

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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WHERE IS THE CONNECTION?

For the benefit of our readers who may not have books of reference to hand, it may not be amiss to quote a few facts which are of practical interest in our days of Ritualistic agitation. The gentlemen who yearn for ecclesiastical vestments of the most approved pattern are very fond of claiming kinship with the Apostolic Roman Church. Their dulcet utterances about the truth, and their slavish imitation of Catholic rites, may beguile the many from the conviction that they are not ecclesiastical jackdaws.

They are, of course, striving and straining after truth. We sympathize with them, and we humbly suggest that falsifying history will not help them to the wished-for goal. They are in the position of those described by St. Cyprian: "Whoever parts company with the Church and joins himself to an adulteress is estranged from the promises of the Church. He who leaves the Church of Christ attains not Christ's reward. He is an alien, an outcast, an enemy. He can no longer have God for a Father who has not the Church for a Mother." The theory of the resuscitation of the early British Church by the Ritualists has not a shred of evidence or argument to cover its grotesque deformity. The British Church was founded by the Pope, and the Ritualists are but an offshoot of a sect that was born of lust and cradled by cruelty and rapacity.

The Venerable Bede informs us that Pope Ethelbert sent missionaries to instruct the British people. Their success was ample, for in a short time we read of flourishing dioceses, peopled by thousands of men and women who believed in the same truths that are proclaimed to-day from Catholic pulpits and who recognized the fact that all the faithful should be united by bonds of one and the same faith and communion with the Church of Rome.

When the Britons were driven from their holdings by the Anglo-Saxons, who were immersed in paganism, Rome sent to them also a heroic missionary to tell them of the story that has transformed the world. So fruitful was his labor, and so zealous were those who succeeded to him, that a Protestant historian tells us that in a single century England became known to Christendom as a fountain of light, as a land of learned men, of devout and unwearied missions, of strong and pious kings. Our space prevents us from pointing out in detail the spiritual leaders who not only kept their subjects firm in faith, but protected them oftentimes from kingly despotism, and who never wavered in allegiance to Christ's Vicar. Disputes arose, but they affected matters of discipline only. Up to the time of Henry VIII. Englishmen were one in faith: they were obedient and docile to the Mother that rescued them from barbarism, and the ruins of temples show eloquently their generous affection.

Their souls were fed and strengthened by the Bread from heaven, and the love for their Mother burned as brightly in the heart of peasant as in that of chivalrous knight, who looked to her as the safeguard and defence of his purity. So it was until the standard bearer of a new creed appeared. Henry VIII. cut the chain that bound his kingdom to Rome, and changed the freedom of truth for Englishmen into a blind, slavish servility to State. The claims of spiritual authority admitted for, nearly ten centuries—defended, too, by illustrious Bishops, who were as a barrier to king against his foes—were set aside, and a bloated, sensual monarch sent out the mandate that he alone was supreme head of the Church of England. His main arguments were the axe, the gibbet, and the stake, and his chief upholders were a band of trucking minions as base and as cruel as any that ever infested the earth. These words may seem strong, but they are a Chesterfieldian utterance when compared to that of the unscrupulous Littledale, who calls them utterly unredeemed villains. Henceforward things spiritual were to be controlled by the King. He was to be the pillar of fire to guide his subjects through the night; and even now

we wonder how men could have listened with any measure of respect to the utterances of one who was wallowing in the mire of debauchery. But he had the headsman to enforce his commands and the coffers of the monks to repay those who obeyed them.

Edward VI. played his part also in making bishops, etc. Elizabeth reasserted the claims of her predecessors and made some additions of her own. She enacted stringent laws against Catholics, that is, against those persisted in the faith preached by Augustine. It is apparent that England repudiated all connection with the Church of Rome. The English Church became the suckling of the State, and it has not yet left its mother's apron strings. Its Bishops are made to-day by men who may or may not believe in religion. It has no authority, and its only mission seems to be the imparting of respectability to the State. We see, says Cardinal Newman, in the English Church, I will not merely say no descent from the first ages, and no relationship to the Church in other lands, but we see no body politic of any kind, we see nothing more or less than an Establishment, a department of Government, or a function or operation of the State—without substance—a mere collection of officials depending on and living on the supreme "Civil Power." We give the Oath of Homage taken by Anglican Bishops:

"I do hereby declare that Your Majesty is the only supreme governor of this your realm in spiritual and ecclesiastical things, as well as in temporal, and that no foreign prelate or potentate has any jurisdiction within this realm; and I acknowledge that I hold the said bishopric, as well as the spiritualities thereof, only of Your Majesty. And for the same temporalities I do my homage presently to Your Majesty. So help me God. God save Queen Victoria."

To connect it with the Church of Rome, to say that its authority and creed are similar to that of early British Churches, requires assurance, not to say anything of imagination.

NOTES BY THE WAY.

Commenting on Kensit's utterance that the Protestant movement is getting out of the hands of escaped nuns, Labouchere says: "Considering that an escaped nun has hitherto been Kensit's principal stock-in-trade, and that he must have made hundreds of pounds out of her, and considering that he has himself proclaimed on the platform his intention of booming his own book-selling business concurrently with the Protestant movement, this utterance, if it means anything, means that the Protestant movement is also getting out of the hands of Kensit. Having no ill will to the Protestant movement, I should be delighted to think so."

The leading ladies of Illinois are organizing a crusade against the use of the female form in illustrations for purely advertising purposes, because it lowers the standard of her womanhood in purity and dignity and depraves the high ideal for which she was created. They do mention "social purposes" and the evening dress will be permitted. We confess to ignorance of such matters, but why do not some of our energetic fair friends organize a crusade against the costume that is now in vogue. We do not approve of the medicine advertisements referred to above, but they are not a whit worse than the use of the female form for social purposes. We have seen a little of it, just from a distance, and we believe that if some of the scantily attired dames were mailed matter, they would not be allowed by the Postal department to come over the border.

The dignity of woman is in her own keeping. She is on a pedestal; and it is her own fault if we place the pedestal in the mud.

The distinguished military chaplain, Rev. Robert Boinde, has been appointed assistant Bishop for the Archdiocese of Westminster. The news of the appointment will be hailed with delight by the friends of Fr. Boinde, who are scattered over two hemispheres. Those who know him only by reputation will rejoice as much as those who know him personally. Lord Wolesley said of him that he was the bravest soldier in the army, and we are not surprised to learn that during fourteen years he has been always in the fighting line.

He is the possessor of numerous medals and received quite recently the Distinguished Service Order. During the late campaign he walked twenty miles to minister to a dying soldier—and that is not a bad record for a man who was born in 1837. He has been always, as we are informed by those who have the honor of his acquaintance, above stain and petty meanness, a man whom little children loved and everybody respected. He has been a true priest, and his fidelity to his every duty, and his fearlessness in accomplishing it may have been for many "the kindly light" that guided them home. We predict that the chivalrous priest will wear the mitre worthily. Many a Tommy Atkins will miss his kindly word and smile; but they will scarcely grudge him a change from barracks and tented field.

If our readers would but take the resolution to be charitable they would have a strong claim to the graces of the Lenten season. Too many are done to death by slanderous tongues. And the pity of it is that on this big planet where there is room and work for everybody and where kindly thoughts and acts are the inspiring stimulus to action, there should be Christians who are forever letting loose the fiery serpents of discord.

They may not be conscious of any great crime, and they would shrink from ruining a reputation. But they are continually doing mean things, and they, though small, have tremendous influence on life. Many a one has had the bloom taken out of his life, and the sweetness squeezed out of his nature, by good Christians. Most people can combat anything of consequence and yet be powerless against the sneer and the insinuation and the nagging and the distrust.

May the angel of Lent take from our eyes the scales of self-seeking and party animosity so that we see that the distinctive mark of a Christian is charity.

If we may believe the reports General Kitchener believes in General Shafter's method of colonization—that is, to kill all the bad natives and be good to the others. Kitchener, however, seems to believe also that the best native is a dead one. One shudders at the very mention of the deeds of brutality and ferocious cruelty perpetrated by the British after the battle of Omdurman. Unarmed and helpless men were butchered and women protected by every law of war were bayoneted. Truly this was sport enough for an English holiday.

The charges are to be investigated. They may be, but the Sirdar is too well acquainted with his brethren to dread the result. He will be told not to do it until the next time.

But the next pitiful part of the business was the glorification of the hitherto forgotten Gordon, who was killed not so much by the enemy as by his friends. He asked for bread and he was given a stone. When he was locked up in Khartoum, and nearing the end, he received a telegram from an official demanding to be informed exactly when he, Gordon, expects to be in difficulties as to provisions and ammunition. Gordon said simply: "If he, the sender of the message, will only turn to the archives of his office he will see we have been in difficulties for provisions for some months. It is as if a man on the bank having seen his friend in a river already bobbed down two or three times, hails: 'I say old fellow let us know when we are to throw you the life buoy. I know you have bobbed down two or three times, but it is a pity to throw you the life buoy until you are in extremes and I want to know exactly.'"

GOOD MODELS.

Two zealous laymen of our acquaintance have printed, at their own expense, a refutation of certain calumnies against the Church for circulation among their non-Catholic friends and neighbors. Being converts themselves, they have faith in the motto, "Hear the other side." One of them declares that his efforts to enlighten Protestants are never without effect. We could name another layman who regularly supplies quantities of Catholic literature to public institutions. He is so zealous in this work, and has had so many proofs of the good resulting from it, that he never hesitates to forego a meal when money for postage is lacking.—Ave Maria.

SAND AND BED ROCK.

Dr. De Costa's Eloquent and Scathing Arrangement of the "Reformation" Which, He Declares, "Gave an Impetus to Every Kind of Error."

New York Freeman's Journal, Feby. 18.

For some Sundays past the eloquent Rev. Dr. De Costa has been dealing sledge-hammer blows at the "Reformation" from the pulpit of the Protestant Episcopal Church of St. John the Evangelist, New York City, of which he is rector. The concluding discourse of the series—that delivered on Sunday last—was perhaps the most brilliant of them all; certainly it was the hardest hitting at the errors and absurdities of Lutheranism, which the reverend doctor arraigned for "turning the bulk of the people to skepticism, the poison spreading from Germany into all lands." This able address on so important a subject, and coming from such a man, will, we believe, be of much interest to the readers of the Freeman's Journal. Taking as his text the story of the men who built respectively on sand and rock (Matt. vii, 24-28), the Doctor said:

Sand represents the emotional, the transient, the human, while rock tells of the historical, the permanent, the divine. False systems are built on sand, the true upon rock. Both the pre-Christian and the Christian periods amply illustrate the theme. Before the advent of Christ, the false religions stood, substantially, for the worship of Nature, their ritual seeking to recognize and celebrate the reproductive forces, the idea being the same with the Phœnician devotee of Baal and the adorer of the Egyptian Sun God. The rites of both were idolatrous, immoral, loathsome, too foul for description and Herodotus describes the latter.

PAGANISM ABOUND TO-DAY.

Entering the Christian era, the same ideas are found at the roots of heresies; the Arianism of the fourth century, with its created Logos, being essentially pagan. In the Reformation times, polytheistic fictions were still apparent in the teaching of some sects, like the Albigenses, though Nature worship put on a more subtle form, as Pantheism, showing that paganism is hard to kill. Paganism abounds to-day. It flourishes in the midst of elegant forms of worship, but is easily detected by discerning minds. Bishop Huntington, of Central New York, has referred to it in a recent charge, exposing the philosophy that confounds the Creator with the creature, and saying: "We have among us men who bear ecclesiastical titles, and are under vows of Church obedience, who would put the conscious Creator out of a self-existent universe," and "expel supernatural Grace from the Word of God." Emerson reached this idea when he spoke of the universe as "a projection of God in the unconscious."

"REFORMATION" A BREEDER OF ERROR.

The Reformation movement in Germany gave an impetus to every kind of error, and precipitated sectarian divisions. This, however, was contrary to the intention, which, we are told, was to found a new Catholic Church in opposition to the old. This explains why the English and the Germans clasped hands across the channel. The new Catholics planned a unity of faith, and fire and sword were employed to secure this end. When the general scheme failed, the fragments in various lands took up the work for an exclusive religion, and in Boston, the Congregationalists hung Quakers, while the Assembly at Albany sought, by the death penalty, to put down the Catholic religion in New York. But new Catholicism was a failure; and the private judgment Luther claimed for himself proved the dangerous possession of all who revered his name. Thus, instead of one Pope, there were as many Popes as good Protestants, resulting finally in turning the bulk of the people of the continent to skepticism, the poison spreading from Germany into all lands.

PROTESTANTISM WILL PROVE A GREATER SOURCE THAN MOHAMMEDANISM.

Writers have pointed out that Mohammedanism was the scourge of the Eastern Church. One realizes this at Jerusalem, on Mount Moriah, standing within the great Church of St. Mary, now transformed into the Mosque of Aska; but is it not time to inquire whether the rationalizing Protestantism of Germany will yet prove a greater scourge? Mohammedanism, the foe of idolatry, destroyed idols, and taught the great truth of one Personal, Eternal God, maintaining close touch with men, and being ready to punish and reward. Christ was also accepted as a genuine historical personage, born at Bethlehem, and Mahomet taught that He would return to Palestine at the Last Day, and destroy anti-Christ. One could have wished that a better proportion of Teutonic theologians had proved equally as faithful as Mahomet, but, as it remains, they have, on the contrary, done what they could to put a personal God out of the universe, and to brand the personal, historic Christ as myth—an imaginary Being who did not die and rise again, because He never lived; a Redeemer who did not redeem any one, because there was no need of any redemption; a Being who did not ascend into heaven, and sit down at the right hand of God, because there is no heaven and no God.

TOTAL ABSTINENCE ONE COMMENDABLE FEATURE OF MOHAMMEDANISM.

Which, therefore, is the greater scourge—the millions of rationalizing Protestants in all lands, or Mohammedanism, whose founder also aimed to create a universal Church, and may yet make a better hand at it than would be leaders in the United States, especially as he does not spoil all, by declaring that the saloon is the poor man's club, since the various nationalities who follow Mahomet are total abstainers, with no use for our "Church Temperance Society," with its temperance which consists in drinking what you please. We remember that there is a body of devout Reformation people in Germany, still jealous for the Word of God. Once, however, the whole nation was Orthodox. Decay is rapidly going on, notwithstanding periodic announcements of spiritual revival. It is making "Old Catholics," as well as new infidels; and, at the end of another half century, or, say, by the dawn of the year 2,000, where will the present Orthodoxy be found? Mahomet has already done his worst and in time his worst may prove better than the outcome of the growing cry of rationalistic despair: "O God, if there be a God!" Some future Ranke will tell the world all about it at last, illustrating the deadly power of individualism, and showing how a people may be borne away to infidelity through the inherent force of private judgment, necessitating spiritual self-destruction. The end is not yet. When the day comes, then make the comparison of the fruits of the "Blessed Reformation" with Mohammedanism.

ONE GOD AND ONE RELIGION.

So much for the men who build on sand. Let us avoid the pessimism which teaches that all is sand. Let us speak of those who build their structures of faith and hope upon the Rock. The Bible shows that there is but one God and one religion, taught with authority from God. The Old Testament warns against false religion, broken cisterns that can hold no water. The false gods had various religions, but our God gave only one. In the new dispensation, we have still one God and one religion. Christ did not impress it upon the mind of Peter, that there might be theologians and religions many, with many churches, but that there was one Church on one Rock. The world would absolutely go astray with a plurality. But have we any guide whereby to find the one religion? Has God left Himself without a witness? If man must inquire in vain, Christ must have died in vain, and founded His Church in vain. If so, Christianity is one vast miscarriage dreadful to contemplate.

UNIVERSALITY, ANTIQUITY, CONSENSUS OF BELIEF THE MARKS OF THE CHURCH.

There is, however, a rule for our guidance—a rule that honest and capable men cannot deny: "The faith of Christ is that faith held by Christians in all ages everywhere." This is a question of history, not of Bible texts, composed long after the Church and the Faith were established by Christ and the Apostles. Universality, antiquity, consensus of belief, form the marks of the Church. No lesser test can be applied. Christianity offers no hospitality to modern novelty and invention. A Christian body is one that rests upon the Rock of Ages. It is built on the apostles and prophets, with Jesus Christ as the Chief Corner Stone. It must produce its Bible, its creed, its orders, its sacraments, its councils. It is too late to invent any new religion. Arius, in the fourth century, made an almost Titanic struggle to force a semi pagan creed upon the world. Luther, Socinus, Calvin, Knox, Wesley and Swedenborg tried, and in their train we have Unitarianism, Universalism, Spiritualism and Christian Science—in fact, every form of infidelity—all seeking to poison the wells of Salvation. But every system must be submitted to the one test—the test of Universality—showing the essentials recognized by all men always and everywhere. On this issue a united Christianity must stand without shrinking, and fight the long battle with the world.

PSEUDO SACRILEGIOUS.

There are many superfluous and unessential things offered in these days as proofs of Catholicity, but we have no time to dwell upon them this morning. There is, however, the case of Ritualism, to which one may refer, as it is now madly pursuing its course, determined to rule or ruin. Ritualism forms, under the circumstance, simply an exhibition of weakness and self-will, uncatholic in its spirit and method. In the long run, almost any form of sectarianism would do better service for religion. It is simply a scheme of pseudo sacerdotalism urged by men who, invested in robes that they have no moral or legal right to assume in a plain Episcopal Church, fancy they are illustrating the faith once delivered to the Saints.

"NOISY" AND "TAWDRY" SECTARIANISM.

The Saints might well be somewhat surprised to learn that robes purloined by pretenders from the sacrality of William of Wyckham could do duty for the disingenuous purpose designated. A recent description by Bishop Huntington gives the key to the situation, where he speaks of the "Ritual

of imitators, fancy performers, posture masters and factionists," clinched by Bishop Potter's characterization, "Noisy and tawdry sectarianism," which in the Anglican Communion, now bids defiance to the unanimous voice of the Bishops. They show beyond question that the spirit of Calvinism is not dead, and that Ritualists stand ready to give to the world a new type of nonconformity, one opposed to all genuine Catholic feeling and aspiration. It is grossly and notably sectarian, the repudiation of an authority they profess to revere. Pride rules the heart. "Twas ever so.

Singularly a meeting is announced in this city by a church organization at the present juncture, by which an exhibition of ritual costumes will be summoned to illustrate the iridescent peacockery of the ritualistic scheme. It is badly timed. With the change of a single word, one might well say to those who offer flamigo proofs of Catholicity, "Ye are the sand of the world." WE SHOULD SEEK, NOT FOR SAND, BUT FOR BED ROCK.

Eye-service of the kind invited is, however, properly associated with that system of emotionalism, once so successful in our great cities, and which so often substitutes religious ecstasies for a clean moral experience. Nevertheless, these are days when we should seek, not for sand, but for bed rock; for true notes of the Church; men asking themselves if they are willing, in a Catholic sense, to accept the standards that from the Apostles' days have been accepted by true men everywhere. May the ever blessed Spirit of God at last guide the people of this fair land into all truth, causing weary disputants of every name to know and love the truth, and bringing all into one fold, under one Shepherd.

POPE LEO XIII. AND THE BIBLE. Special Indulgences For Reading the Holy Scriptures.

Pope Leo XIII., says the Paris Univers, has just given special indulgences as an encouragement to the reading of the Bible. Before the publication of this Brief, Cardinal Gotti had addressed the following request to His Holiness:

"Holy Father: The Abbe Garnier, of the Diocese of Paris, moved by zeal for promoting amongst the faithful the pious and devout reading of the Holy Gospel in editions containing notes and approved by a Bishop, as the Catholic Church requires, begs Your Holiness to be good enough to grant to those who shall read the Bible devoutly for at least a quarter of an hour the Indulgences which are given to those who recite the Christian acts."

The following is the text of the Brief concerning the reading of the Gospel: His Holiness Leo XIII., with the undersigned prefect of the Congregation of Indulgences and Relics, made known that he grants to all the faithful who shall have devoutly read the Scriptures for at least a quarter of an hour an Indulgence of three hundred days, to be gained once a day, provided that the edition of the Gospel has been approved by legitimate authority. Furthermore, the Sovereign Pontiff grants monthly a Plenary Indulgence to all those who shall have read in this way—*fait cette lecture*—every day of the month. It can be gained on the day of the month when, after confession and Communion, those who have fulfilled the conditions shall have offered up the customary prayers for the intentions of the Holy See.

Given at Rome on the 13th December, 1898.

Cardinal Gotti, Prefect.
Seen and certified,
Cardinal Richard, Archbishop of Paris.

COPPEE'S CONFESSION.

Francois Coppee's confession in regard to his return to the practice of his Faith after many years of indifference is a forcible point in evidence. When you see a Catholic who has abandoned his religion, you may almost infallibly set it down to the desire to get rid of the moral restraints which the practice of his faith entails. The declared excuse is usually that mature reason has discovered the nonsense of religion; but the real reason, hidden in the corrupted heart, is the wish to get rid of the moral responsibilities which prove irksome to the passions or ambitions. Coppee frankly confesses this, and his case is undoubtedly the case of ninety-nine out of a hundred with a very dubious exception in the hundredth. I have never seen the Catholic who has abandoned his faith but I discovered the trail of the serpent in his soul, though he might urgently protest to the contrary. The Catholic who tells you that he has deserted the Faith because he has reasoned himself out of it, is on the face of it uttering a deliberate falsehood. I have too much respect for reason to believe that it can be prostituted to such an end.—Church Progress.

It is a comfortable thought that the smallest and most turbid mud-puddle can contain its own picture of heaven. Let us remember this when we feel inclined to deny all spiritual life to some people, in whom, nevertheless, our Father may perhaps see the image of His face.—Hawthorne.