

The Catholic Record.

Published Weekly at 454 and 456 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY, Publisher and Proprietor, THOMAS COFFEY, Messrs. LUXE, KING, JOHN NICH, and P. J. NEVEN, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, agents measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper can be stopped.

London, Saturday, August 11, 1894.

THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

The feast of the Assumption of the Blessed Virgin Mary is celebrated by the Church on the 15th of the present month, August, in honor of the death, the resurrection and the triumphant entry of the Mother of God into heaven, body and soul.

This festival is of great antiquity, but it was called by different names, all having reference to the event intended to be commemorated, as *Dormitio*, *Pausatio*, *Transitus*, *Deposito*, *Migratio*, *Assumptio*: the Sleep, the Rest, the Passage, the Burial, the Departure, the Assumption.

In the middle of the ninth century (A. D. 847), Pope Leo IV. ordered that an octave should be celebrated with the feast, a fact which shows that it was very generally celebrated at this time with special devotion. In the time of Charlemagne, or about the end of the eighth century, it was also observed devoutly, and Nicephorus Callistus informs us that it was instituted at the close of the sixth century under the Emperor Mauritius. It appears, however, to have been kept at an earlier date.

The word *Assumptio*, from the Latin *ad sumptio*, signifies the act of taking to some one or something. It differs from *Ascension*, which is from *ad scensio*, the climbing to, or going up to some person, place, or thing. *Ascension* implies one's own act, and is therefore applicable to our Lord, who by His own power and might went to heaven forty days after He rose from the dead, also by His own inherent power. But in the case of the Blessed Virgin the event was of a different character. By the power of Almighty God, she was taken to heaven after death, where she reigns as Queen of Angels, Queen of all Saints, and Queen of Heaven, a Mediator of Intercession, and a Mother for those who have recourse to her, as her Divine Son is the Great King of Glory who is our only Mediator of redemption, who by the infinite value of His sufferings on earth re-purchased for us the kingdom of heaven which we had forfeited by sin.

The bodily Assumption of the Blessed Virgin is not an article of Catholic faith. The Church has not decided positively that after death the Blessed Virgin was actually thus assumed, though the evidence in favor of the fact is strong, and Cardinal Baronius states that it cannot be denied without temerity. It is therefore received as a highly probable and pious opinion. Thus also the illustrious theologian Suarez says:

"The opinion that the Blessed Virgin was assumed body and soul into heaven is not of faith, because the Church has not defined it, nor is there sufficient testimony of Scripture and Tradition to make it infallibly certain; nevertheless he would be most rash who would attack this pious and religious belief."

The best attainable evidence is to the effect that the Blessed Virgin died at the age of sixty-three years, though some authors assert that she attained the age of seventy-two. An epistle of a council held at Ephesus in 431, is understood to mean that she died at Ephesus, where she lived with the Apostle St. John. The tradition which has been handed down by several ancient writers is to the effect that she was buried, and that the apostles of Christ remained at the tomb for three days, until one who was absent had reached the place, whereupon the tomb was opened and it was discovered that the body had not remained there, but a most agreeable odor arose therefrom, and it was inferred that her body had been taken by angels into heaven.

It was fitting that the Blessed Virgin should die, as death is the lot of all mankind, and our Divine Saviour was not exempt from it; but it was also fitting that in her case there should be a departure from the ordinary course of nature. As the body of Christ re-

mained three days in the tomb, after which He rose gloriously from the dead, so also the body of the Blessed Virgin was three days in the tomb, after which it was gloriously taken to heaven.

It is certain that it has never been claimed that the body of the Blessed Virgin remained on earth, as would have been the case, most probably, if she had not been bodily taken into heaven, and this fact confirms the pious belief of her assumption.

The Blessed Virgin in heaven is a Mother to all her fellow-creatures on earth who rely on her intercession. When Jesus said to St. John, His beloved disciple: "behold thy Mother," we cannot doubt He meant that the whole human race should regard her as our loving Mother. We may be sure, therefore, that her aid and protection will always be granted to us if we put confidence in her intercession. St. Bernard declares in his well-known prayer that it was never heard that any one had recourse to her in vain. We may therefore undoubtedly place this confidence in her that she will grant us her powerful aid if we have recourse to her, and in this spirit of confidence we should celebrate the festival of the Assumption.

THE RITUALISTIC MOVEMENT.

Some of the organs of Low-Churchism in London, England, inform us that the Bishops of the Anglican Church have become thoroughly alarmed at the progress of High Churchism, or Ritualism, and are in consequence taking active steps to prevent the evil from spreading.

On looking critically into the matter, however, it does not appear that any serious steps whatever have been taken with this end in view. The most that has been done is that some of the Bishops have simply expressed their views in regard to Ritualism, these views being rather unfavorable to it. Thus we are informed that "the Bishop of Wakefield told his clergy at a recent conference that he could find no support either in the Bible or Prayer Book for certain sacerdotal notions."

Surely such an expression of opinion is of the mildest possible sort of active steps for the suppression of so deeply rooted a practice as that which is troubling Archdeacon Farrar and the rest of the Low Church party so grievously. Yet we cannot find that any Bishop has taken any step more decisive towards the attainment of this end than the Bishop of Wakefield has done. The Bishops are not in a position to do so; first, because the Low Church Bishops, who would be glad to do something in the matter, are but a small fraction of the entire episcopal body, and their opinions, therefore, would be of little avail to check the ritualistic movement, which has attained the dimensions and force of an irresistible torrent; and, 2ndly, because the judgment given in the cause of the Bishop of Lincoln has given a new impulse to Ritualism, which is thereby declared to be in accordance with the law.

Since 1890 the number of churches which make use of the peculiarly Ritualistic "Eastward position" has risen from 2,690 to 5,037, and even the Eucharistic vestments, which are held to be illegal, are now used in 1,136 churches. These numbers represent only a portion of those which use Ritualistic ceremonies of some form or other—as altar lights, incense, vestments, etc.

So far has the Ritualistic movement gone that it is actually asserted that over two thousand Anglican clergymen have written to Pope Leo XIII. a request that he should cause a special investigation to be made by one of the Sacred Roman Congregations, upon the question of Anglican ordinations, with a view to ascertain whether there is any possibility that they should be recognized by the Catholic Church as valid, and that steps should be taken to establish an English Uniat Church: that is to say, an English Church acknowledging the authority of the Pope, and accepting all Catholic doctrines, but having a liturgy in English, which would be somewhat different in form only, from the Latin Liturgy.

It is not impossible that this request should be granted, as various countries of the east at the present time have Uniat Churches on exactly this basis of a Liturgy in the vulgar tongue. Whether or not the Holy See would be willing to extend this privilege to England remains to be seen; though we can scarcely conceive that a special English Ritual would be conceded, as

there is this difference between the case of England and the Eastern countries, that the latter have ancient liturgies which come down from the earliest ages and even from the times of the Apostles, whereas an English liturgy would be a modern one unless it were simply a translation of the Roman.

The question of the validity of Anglican orders has been long settled by the practice of the Church, unfavorably to Anglican claims, and we cannot conceive that the practical decision thus arrived at can be reversed. There can scarcely be any new evidence brought forward to make certain the validity of orders which are now regarded as invalid; and indeed the most which it seems to us could possibly be done by any new evidence would be to make Anglican orders seem doubtful instead of certainly invalid, as they are now held to be. In this event, it would still be necessary to ordain any Anglican clergyman who might desire to enter into the Catholic priesthood. The Church would not under any circumstances consent to regard doubtful ordination as giving authority to exercise the sacred ministry. We do not suppose, however, that this part of the situation would present any real difficulty to the establishment of peace between the Catholic Church and those Anglicans who might desire to become Uniates, as the clergy who would desire to enter into the fold of the Church would most gladly accept ordination from Catholic Bishops whose jurisdiction and ordination can be certainly traced back to St. Peter and his colleagues in the Apostleship.

It is not certain that the proposal we have mentioned has been made to the Holy Father, as the steps taken have been kept as secret as possible, but it is known that the step has been contemplated, and it need not surprise the world much to learn that the negotiations have been begun.

A PROPOSED SCHISMATICAL CHURCH.

A despatch from Cleveland has been published in the *Montreal Witness*, and some other papers, under the heading "A Church Revolution," to the effect that:

"The seceders from the St. Stanislaus Roman Catholic Polish Church contemplate a revolution in Roman Catholicism which shall be national, if not world-wide. They have appointed a Polish National Church committee, and will issue a proclamation to dissatisfied Poles all over the United States, inviting them to flock to the standard of another Church which will probably be that of the Armenian Church. The Rev. Mr. Knowles, a priest of that Church, is now in conference with the Patriarch of Antioch."

It is true that there exists a revolt in Cleveland on the part of a handful of Polish Catholics, who persist in adhering to a contumacious Polish priest who rebelled against the authority of his Bishop, the Right Rev. Dr. Horstmann, and that such a rebellion is not at all likely to become a national affair.

There have been, indeed, disturbances in several Polish-American churches during the last few years, and in one of these cases, that of Detroit, the disturbance seemed likely to result in the permanent schism of a large congregation of about five thousand souls; but through the prudence of the ecclesiastical authorities, and especially the merciful discretion of Monsignor Satolli, the Pope's representative at Washington, all these difficulties have been settled to the satisfaction of all concerned, both clergy and laity; and we believe that there is now no trouble with any Polish congregation in the United States except that mentioned in the above despatch, the congregation of St. Stanislaus in Cleveland.

The difficulties in Detroit, to which we have already referred, had lasted for several years, and during that time a large and beautiful new church was erected, and even a form of dedication or consecration of the church was performed by some pretender who was said to have been a Russian Bishop, but who is generally believed to have been one of those impostors who are ready to take upon themselves any character which will bring in to them some small recompense. But this trouble has been completely settled. The church was properly dedicated according to the rite of the Catholic Church, and only a few days ago fifteen hundred children were confirmed in it by the Right Rev. Dr. Foley, Bishop of Detroit.

The above despatch, therefore, is in error in assuming that there are a number of dissatisfied Polish congrega-

tions scattered throughout the United States.

The Poles of the United States are loyal children of the Catholic Church, and there is not the least danger that they will cease to be so, or that they will give any countenance to the attempts which are being made by some interested parties to seduce them from their allegiance to the faith once delivered to the saints.

We have stated that the present trouble in Cleveland is an exception to the general peaceful state of religion among the American Poles. The priest of St. Stanislaus' church, Cleveland, has been for some time in rebellion, the result of which has been his formal excommunication by his Bishop; and on appeal to Mgr. Satolli, the Bishop has been sustained in his action. He would not have been thus sustained were it not that the priest, Kolaszewski, by his rebellion, his schismatical acts, and contumacy, brought upon himself deserved punishment.

Mgr. Satolli declares in a letter to Bishop Horstmann that the latter acted with "goodness, longanimity and patience," which were abused by the unfortunate priest in question.

The establishment of a "Polish National Church," with headquarters in Cleveland, is an idea which could originate only in a demented brain. It would be as reasonable to establish the headquarters of an Anglican National Church at St. Petersburg, or of a German National Church at Constantinople.

The only National Church of the Poles is the Catholic Church; and both in Poland itself, and among the American Poles, the Catholic Church will continue to be the Church of the people. Any attempt to set up a Polish Church, in communion with the Monophysites of Armenia, is but a ridiculous farce.

It was the *Plain-Dealer*, a newspaper of Cleveland, which attempted to give Mr. Edward R. Knowles the prominence which is given him in the despatch quoted above. A couple of weeks ago the *Plain-Dealer* published a picture of this Mr. Knowles, whom it is pleased to style the future Archbishop of the new American Polish Church.

Mr. Knowles is, we believe, a native of Massachusetts. At all events, he resides in Worcester, in that State. He is not a person of any particular reputation on account of any special ability or even popularity. He was originally an Episcopalian, but he was received into the Catholic Church about fourteen years ago, and after remaining a member thereof for some years he suddenly, and without any apparent reason, returned to his Protestantism. He was not a priest, but he was a married man, and his wife is a Protestant. After leaving the Church, he became intimate with Villatte of Wisconsin, who attempted to persuade the Italians of that State to establish what he called an "Old Catholic Church" in connection with the Protestant Episcopal Church of the United States.

This attempt of Villatte failed; but he went to Europe, and afterwards to Ceylon, and it is pretended that he induced either a Jansenist Bishop in Belgium, or a Nestorian Bishop in Ceylon to give him Episcopal consecration. It has never been satisfactorily shown that this Villatte received even such schismatical consecration; but at all events he is said to have ordained Knowles to the priesthood in some kind of a way; and it is on this formless hope that Knowles now expects to obtain some kind of Episcopal consecration in far off Armenia!

If it be true that Villatte obtained some kind of Episcopal consecration either in Ceylon or Belgium, it must be the case that these schismatical communities sell Episcopal orders at a low price, and possibly Knowles might be able to obtain them as readily as Villatte did; but we wonder why Villatte himself, a pretended Bishop, ready made, does not aspire to be the first Archbishop of this new-old Catholic Church which it is proposed to establish.

The whole of this despatch is so evidently farcical that we may confidently predict that the pretended movement for the establishment of a Polish National New Old Catholic Church will be as much a fiasco as was the Catholic Reformed Church established by the bogus Bishop McNamara a few years ago in New York. It is certain that there will be no Church revolution as far as the Catholic Poles in America are concerned.

From the notice which will be found in another column, giving an account of the proceedings of the recent Polish Congress at Posen, it will be seen that

it is in the Polish character to be faithful to their religion and to the Pope; and no efforts of a few discontented schismatics who happen to be in Cleveland will destroy that innate loyalty which attaches the nation so firmly to the Church which has consoled the Polish people throughout their troubles and which is so intimately connected with the glorious events of the history of Poland as a nation.

Since the above was written it has been announced that Mr. Knowles positively denies that he has any intention either to attempt the establishment of an Armenian or Egyptian Church, or to have anything to do with the Schismatical Polish Church of Cleveland. It appears that the report was to the effect that if he did not succeed in his negotiations with the Patriarch of Antioch, he was to apply to one of the Coptic prelates.

HIGH-CHURCHISM IN THE UNITED STATES.

A society calling itself "the Protestant Episcopal Society of the Reformation," having its headquarters in New York, has issued circulars which have been sent to wealthy people, calling attention to the progress which has been made by a "rapidly increasing sect generally known as Ritualists," and which "teaches doctrines directly in conflict with Protestant Christianity." The circular states that "this sect, moving boldly, often craftily, has perverted the Church to a far greater degree than is generally supposed."

The circular asks for contributions and for new members in order to oppose these "schismatical and revolutionary efforts for un-Protestantizing the Church." The doctrines against which protest is raised are "the authority of tradition, that communion is the sacrifice of Christ, that the ministers are priests for offering up his sacrifice, transubstantiation, priestly absolution, auricular confession, and priestly mediation."

Surely this society, while professing the greatest zeal for the principles of the Reformation, is forgetful of the most elementary of them, in endeavoring to suppress the first and the most important.

What principle of the Reformation takes precedence of that of liberty of the individual to interpret the Scripture for himself? If in doing this the Ritualists arrive at a different conclusion from the Episcopal Society of the Reformation, by what right does this association assert that they have come into conflict with Protestant Christianity, more than themselves have done. The Ritualists, against whom they thus strongly protest, should certainly have the same right with themselves to determine in what true Protestantism consists, as the Protestant Episcopal Society of the Reformation are but self-constituted judges of the limits within which Protestantism is to be allowed to vary; and, on the other hand, it is very egotistical to assume without scriptural authority that a system must be Protestant in order that it may be true.

The doctrines against which this society especially protests are, with one exception, all to be found among Protestant sects, independently of the Ritualists. The authority of tradition is the basis on which Christianity itself rests. The first evidence on which Christianity rests is that by which the gospels are shown to be a truthful narrative. This evidence is historical, and all history is tradition. It follows that if tradition is to be rejected we must reject Christianity itself.

As regards transubstantiation, it is true that it has not been held by any considerable Protestant denomination, but the Lutherans held Consubstantiation, and Luther maintained this doctrine till his death. It is this, Luther doctrine, and not Transubstantiation, which the Ritualists hold; so that if we are to regard Luther as the Protestant of Protestants, the Ritualists are more Protestant than the society which condemns them.

In fact, between the Catholic doctrine of Transubstantiation and the Lutheran teaching, the difference is less than between the latter and the Low Church doctrine, which is maintained by the Episcopal Society. The Lutheran, equally with the Catholic, maintains the bodily presence of Christ in the Eucharist, and the difference regards only the manner of His presence. That is to say: the Catholic maintains that the substance of the bread and wine is changed into Christ's Body, so that the bread and wine are no longer there, while the Lutheran maintains that the substance of bread and wine still remain after Christ becomes present corporally.

Of the next doctrine objected to by the association the same thing is to

be said. Priestly absolution was admitted by Luther after he established Protestantism, though it must be admitted that in parts of his books he denied it. We can only say, therefore, that the position of Protestantism on this point is indefinite; but, at all events, the Church of England retains in its prayer book to this day a form of priestly absolution to be used on the occasion of the visitation of the sick; and that form is to be found even in the prayer-book used by the society which condemns the Ritualists for believing that it is not a meaningless array of words.

Of auricular confession, and priestly mediation, we need not say more than that they are bound up with the doctrine of priestly absolution, and are both contained in the order of the visitation of the sick to which we have already referred. The Episcopal society of the Reformation is therefore as inconsistent with itself as it is presumptuous in undertaking to read out of Protestantism a body of Protestants whom they acknowledge to be most numerous, and who are certainly both zealous in good works and sincere in their belief much more so than are the Low Church party as a rule. It is certain, at all events, that Ritualists will not be repressed by the illogical and unreasoning methods which their opponents adopt against them.

A ludicrous feature of the circular of the Reformation Society is its calling the doctrines of the Ritualists "schismatical and revolutionary." A schismatical and revolutionary doctrine, if it means anything, is a novelty which departs from the original doctrine taught by the Church, and which by obtaining followers causes a division from the Church. It follows from this that the schism and the revolutionary teaching are altogether on the part of the Low Church people, who reject doctrines which formed part of the universal creed of Christendom until they raised the standard of religious revolution and brought dissension into Christianity. Ritualism, on the contrary, manifests a disposition on the part of those who embrace it to return to the original unity, and it is, therefore, the reverse of schismatical and revolutionary, except in so much as it still hesitates to return to the one fold. But it is evident that this is not the sense in which the words are used by the Society of the Reformation.

A DISSATISFIED ORGANIZATION.

A very pretty quarrel has been going on for some time between the executive and the rank and file of the P. P. A., regarding the result of the Ontario elections. The executive, in order to make it appear that they have managed the association successfully, have been boasting that they have achieved a victory, but this does not count with the intelligent members, who are just as able to see through a grindstone as the man that turns it about.

The Rev. J. C. Madill, who figures as the Supreme President of the association, made a loud boast at Windsor on the 12th July that the P. P. A. had achieved a glorious victory, inasmuch as it had succeeded in electing forty members to the Legislature! A writer in the *Mail*, who is a stalwart defender of the executive, is somewhat more modest, and only claims twenty-seven. This estimate, of course, covers all those who have in any sense agreed to support the P. P. A. platform, and it includes almost every member of the Meredith party. But another correspondent of the same journal, writing over the signature "Anti-Separate Schools," pricks the bubble in the following fashion:

"It is quite evident from the outset that 'Forward March' is not at all posted on the question he discusses. He admits being defeated in North Grey, where, we were told, the P. P. A. could sweep everything before it, but the members evidently have not been a unit. If it be any satisfaction to defeat a staunch Protestant, such as Major Rorke is, by a milk-and-water Protestant like Gamey, then the association is not doing very much for Protestantism in the county of Grey."

Major Rorke here spoken of was the regular Conservative candidate, but it appears that in this constituency, the only one in which the like happened, the P. P. A. threw in its influence for the Patron candidate, Mr. Gamey, in opposition to Mr. Rorke, because his opponent accepted unconditionally the P. P. A. programme, and the result was Mr. Gamey's election. But this anti-Separate Schools correspondent considers that stalwart Protestantism has gained nothing through P. P. A. influence, either in Grey or else-