Catholic Record.

'Christianus mihl nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

VCLUME XX.

LONDON, ONTARIO, SATURDAY, FEBRUARY 12, 1898.

NO. 1.008.

THOSE PRELIMINARIES.

Rev. L.A. Lambert in N.Y. Freeman's Journal. McAllister (still on Canon 28 of Chalcedon) – One of Leo's letters, numbered as the eightieth, speaks of the Council of Chalcedon with such conthat some of the very highest authorities in Church history have understood the writer of the letter to repudiate that general council entempt no doubt whatever about it. in a previous article given his reasons in his own words, and among those tirely.

Freeman.-We do not know whom the doctor considers the highest authorities in Church history. But it is strange how these authorities could understand that Pope Leo repudiated the Council of Chalcedon entirely when they had before them his letters giving his energy. The fact that he did not his formal confirmation of it.

In his letter to the Bishops who had been at the Council, and who had written to him asking his confirmation, Leo wrote: "I doubt not, brethren, that you all know how willingly I have confirmed the doctrinal decrees of the Synod of Chalcedon. You would have been able to learn this not only from the assent of my legates, but also from my letters to Anatolius of Constantinople, if he had brought the answer of the Apostolic See to your knowledge. But that no one may doubt my approving of that which was decreed at the Synod of Chalcedon by universal consent in regard to the faith, I have directed this letter to all my brethren and fellow Bishops who were present at the Synod named, and the Emperor will, at my request, send it to you, so that you may all know that, not merely by my legates, but also by my own con-firmation of it, I have agreed with you in what has been done at the Synod, but only, as must always be repeated, in regard to the subject of the faith, on account of which the General Council was assembled at the command of the Emperor, in agreement with the Apostolic See.

Now, since the Pope thus confirms the Council in his letter numbered 73, how could any "highest authorities in Church history" have understood that he repudiated the Council in his letter numbered 80? Again, in his letter to Julian of Cos, Leo wrote: "The de crees of Chalcedon are instruente Spiritu Sancto ad totius mundi salu tem definita."-letter 144. And to Leo, the succeeding Emperor, the Pope wrote: "The Synod of Chalcedon was ex divina inspiratione prolata."-Letter 145. In sending the decree of confimation

to the Emperor Marcian Leo wrote : "The formal confirmation of the definition of faith at Chalcedon, which the Emperor had desired, he had now dispatched, and he hoped that this would remove all occasion of discord and would bring it about that apostolic doc-

history

them.

argument.

in your

straight?

Church.

so to understand Leo's letter in order to reach the valid conclusion of his

Freeman. — Then why did you bring by your "highest authorities" to

in your "highest authorities" to prove that the Pope repudiated the Council? And having introduced them, why try to skirk their conclu-sion? Was there a lurking suspicion

in your mind that the thing was not

stood the twenty eighth Canon of the

Council of Chalcedon as denying the

primacy of authority of the Roman

Freeman .- If it be enough to prove

McAllister.-It is enough to prove in this connection that Leo himself under-

something to your purpose you con- have become the figure on a seal attent yourself with giving the reader tached to venal and mendacious privi-your private judgment on what the Pope may or may not have thought. A half dozen words of the Pope would be better than all this guessing. No but very much the reverse, that Dante one can know better than himself what would ever have dared to lay his hand

We have

Bishops of the Byzantine Empire.

och, and for encroaching on the rights

farther. In this same letter to which Dr. McAllister refers, Anatolius as-

Leo thought or understood concerning upon the ark of doctrine. - Fortnightly Canon 28. In his letters he has stated clearly what he thought. He has left POPE LEO'S JUBILEE.

March 3rd Marks the Twentieth Anniversary of His Pontificate.

reasons of his opposition to Canon 28 there is no mention made of any denial One of the world's greatest religious of his supremacy of authority. Had he thought that such a denial was in events of 1898 will be Pope Leo's jubi-lee. The Pope's birthday comes in lee. it he would most certainly have re-ferred to it and condemned it with all March ; as does also the celebration of These events will be his coronation. marked by magnificent services in St. Peter's at Rome, and celebrated among supremacy of authority.' His protests Leo XIII. will be eighty eight years Leo XIII. will be eighty eight years against the Canon, as his letters show, old March 2. One day later occurs the were based on the fact that it was in twentieth anniversary of his elevation to the Apostolic chair. January 2 the aged Pontiff observed the sixtieth animical to the rights of the Patriarchs of Alexandria and Antioch and of other niversary of his first celebration of McAllister .- When Anatolius, Arch. Mass. bishop of Constantinople, tried to pacify

The Pope is now but five years from the angry Leo by telling him that it was the clergy of Constantinople and According to the Catholic Church, the the Eastern Bishops, and not Anatolius himself, who had influenced the Coun destinies of his flock just one quarter with its recognition of its dignity and authority to which Leo objected, Leo replied, in his letter 166, that this ex-Oaly once has it happened among the cuse was not satisfactory. Freeman.-Leo, in his letter to Anatwo hundred and fifty eight Popes that the "years of St. Peter" were reached. tolius, did not censure him for deny tolius, did not censure him for deny ing the Primacy of Rome-for he had not denied it, nor had Canon 28 denied it, but for trying to assume a superior when he attained the twenty fifth an niversary of his Papal elevation. ity of rank over Alexandria and Anti-

HIS FRUGAL LIFE

och, and for encroacening on the figure of other Eastern Bishops. Anatolius denied responsibility for the Canon and shifted it on to others. But he went farther. In this same letter to which is one of the most accomplished Popes for frugality. In addition to this he that has ever adorned St. Peter's chair. sured Leo how far he was from setting Not only in Church polity, but in poetry himself against any order contained in and philosophy has he stamped his the Pope's letter, and that the objec name indelibly upon the pages of his tionable Canon depended for it contory. Small wonder is it that the faith firmation on the Pope. He also in ful in every clime are preparing to re formed L30 that he had complied with new their homage to the Holy Father. deacon Actius. — Letter of Auatolius, should be celebrated with all the pomp deacon Actus. — Letter of Anatonus, No 132, among those of Leo. These explanations of Anatolius show clearly that he recognized the supremacy of the Pope. He would not set himself against the Pope's orders, obeys his commands, and holds Canon Of a decanding for its validity on the becoming a Prince of the Church and all the pageantry befitting a Pope. The pontificate of Pius IX, which was the longest in history, was ter-minated in 1878 February 2 he gave bis last allocution to the Cardinals. 28 as depending for its validity on the Pope's confirmation. This is recogniz denly. February 18 the Sacred Col-Pope's confirmation. This is recognizing the supremacy both in theory and in fact. Between the supremacy both in theory and days later Cardinal Joachim Pecci was And yet this is one of the witnesses brought in by Dr. McAllister to prove that Canon 28 denied the Pope's su-ceremonies took place in the basilica of premacy. He is hoisted by his own St. Peter's, March 3, 1878.

IMITATION CATHOLICS.

mens of Hiberno Romanesque architecture in existence. It dates from the year 1166. It is also celebrated for its east window, nearly a thousand years old."

GENERAL BOOTH ON ENTHUSI-ASM.

ASM. ASM. The General of the Salvation Army held high festival at the Albert Hull, previous to his departure for America. His address was peculiar for its defence of sensationalism as a means of attracting men to the message of the Gospels. Certainly in this department General Booth has had no comper. No doubt he looks with regretful longing on Barnum's sensational methods of advertising his show. Indeed, the General said if he had the money he "would rival Barnum and Baley at this moment." That would be most interesting. The elephants would form a good band, and Johanna might become the corresponding secretary for the reclaimed animals. Moral freaks the General always has on show, and most interesting personal-ities would be got from the "ranks" to take their places in the arena or on the stage. We should think the thing would work, for we have never doubted General Booth's capacity for stage management. Sensationalism is degrading to true religion, and the General's success in organizing his army is similar to that which attends sensational journalism as distinct from literature. The senses have their place in religion, but it is a subordinate place. The General of the Salvation Army makes what ought to be an aid to religion alone can stand the test of time. It is the strange absence of dogma in this sensational propaganda of Salvationism which has de-creed it speedy demise.— London (Eng.) Monitor.

EDUCATED CATHOLIC LAYMEN

If Catholic thought is to have any strength If Catholic thought is to have any strength in a community, there must be a leavening of educated Catholic laymen. Our Catholic congregations are well supplied with many earnest and intelligent laymen; but the men of active mental growth, the readers and the thinkers, are comparatively few. Not that they make a better kind of Cath-olics. We do not disparage aught. But educated Catholics are most serviceable in promulgating Catholic ideas; in defending Catholic causes; in making the Catholic eterdpoint respected : in diffusing Christian

INTACTION CATHOLOS
The protostant Expiseonal (High-church) for provide the series of th

SUESTITUTES FOR RELIGION.

we learn from this authority, though it is do without religion, cannot dispense with theology. The theology it possesses "emotional and trusts the feelings; it nui salizes the ethical as well as the intellec-as a world form and law." What all this own avoids means, avoid and to the formul salizes the ethical as well as the intellectual as a world form and law." What all this jur-gon really means, reduced to the formula of intelligible definition, it would be hard to say. It it is consolatory to the fine folks who make Carnerie Hall their church on Sundays, their mind and brain must be either very much superior or very much below those of average people. Next Sunday the veteran Ethical Culturist, Professor Folix Adler, takes up the running, and his theme will be "The Golden Resources of Silence." It is not silence which is golden for such prophets as he and the others, else we would hear very little of their sugar-coated paganism.—Phila-delphia Catholic Standard and Times.

BEGINNINGS OF THE CHURCH IN AUSTRALIA.

His Eminence Patrick Francis Cardinal Moran, Archbishop of Sydney, N. S. W., has published his "History of the Catholic Church in Australia." The work has in-volved great research, travel, and correspond-ence; and is full of intense and often tragic interest. Catholics have the earliest historic claim from the great Seathbarn Continent. It was

Catholics have the earliest instoric crain upon the great Southern Continent. It was discovered on the Feast of Pentecost, 1606, by the illustrious Spaniard, De Quiros, who had sailed from Calko on the previous eighth of December, well-equipped by the Spanish Government, and with the blessing of Pope Paul V. on the expedition. De Quiros gave to the new country the name of *Tierra Aus-*to the new country the name of *Tierra Aus-*

Paul V. on the expedition. De Quiros gave to the new country the name of Tierra Aus-tral del Espiritu Santo, or Australia of the Holy Ghost. The pious discoverer, in a document ad-dressed to King Philip IIL, of Spain, says; "First of all, Sire, we erected a cross and we built a church under the invocation of Our Lady of Loretto; twenty Masses were cele-brated there, and our men flocked thither to cain the Indulgences. We had a Solemn

THE COMING MAN. The question of drunkenness or sobriety in an employee is year by year assuming greater importance, says an exchange. The more responsible requirements of these later times make a new phase in the temperance question. Explit transit and rapid pretty much everything annihilate time and space, and they have also the liability to annihilate a great deal of human life. Those who direct these things, they who are in immediate con-trol, must have clear heads, sharp eyes, and strong arms. There is no place of responsi-bility in which a drunkard or a tippler can by any moral right be put. In discussing this matter, a recent writer says very per-tionority, and speaking the sontimentes of all thoughful persons: "The conviction is

iy, and speaking the sentiments of all htful persons: "The conviction is ing, among employers and laborers by to dismiss insbriety from the problem ployment, wages, and labor. Each side by sees the injury—the damage to all as imposed by the insbriate. The day hing and must soon come, when sobriety tand first among the tilded qualifications thor. So many men work among ines that drunkenness is inconsistent their own safety; so many work in of labor. So many men work among machines that drunkenness is inconsistent with their own satety ; so many work in places which involve the satety of others, where drunkenness can not possibly be tolerated. A drunken man may wreck a train simply because he is drunk. He may destroy property because he is drunk, and make a drunken blunder with machinery. Human liberty does not include the privilege of drunkenness in places where human life or property is at stake or dependent npon the mistakes of an alcoholized brain. Drinking locumotive engineers, for instance, certainly are dangerous men. No penalty can be too plays drinking men in places where their re sponsibility involves human life. In fact, all such men should be cared of their inebriety or discharged, and no such person should be given employment unless he has a clean bill of health in relation so inebriety. '--Sacred Heart Review.

SECRET SOCIETIES.

"Editor of Catholic Witness : "Dear Sir-Do you answer such a ques-tion through your paper? If so, what are the names of secret societies that a Catholic cannot belong to and still enjoy his Church in every sense of the word. Yours, "Catholic."

remove all occasion of discord and would bring it about that apostolic doc-trine and peace would everywhere pre-vail."-Letter 115. In his letter to Bishop Julian of Cos, his nuntius at Constantinople, Leo urges him to use his influence with the Emperor so that the Papal decree con-firming the Synod should be sent to all the Bishops of the Empire.-Letter 117. Now, in view, of these utterances of Leo, what are we to think of Dr. Mc-history," who understood the Pope as repudiating the Council? Did the doctor read the Pope's Did the doctor read the Pope's betters which he refers to so familiar. This society, lose the dues your soul. Join a cart by the due to be diverged to the contexpandence of the church. This condemnation of the Church extends to other societies, although not named, if these societies demand that a secret is to be so kept that it cannot be made known to the authorities of the Church, or if they exact of their members blind and absolute obedience. Our advice to our inquirer and to all other Catholics, if they are contemplating joining a society not approved of by the Church, is, to give up the idea. It may be that the society to which you attach yourself now some nuture day will be condemned and you then shall have to give up the advantages of the society, lose the dues you paid to it, or leave the Church and lose your soul. Join a Catholic society, —Catholic Witness.

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Did the doctor read the Pope's our readers that we are through with Canon 28, which has proved in the letters which he refers to so familiar ly? If so, how did he happen to over look the above quotations? If he read them, why did he refer to his " highest doctor's hands a very unreliable blunderbus.

DANTE AND DOCTRINE.

authorities " to leave an impression contrary to what he must have known No Ground For Claiming Him as a to be the fact? Does the cause he advocates require such possessions of "Reformer Before the Reformation."

It may be declared at once that there It will be observed that the Pope' is not the very smallest ground for claiming Dante as a "Reformer before the Reformation." There is no trace confirmation of the Council of Chalcedon is limited to its dogmatic or doc-trinal decrees. With the exception of Canon 28 he is silent about its legislatin his writings of doubt or dissatisfaction respecting any part of the teac ive acts. This Canon he refused to confirm, and declared it to be invalid, because it destroyed the ining of the Church in matters of doc trine. He would probably have con sidered any such feeling as most pre-sumptuous, and indeed as little short of blasphemous. A great deal has been written about his supposed dedependence of the dioceses of Pontus, Proconsular Asia, and Thrace, and took from the Patriarchs of Alexandria and Antioch the rank which belongs to fense of the right of "private judg-ment," of his alleged sympathy with McAllister. - But it is not necessary

"free thinking " or with " philosophic doubt," and so forth. Of this also it appears to me that no evidence can be found. There seems every reason to believe him to have been an entirely

All this is perfectly consistent with the most scathing denunciations of abuses in practice on the part of the Popes, Cardinals and the members of religious orders. Dante himself quainty expresses the distinction in big letter addressed to the United To M. Francois Co his letter addressed to the Italian Cardinals. He imagines them retort ing upon him that by so interfering he is repeating the sin of Uzzah. * * *

that, you should have directed your Nor indeed is the languge of Dante energies to prove it, and not waste respecting such abuses a whit more time in giving your own opinion. The way to prove it—if provable at all --was to quote from the Pope's letters severe than what may be found in the writings of many canonized saints, such as St. Peter Damian, St. Bona extracts wherein there is any referventure, St. Bernard and many others. ence to a denial of his supremacy of Again, that Dante would have joined authority by Canon 28. This would have been something to the purpose and would have settled the question Luther in his denunciation of the sale of pardons and indulgences and such quickly. But you do nothing of this kind, for the reason that no such ex-tracts can be found in Leo's letters. He has in fact anticipated him Instead of quoting from these letters Peter say that he never thought to eternal life but in the cross.—The Imitation.

Leo XIII. will always be cherished in the literary world for having opened up the archieves of the Vatican to scholars for historical investigation.

OLDEST OF LIVING PUBLIC MEN. In personal appearance the Pope looks frail. Leo himself seems to be fully aware of his advanced age and approaching demise, for one of his pet expressions is "Bussiamo alla porta dell eternita." ("We are knocking at the door of eternity.") Rheumatism more than anything else bothers him at present. To counteract this Dr. Lapponi, the Papal physician, orders

frequent hot sand baths. His voice, however, is strong and sweet. The Vatican officials assure you that the Pope's memory is as clear as ever. Indeed, it seems to be a tra-dition among Italians that the Sovereign Pontiff, no matter how aged, can not lose the use of his mental faculties. The Pope is the oldest living man in the rope is the cluese fiving man in the world in active public life. Mr. Gladstone is about his age, but he re-tired some time ago from the English Premiership. In this country Senator Morrill, of Vermoni, and Gen. Cassius believe him to have been at con of the Morrill, of Vertuble, and device within a firm, faithful and devoted son of the M. Clay, of Kentucky, are within a Church without any misgiving as to vear of Leo's age. Bismarck is Church without any misgiving as to her ceaching or as to her indefeasible eighty two. Former Justice of the Supreme Court Field is but eighty-one. Yet both these men have stepped out

French litterateur, the past year has been one of suffering; in it he has seen himself at death's door, and it leaves him with weakened powers and on the threshold of a premature old age. And yet the gifted academician calls it the happiest of his life. The truth is this suffering has brought him back to the faith of his childhood and has taught him to say more the prayers he learnt at his mother's knee. He tells us this in a fragment of writing not the least exquisite that has fallen from like abuses we cannot for a moment his pen.-Liverpool Catholic Times.

ST. BRENDAN'S DISCOVERY OF AMERICA.

Boston Pilot.

AMERICA. Boston Pilot. The model is a construction of the claim that St. Brendan discovered America comes forward rathedral at Baaagher, Ireland. His refer-ing col, considering that it was built by a catholic and "conveyed" from its true own-the drait at Baaagher, Ireland. His refer-ing col, considering that it was built by a col, considering the time. I am sup-ported in this statement by no less a person than the Bishop of low, and also by the late a col, built a construction of the construction of that country at the time. I am sup-ported in this statement by no less a person than the Bishop of low, and also by the late a col, bis last requests was burne low of the mass dyring at Annaghdown, near Galway, dear City of Confert. His wish was granted. He mass lorited in the place of worship for E40 years. It has safe fored many vicessitades during that long eight and elevent centuries. Thrice was in the other side of the Shannon ho tried to a committed by the heathen Danes—who free during sailed up the River Shannon hot free dominited by the heathen Danes—who free during sailed up the River Shannon hot free the river and battering cown Clonfert. It is wanned, so repeatedly has Clonfert thas re-mined, so repeatedly has Clonfert. This wanned, so repeatedly has Clonfert the ser wanned, so repeatedly has Clonfert. This wanned, so repeatedly has Clonfert the ser wanned, so repeatedly has Clonfert. The wanned, so repeatedly has Clonfert the ser wanned, so repeated

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The second of the second secon the resurrection of the early Spanish name, and its definite bestowal on the southern con-tinent. Englard having lost her American depend-encies, turned her new territory in the South Seas into a penal colony, and the great Irish apprising of 1798, ended in exile to Australia for many a patriot. Among these polatical convicts were several priests, including the Rev. James Harold, the Rev. James Dixon and the Rev. Peter O'Nail. It is not within the scope of this article to discuss the fearful hardships to which the Catholic convicts—political or otherwise— were subjected for their religion's sake. At last, however, in 1802, it dawned on the home Government that it might utilize the exiled priests as a moral force among the Catholic convicts, and a mandate permitting the em-tons or as schoolmasters, was sent to Gover-mer King, of the Colony of New South Wales. The permission was duly proclaimed, and Father Dixon began to officiate. Anti Cath-olic bigstry, however, tok alarm. A dis-turbance occurred in which some of the Catholic convicts were implicated. Efforts were made to discover the ringleaders ; and to this purpose the military authorities strove to extract from Father Dixon—of course, in vaim—what they suspacied ho might have learned through the confessional. We quote from Cardinal Moran's narra-tive: "When he declared that he knew nothing

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The Happiest Year of a Life.

To M. Francois Coppe, the great