

THE FRIARS OF THE PHILIPPINES.

The solution proposed by the Pope for the Friar question in the Philippines is declared by the American press generally to be the wisest method hitherto thought of for the settlement of a knotty problem, and there is no doubt that it will be found satisfactory to both parties to the negotiations, namely, the American Government on the one side, and the Holy Father and his Council on the other.

A LETTER TO AN EPISCOPALIAN.

The Failure of Ritualism. BY B. F. DE COSTA. My Good Friend: I have read the little book of sermons by your estimable pastor, the Rev. Arthur Ritchie, rector of St. Ignatius Church, New York City, and I am obliged to you for calling my attention to my publication. Only a single sermon, now, however, needs my attention, namely the one entitled "Looking Backward," which deals with a habit of mind prevalent among Ritualists in the country at large reflecting also the traditional prejudice entertained by many preachers, and consequently, sending little recognition from Catholics. It is simply environment and long use that enables Protestant ministers to think that statements like some of those found in this sermon relating to the Catholic Church and converts are correct and justifiable. I do not, see, however, that such statements carry any force. They simply represent unfortunate training, for which the victims are not usually held highly responsible. Nevertheless the doctrinal collapse of Ritualism, now so evident in both England and America, puts statements in a new light, which, possibly, you did not consider in bringing the subject thus to notice.

POPE LEO AT NINETY-THREE.

Bishop Maes' Description of the Venerable Pontiff. Bishop Camillus P. Maes, of the diocese of Covington, Ky., who is protector of the Priests' Eucharistic League, writes as follows to the director-general of the League, in East Seventy-sixth street, New York, concerning his recent audience with the Pope: "Today I had my audience with our Holy Father Leo XIII., and it is under the fresh impressions of the great moment that I send this greeting to the reverend members of the Priests' Eucharistic League. For a man ninety-three years of age, the Sovereign Pontiff enjoys wonderful vitality, and his brilliant eye-tell of a physical and moral vigor which men who have attained the Scriptural three score and ten seldom exhibit. His extremely white complexion, enhanced by the white cassock, is well known. Yet there is a subdued glow of health in the noble brow. The weathered hands, in constant motion to emphasize the deliberate expression of his vigorous thought, make you forget that the successor of Peter is near the century mark. There is no indication of senility about the Holy Father. His interest in the progress and welfare of the Holy Catholic Church in America is unabated, and one cannot but admire the up-to-date knowledge of his numerous questions and his intelligent appreciation of current events betray. "When, during my audience, I brought the conversation upon the subject of the Priests' Eucharistic League and the Eucharistic works which are nowadays so large a share in the practical life of the Church, His Holiness was pleased to say that he followed the movement with great interest and with the most paternal solicitude. He spoke glowing words of praise for the clergy, who gave proof of personal devotion to the Real Presence of Christ in the Holy Eucharist, as well as of zeal in the growth of this Eucharistic kingdom in the souls of the faithful. He emphasized his special affection for the priests who consecrate their lives to the furtherance of the better knowledge of the love of the Eucharistic Christ for souls. "At my request he gave a special Pontifical blessing to all the members of the Priests' Eucharistic League. Whilst he did so, with a solemnity which awes the mind, realizing the spiritual power of the Vicar of Christ, he pressed his hand on my head at the end of each of the three signs of the cross. "Where the true fortitude dwells, loyalty, bounty, friendship, and fidelity may be found. A man may confide in persons constituted for noble ends who dare do and suffer, and who have a hand to turn for their country and their friends.

THE CATHOLIC RECORD.

A LETTER TO AN EPISCOPALIAN.

fact that Ritualism is doctrinally disrupted, and like the Protestantism which it denounces is adrift. Indeed, Ritualism is itself Protestantism, however difficult it may appear for the Ritualist to take the fact in. Protestantism is not simply a scheme of doctrine, as Ritualists often suppose, nor even a scheme of false doctrine. The highest and best Protestant teaching, perhaps, to be found in this country declares that Protestantism is not any doctrine at all, but is "merely a principle of action." This fact is practically recognized by the Ritualist, who denounces his Low Church brother as a Protestant, and glares at him on the street when returning from church on Sunday. This is simply a case of the pot calling the kettle black. Ritualism is another name for Protestantism, the Ritualist being a dissenter who has lost his balance and gone astray. Ritualism itself illustrates the fact that Protestantism is a mental attitude, "a principle of action." What is that "principle of action?" It is "private judgment," often spoken against by the Ritualist, but unhesitatingly acted upon as circumstances require. This private judgment entered into the Tractarian movement at the start. It forms the core of Tractarianism, and it is private judgment that has split the movement in pieces to-day. All along Ritualism has been engaged in warming itself around the smouldering campfires of Protestantism lighted by Cramer and Ridley. It is the acme of dissent. As the result of private judgment, Ritualism doctrinally has gone bankrupt. Once it seemed to be a solid organization, but Pusey and Keble passed away, defections to Rome took place, and the movement was left without leaders. The only bond of union to-day is found in the rebellion against the bishops. This issue alone has produced two parties, while altogether there are at least four, we may say five or six, all the offspring of that fell spirit of dissent imbibed from the "reformers."

Four schools have been formally set up. The latest is represented by the Rev. Spencer Jones, rector of Batsford and Morton-in-Marsh, in his work entitled "The Roman See," which has an introduction by Lord Halifax. Mr. Jones or "Father" Jones, has a large following of admirers, and endorses not only Papal supremacy and infallibility, but the entire body of Roman teaching, ending his volume with a vindication of the Jesuits. This school is growing rapidly, in the United States it has most devoted advocates. Your Pastor, speaking of the condition of the Episcopalian Church at large, says that the Holy flock going out of his parish for a Sunday, passing into some other Episcopal parish, "finds the doctrine taught in the pulpit the very opposite of what he hears in his own parish. He visits other parish churches and finds that many of our clergy defend the most shocking Broad Church theories, and that these are the very men whom the head of the diocese, successor of the Apostles, seems most to approve." But the preacher quite ignores the fact, if indeed he has begun fairly to appreciate the situation, that the same state of things is found to exist in going from one Ritualistic parish to another. Jones explains, defends and urges upon the acceptance of Anglicans both of these "shocking" theories. In the latest Ritual "position" Leo XIII. is the lawful head of the Church, and your Pastor's five difficulties are no difficulties at all. His own friends declare his teaching to be false where he says, in the sermon under consideration, "If we accepted Romanism to-day we should have to turn our backs upon the truths of history and profess our belief in what is certainly false." Thus, what is false in his pulpit is true in his neighbor's, and Bishop Coleman is the false one already emphasized. Ritualism has now definitely chosen, and that these are the grounds of evidence that it once seemed to have. The Ritual movement is rent in places by the inexorable requirements of its inherent Protestantism. It is private judgment against private judgment, as in the Episcopalian denomination at large. The movement is already in the toils of the snare, there will soon go over the top. Ritualism forms simply a poor device, a sorry makeshift for use in staving off the inevitable. The hand of history has already written its verdict. "Weighed in the balance and found wanting." The Oxford movement, no more than Protestantism, can now be defined otherwise than as a mental attitude, while there are as many different Gospels as preachers, who simply resemble the sailor at sea without chart or compass, each one having his own private judgment about the real position of the North Star.

From the beginning of the "Blessed Reformation" there was never the least interdiction laid upon the habit of exercising private judgment in either doctrinal or ecclesiastical issues. The same was set by Henry VIII., who was supported by Archbishop Grammer and the rest, the "unredeemed villains" of Dr. Littledale, who, in the language of your Pastor, were "successors of the Apostles." The Ritual movement has never lacked most notable examples of "private judgment." A conspicuous case has just been pointed out by a distinguished Episcopal writer, who, having been always accustomed to this "mental attitude," is able to recognize it when it comes in sight. For illustration, he takes the Rev. Father Spencer Jones, styled, "The champion and expositor of the Roman dogmas of the Immaculate Conception and the Infallibility of the Pope, of Penance and

Indulgences, and at the same time the gallant defender of the Jesuit Order, the Holy Office and the Index." Here, then, he says, is the Jones platform, as stated by himself on behalf of Ritualists: "We have said to the civil courts—we will not obey you; and on certain specific questions we have said also to the Bishops—we will not obey you. "The Bishops, in their turn now ask us—and it is inevitable that they should do so—whom then, will you obey? And to this we return the answer—we will obey the Holy Church throughout all the world." But it is always to be understood that Mr. Spencer Jones and those for whom he is authorized to speak are to be the ultimate judges of what the Holy Church throughout all the world ought to say! And in whimsical evidence of what they mean, Mr. Jones first proves the infallibility of the Pope to the entire satisfaction of his Protestant private judgment, and yet, in the pride of Pope himself the same defiance which he has hurled at the British civil courts and the Anglican Bishops. "We will not obey you!" Thus, it is left to private judgment to decide what "the Holy Church throughout all the world" holds to be true. The "Holy Church" is what each man makes it. Archbishop Laud, who indorses the Orders of the Council of Trent, as you may see from my "Whither goes thou?" makes the German Schismatics part of "the Holy Church."

It might be said here in reply that Spencer Jones speaks for himself. Well he may, since his speaking, if it had been done in the time of Elizabeth, would have sent him to the Tower. It is treason, both to the Church of England and the British Constitution. He speaks for himself, but that is all your pastor can do. It is what all the men of his school are doing. Some day Ritualists may come out of their dream, find that they are trifling with issues which closely concern the salvation of the immortal soul. One of the American defenders of Ritualism, standing at the head of his "Order," declares: "The society believes that the See of Peter is to this very day the city of Rome, and that Leo XIII., the Roman Pontiff, sitting in the chair of Peter, is the vicar of Jesus Christ and by divine right the universal shepherd over the flock of Christ. This being so, Church unity can only be realized by all the bishops of the world acknowledging the supremacy of the Bishop of Rome as the successor of St. Peter and being reconciled with him. The Reformation is thus boldly trumped upon. What is more, the "blessed reformation" of your own Sadler is trumped upon. In fact, your pastor's five objections are crushed in the same way. Ritualism is not only Protestantism, but it is revolution. In the exercise of private judgment, the Catholic Church in this country, it despises the halfway measures of St. Ignatius parish, and adopts the whole Roman scheme. Ephraim is a cake returned, and in the emergency your pastor bids you look to the Greeks! Keble sang: "Speak gently of a sister's fall."

But now the stoutest Ritualists tell us that the Church of England is the "fallen sister," who must go back to Papal supremacy and infallibility. They tell you about the absence of authority in Protestantism, but, my friend, what authority does the Ritualist parade show? Ritualism, like the current Protestantism, is a house divided against itself. As when a worm is cut into four parts, each part assumes to have its own way, and in the exercise of private judgment wriggles to suit its own fancy. The parties of dissension are not the Ritualist separate individualities, each in good Protestant fashion following its own sweet will. Authority, unity, agreement you have none, neither in Ritualism nor "the Protestant Episcopal Church." The Oxford movement or Tractarian movement is now what the individual Ritualist sees fit to make. Mr. Jones says that it means Rome, with her supremacy and infallibility, and that Ritualists must prepare to submit. Read his book and find it so. At this point one is prepared to appreciate the remark of your pastor that Ritualism does not "foster Romanism." In reality, it has come to be the propagandist of "Romanism" since, if not "Romanism," where shall we be able to find it? Ritualism fosters not only "Romanism," but Unitarianism, and a Ritualist has been obliged to publish a volume against Kenosis. Even on the nature of Christ it is in dispute. Ritualism has reached Cambridge, Mass., and the other is halting at the gates of Rome. Ritualism has no mind of its own, being part and parcel with a disintegrating Protestantism. Ritualism is not only Protestantism, but it is Aethelism, which now has its fall. The teaching of St. Ignatius is all. You are shepherded without a shepherd, and, therefore, permit a council and seek the True Fold. Your pastor suggests, in his sermon, that by leaving the Episcopalians you would cast discredit upon the ordinandees employed in the past, yet I do not find that the ordinandees of Korah are spoken against, while the command was given to take up and care for Korah's censers. But what does your pastor's suggestion make for the salvation of your soul? On the other hand, no one would doubt your salvability in the Roman Catholic Church, and in the now disrupted and most condition of the Oxford movement, why not come into the Catholic ark?

Since the above was put in type, I have received No. 3 of "Catholic Parish Tracts" on "Transubstantiation," in which your pastor declares that Article xxxviii of the Church of England does not condemn Transubstantiation as taught by the Roman Church, and this infers that Transubstantiation is a doctrine of the "Protestant Episcopal Church." This assumption has been refuted many times, yet your Pastor persists in telling his flock that Article xxviii, was aimed at "error prevalent in some places on the Continent three hundred and fifty years ago." "On the Continent," but where on this "Continent," and by whom was this error taught that the Church of England must needs go out of the way to condemn it? Who tells us that the Anglicans thus went abroad to stamp out an obscure error that no one had ever heard of in England? In fact, Episcopalians in England and the United States repudiate the Transubstantiation and have ever down and destroyed the altars on which the Catholic Mass was said, designating the very orders of the priests who said the Mass as the "stinking, greasy and anti-Christian Orders" of Rome. They also politely observed "With all these Orders, in fact, everybody is willing to treat it honestly, knows perfectly well that your good Pastor fails to state the case correctly, and that the Transubstantiation condemned by the Article is the Transubstantiation condemned by the Coronation oath taken by Edward VII. in the Pontifical robes as the 'head of the Church of England.' The oath condemns, not an 'error prevalent in some places on the Continent,' but the Transubstantiation taught by Cardinal Vaughan daily in London Town. If your pastor teaches the 'Roman view of Transubstantiation,' 'Thank, Mr. Mitchell; many thanks for the kindly, Christian sentiments here expressed! Is it too much to hope that some of the Toronto papers will experience a change of heart and speak out boldly against such firebrands? But also expediency is their guiding star, and hence, because their patrons desire it, they give publicity to the pernicious diatribes of these people who are encouraged to visit the city by the so-called preachers of the Gospel of 'Peace and good-will to all men.' July 31st, 1902. LUKE KING.

AN UNEXPECTED CONVERSION.

The following, signed "L. C. P. F." appears in the May number of "The Missionary Record of the Oblates of Mary Immaculate." "Between thirty and forty years ago, I was invited to preach the Lenten sermons in Saint Teresa's Church, Clarendon street, Dublin, which is under the charge of the Discalced Carmelites. In those days there was a large yard between the old chapel and the street. This chapel was historically remarkable as having been the scene of the great O'Connell's first lecture on Catholic Emancipation. On a certain forenoon I was preaching to a large congregation of pious people, when a lady was passing by in the street. She heard my voice, but was unable to distinguish the words which I uttered; so she crossed the yard, and accosting the door keeper, inquired of him what was going on inside, and what was the name of the preacher. The door keeper told her that a course of Lenten sermons was being preached, and gave her the name of the preacher, and informed her that after the sermon I was then giving, I would go to my home at Inchicore to return to Clarendon street to hear confessions, and to preach again in the evening. After taking a note of my name, and place of residence, she departed. On the following day she came out to see me at Inchicore, and then told me her object in requesting an interview. She belonged to one of the wealthiest families in Dublin. She was a widow and had but one child, a son of sixteen years of age. Her husband, one of whose brothers was a judge, died about two years previously. His last words before his death were a fearful curse at some thing which had annoyed him. This caused her to have a great horror whenever she heard a curse. A short time previous to our interview, her son, in momentary anger, had made use of a bad curse, accompanied with blasphemy of the name of God. She took him to three or four of the dignitaries of her own Church, the Anglican, but they not only admitted that they could do nothing to cure his rising habit, but laughed at her for making so much of what they considered a mere trifle, for she told them as she afterwards acknowledged to me, that in every other way he was a good boy and a most loving son. She then asked me if I would take him in hand and give him instructions. I replied without hesitation that I would gladly undertake the charge, but I thought it but honest to tell her that it would probably end by his becoming a Catholic. She replied: "I don't care what you make of him; if you can only cure him of cursing; for it would kill me if I thought he would imitate his poor father." She then promised that he should come to me on the following day and asked me if I had any objection to her accompanying him. On my assuring her that I should be very glad if she would do so, she took her departure. On the next day she brought her son to me, and I then commenced a course of instructions to which both the mother and the son paid the greatest attention, each of them asking occasional questions, seeking for more enlightenment or further explanation. This continued for about a month, at the end of which time the mother, after thanking me, and still holding my hand, said, "I don't know what Harry intends doing; but as for myself, I intend becoming a Catholic;" and the son immediately cried out, "and I also, mother." Very soon after that I had the happiness of receiving them into the Church; and then presented them to Cardinal Cullen for the Sacrament of Confirmation. Some years afterwards when the young man was married, and had a family of his own, he assured me that he did not remember to have cursed once since our first interview. Voluptuousness troubles the mind and makes a brute of a reasonable man.—St. Jerome.

BIGOTRY REBUKED.

To the editor of the CATHOLIC RECORD: Of late some ministers from Quebec with suspicious French Canadian cognomens have been holding forth in the city of Toronto, and administering the most poisonous pabulum to the citizens of the city who delight to be told about the degenerate, priest-ridden people of that much amused Province. An individual named Villiard, who has lately engaged in some of this dirty work, has called forth the following clever and manly editorial from the Ontario Free Press and which appears in that journal on the 23rd inst: "A vulgar, and evidently untruthful, person, calling himself 'Professor' Villard, has been favoring a Toronto audience—evidently thinking the soil good for the tarres he was sowing—with a violent diatribe against our French fellow-citizens in Quebec, and more especially against their religion. The people of Toronto must be a very narrow-minded and credulous people if they can provide an audience who will calmly listen to a tissue of misrepresentation, calumny and absurdity thrown in the utterance of which ought to have caused the speaker to be hissed off the platform. This professor holds that 'mission work' in Quebec is excessively difficult, and no wonder, if it is a specimen of the 'missioner.' The absurdity of a 'mission' on the part

of the teachers of a nebulous, if not positively negative, theory to a Christian Church established by heroic men and women who came to Canada and taught with their lives in their hands, is evident on the face of it; its absurdity seems the greater when the mission is conducted by such blatant people of the type of Mr. Villard. And to cap the climax of absurdity, the 'missioner's' work under an act of the Provincial legislatures granted by a Roman Catholic body, incorporating them; hardly a sign of extreme intolerance. The Toronto people are told by Mr. Villard that the Canadian French think they see a devil when they see a Methodist minister; that they say the colporteurs have cloven hoofs; that they are told 'to burn their bibles'; that they 'don't know much'; that they are a menace to Ontario, and much more of the customary nonsense so dear to the 'Roman Catholic baiters'—to the term Protestant, which has an historical significance, everybody certainly has no claim. Such outrageous and unjust attacks, and what is worse, material for the breeding of strife and ill feeling, should be condemned and discontinued in every well ordered community. This Dominion has to be built up, and peace and harmony cannot be expected if such firebrands as this Mr. Villard are allowed to do their evil work. According to the published accounts of his sayings in the Toronto press they were simply discreditably. It is to be hoped the majority of the people have more sense than to be influenced by such misrepresentation and mischievous making. "Thank, Mr. Mitchell; many thanks for the kindly, Christian sentiments here expressed! Is it too much to hope that some of the Toronto papers will experience a change of heart and speak out boldly against such firebrands? But also expediency is their guiding star, and hence, because their patrons desire it, they give publicity to the pernicious diatribes of these people who are encouraged to visit the city by the so-called preachers of the Gospel of 'Peace and good-will to all men.' July 31st, 1902. LUKE KING.

Follow the Rule. There is no regulation of the Church which has not been prompted by the very wisest of reasons. It is not an easy matter at all times to persuade some of her children of this fact, but they eventually learn it; if not by observation, then by experience. Usually however, the latter method brings many sad and serious regrets. Wisdom, therefore, is prompt to follow the rule in all cases. Of all the regulations thus framed for the protection of her children, the ones perhaps least heeded are those in regard to marriage. And the violation of none is certainly attended with more serious consequences. With some we find a disinclination to have the bonds of matrimony announced as is required from the altar. They prefer to have the whole affair carried on quietly. That, however, is the very thing that the Church seeks to prevent. She desires the fact to become known to the parties. That is the very reason for the regulation. As the compact by her doctrine is one which death alone can break, it is quite imperative that no mistake should be made in entering into it. It is a Sacrament; hence, must be worthily received. If there be reasons why either party should be stopped this is the best way to have them made known. It saves many a life of misery and prevents the commission of a sacrilege. Those, therefore, who contemplate taking the step should prefer to have it given the widest publicity. In many cases there may be no need for it, but the wisdom of the Church found the regulation necessary. Hence wisdom on the part of her children should prompt them to the fullest compliance with the requirement.—Church Progress.

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