viz. that they had entered freely into legislative union with England and had found their interest in it.

It is no reproach to the Scotch people that they made their choice. The imputation of stupidity is most certainly not implied in it. The historical fact was adduced by the bishop solely in explanation of Scotland's acquiescence in the system of law-making for that country at Westminster, whilst Ireland, for the contrary reason, objects to London-made laws for Ireland. The same statement in support of the same argument was made a week or two afterwards by the prime minister of England in the house of commons, and subsequently in his *Milithian* addresses to assemblies of Scotchmen, without any dissentient voice being raised against him.

The Bishop of Kingston boasts of 10,000 Scotch Catholics among his spiritual children. They are highly esteemed and cherished by him, and he in return is warmly loved by them. Far from thinking them stupid, he admires them and frequently extols them in public and as private as a model people, distinguished for solidity of judgment and practical wisdom and honest tenacity of purpose in all the affairs of life, combined with edifying reverence for the traditions and customs of their ancient race, loyalty to kith and kin and unalterable attachment to holy church and the faith of their fathers.—I, your dear Sir, yours faithfully, THOMAS KELLY, Secretary.

M'Carthy on Dr. Kane.
Kingston, Sept. 28.—(To the Editor): Will you be good enough to publish the enclosed extract from the report of an interview by a New York reporter with Mr. Justin McCarthy, M. P. It must have escaped your attention, and it is very desirable that the people should know what manner of men the anti-home rulers have sent to Kingston in the defence of their cause.

"What do you think of the Rev. Dr. Kane, the Belfast Orangeman, who is at present in Canada, and will visit the United States to lecture against home rule?"
"He can scarcely mean what he says," Mr. McCarthy replied. "If he does mean what he says he said something on one occasion in Ireland which merited severe treatment at the hands of the law. I think it was a meeting at a place called Tullyish, in the county Tyrone, that he told a crowd of Orangemen that for every landlord freed or shot in the South or West of Ireland, the Orangemen should forthwith kill the Irish priest and the members of parliament for that county. The remarks were published at the time in the *Belfast News Letter*, the Orange organ in Ulster. Many persons in the South of Ireland have been sent to penal servitude for five and ten years for uttering language not half so fierce."

What has Dr. Kane to say to this? I ask the question unreservedly. I would have hesitated had the statement quoted originated with one of less reliability than McCarthy, and if Dr. Kane were not so ready to attack others and repeat, as he has done in the case of Mr. Robinson, unsupported and slanderous statements.

A PATRIOTIC IRISHMAN.
WILL DR. KANE RETRACT?
Kingston, Sept. 29.—(To the Editor): I see in the issue of yesterday's *News* an article signed by R. R. Kane, M. P., Irish loyalist delegate, addressed to me, and containing the following statement: "Mr. Robinson was very much concerned last night to know whether I had threatened—at a time when I was not in public life at all—to kick the Queen's crown into the Boyne. Would he now inform

the public of Kingston whether he at any time gave the toast, 'To hell with the Pope,' and was obliged, by the indignant company to whom he gave it, to withdraw it and apologize. I have been associated with strong Protestants all my life, and never before heard of such an outrage upon all decency and charity; and certainly, now that I have heard of the impious proceeding on the part of Mr. Robinson, I am not surprised at the contempt and impatience with which his observations were received last night. I deny ever having proposed such a toast, and I challenge the reverend doctor to name the person who gave him his information, and the time and place when such toast was said to have been proposed. The statement of Dr. Kane is a pure fabrication, and if he has not better authority for some of his statements about his unfortunate countrymen he must be in a sad fix indeed. Awaiting his answer I am, yours etc.

W. ROBINSON.

DR. SULLIVAN'S REBUFIATION.
Kingston, Sept. 29. (To the Editor): Permit me to contradict the statement attributed by Mr. Delegate Smith to me at the meeting on Monday night. The expressions quoted by him referring to me I never uttered. A reporter's mistake so absurd as to require at the time a correction was very unfairly taken advantage of by him.—Yours truly,

M. SULLIVAN.
(The report commented upon by Mr. Smith in the city hall, and containing the allusions repudiated by Senator Sullivan, did not appear in the *Whig*.)

SWEET BELFAST.
MAJOR SAUNDERSON'S SONG.
Sweet Belfast is the city for loyalty.
Boasting of order, and breaking the peace;
There we are fond of honoring royalty,
Also of slouting the Irish police.
Loving the evil of religion and charity,
Taught in the speeches of Hanna and Kane,
And gaily engaging in scenes of barbarity,
Strewing the highways with wounded and slain.

"God save the Queen" is our favorite chorus
When we go rioting over the town;
Also "We'll kick the Pope before we're
"Rule Britannia," and "Croppies, Lie Down."
He's but a traitor, false-hearted and callous
In whom such ditties excite no joys.
And surely the rebel should swing from the gallows,
Who loves not the tune of "The Protestant Boy."

Property's rights should be safe from invasion.
That is a maxim of loyalty's school;
But in Belfast, upon certain occasions,
No one should ask us to stand by the rule.
For when the lodges feel war like and frisky,
The wrecking of Catholics' houses is sweet,
And the robbing of lots of their porter and whisky
To sell for or spill it abroad in the street.

Life in Belfast has many advantages.
Sometimes no "pavers" at whizzing about.
But yet a provision of plaster and bandages
'Twould hardly be present to travel without.
Of course 'tis the home of good will and fraternity,
But one thing is plain from the facts of the fact.
That men should be always prepared for
Especially those who must live in Belfast.

PRESBYTERIAN CLERGYMEN CON- VERTED.
Bloomfield, N. J., religious circles are greatly agitated over the conversion of Rev. Immanuel M. Casanowitz, a professor in Hebrew of the German Theological Seminary, to the Roman Catholic faith. He was a house father besides holding the position of professor, and in that capacity had charge of the devotional exercises of the schools outside of the regular lessons. Several months ago the student began to notice that in the exercise of his duties his faith in the doctrines of the Presbyterian Church was diminishing, and when on several occasions the students criticised the Roman Catholic doctrines the professor defended them.

The Board of Directors, Professor George C. Schertz, D. D. and Dr. Knos, president of the institution, had their attention called to the matter, and a few weeks ago Professor Casanowitz was spoken to upon the subject. He immediately acknowledged that his views had undergone a change, and further said that he soon expected to leave the seminary and prepare for the priesthood. The matter was kept quiet, only a few knowing the facts until a few days ago, when the professor gathered up his property at the seminary and moved to Montclair, where he is now living with Rev. Faber Mendel, pastor of the Church of the Immaculate Conception. Yesterday (September 13) he became a member of the Church and renounced his former belief. He was anxious to go to Germany to complete his education for the priesthood, but he has been prevailed upon by Bishop Wigger to enter Seton Hall College and receive the required instructions under his charge.

One of the professor's most intimate friends said to a *Star* reporter yesterday: "Mr. Casanowitz is a Russian Jew, thirty-five years of age, and is the most perfect Hebrew scholar of my acquaintance. He was educated in a German Reformed Mission in Basle, Germany; graduated from there two and one half years ago, came to this country and accepted the appointment at the Bloomfield German Theological School."
Boston Pilot.

G. W. Smalley is delighted with Lord Randy's brilliant "repatee" when Labour-charge the Government with nepotism in the appointment of a certain clerk. This was Lord Randolph's dazzling reply: "That institution is based upon gossipmongering, in which the honorable member has a professional interest." Mr. Smalley pronounces this "equal to Disraeli's best vein." It is almost as brilliant as the repatee of the duke, who, upon being called a fool, replied, don't you being, quick as a flash, 'you're another."

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