

The Catholic Record

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good, and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain, Yours faithfully in Jesus Christ, J. D. FALCONIO, Arch. of Lussino, Apost. Deleg.

London, Saturday, January 12, 1901.

A GOOD SUGGESTION.

A Catholic millionaire has made a will whereby his infant daughter shall, twenty years hence, receive the whole of his property as an inheritance.

If she shall have led a proper and virtuous life.

Considering that there are very different views in regard to what degree of freedom may be allowed to a young girl, so that it may still be said that she has led a proper and virtuous life, will the certainly leaves it highly probable that there will be plenty of litigation over the matter twenty years hence.

The Ave Maria makes a good suggestion to the little one's guardians, on the hypothesis that she is a Catholic: namely, that she should be placed as soon as convenient in a convent school for a full graduate and post-graduate course.

Surely this is the best means to ensure that the intention of her kind father may be carried out, that she may be kept "proper and virtuous."

MARVELOUS ESCAPE.

A despatch from Brussels of date Dec 19, states that at the headquarters of the Scheut Mission, intelligence has been received of the almost miraculous escape of the Bishop and missionary clergy of the District of Pins, in Manchuria, China, from Boxers by whom they were besieged near Ladivostok.

All the missionary buildings were destroyed, except the Bishop's house. The missionaries consisted of nineteen Belgian priests beside the Bishop, and four native priests; and they had with them three thousand Chinese converts. They were defended by the Russian Commander Elitz, who would not abandon his post though he was twice wounded, and he lost one-third of his force. After a heroic defence of the position for five days, he was reinforced by Russians who drove away the Boxers.

HEROIC ACTS.

We record with pleasure a heroic act of devotion performed a few days ago by the Rev. Father Cesare Spiccardi, pastor of the Italian Church of Our Lady of Hope in St. Louis, Mo.

The priest was in his study when he was suddenly notified that the church was on fire, whereupon his first thought was to save the Most Blessed Sacrament. Wrapping his cassock about his head he went into the church and took up the ciborium. He then tried to escape, but lost his way and fell, he wandered and nearly suffocated from the smoke and heat. The firemen, learning that he was inside, risked their lives to save him, a task accomplished with great difficulty. Father Spiccardi was found by his rescuers unconscious, and clasping tightly the ciborium which contained the consecrated Hosts. He was blinded and nearly smothered by the smoke which filled the church, and was with considerable difficulty revived when brought into the fresh air.

Another act of heroism is related of the Rev. Father Byrne, pastor of St. Aloysius' church, of Caldwell, N. J., who on Sunday morning, December 23, at an early hour, discovered that the church was burning, and hurried to the scene. Soon after the fire was also noticed by some passers-by and two men entered the church which was filled with smoke. Gropping their way to the altar they found Father Byrne

nearly suffocated by the clouds of smoke which were issuing from an opening near the altar. He had been overcome while battling with the flames, which were caused by an overheated furnace.

A GRALIFYING REPORT.

The New York Sun gives the strange news from Rome that the young King of Italy intends to leave the Quirinal Palace in Rome and to build a new one, the probable purpose of this being to restore the Quirinal to the Pope, from whom it was taken by force in 1870. We cannot say for certain that the news is correct, but we should not be greatly surprised if Victor Emmanuel III. feels it to be his duty to restore to the Holy Father the historical abode of the Popes for many centuries; and this may be the prelude to the restoration of the temporal authority of the Holy See. The restoration of the Palace to the Pope does not necessarily imply the restoration of Rome, as part of the patrimony of St. Peter, but it may be a step towards this, and it gives us much gratification to learn that the young King has qualms of conscience which prevent him from felling comfortable in the stolen palace of the Quirinal.

THE P. P. A. IN AUSTRALIA.

The bigots in Australia have been very much shocked because the Governor, Lord Beauchamp, attended at the dedication of the Catholic Cathedral in Sydney. They have indignantly declared that His Excellency violated his Protestant oath of office. They quite overlook the fact that in Australia there is no such relic of a barbarous age as Protestant ascendancy, and no State Church. This has been announced formally in a legal decision given by Judge Simpson in an important case. The Judge said: "In New South Wales there is no such thing as a State Church or a State religion. The law does not recognize one Church as above another. Here all religions are on an equal footing, and in administering the law we recognize no distinctions." Lord Beauchamp in officially attending the dedication of St. Mary's Cathedral in Sydney acted on the supposition that, as Her Majesty's representative, he should show good-will towards any Christian religion, as we have no doubt Her Majesty would do, under similar circumstances; and in so doing he violated no principle laid down in the constitution of the colony.

BISHOP GOODSSELL CENSURED.

It is gratifying to remark that the vile abuse which "Bishop" Goodsell of the American Methodist Church uttered against the illustrious and venerable Pope Leo XIII. at the General Missionary Conference held recently in New York, has been indignantly repudiated by numerous Protestants in New York papers, and especially in the New York Times. Among others, an Episcopalian writes in the last named journal:

"It would seem to all broad minded people and Roman Catholics was in extremely bad taste from an ethical standpoint, aside from the un-Christian spirit shown toward an opposite religious organization. The right of criticism belongs to all men, but he who would criticize fairly and impartially must have the most intimate knowledge of his subject, and then it need be neither denunciation nor vituperation."

Bishop Goodsell certainly did not know what or whom he was criticizing when he described the great and fatherly Pope Leo as a "cringing beggar with a monkey and grind organ."

We already exposed in the columns of THE CATHOLIC RECORD the mendaciousness and vulgarity of Bishop Goodsell's venomous diatribes. For this vulgarity the whole Conference made itself responsible by its imbecile applause.

"HISTORY MAKERS"

General Funston, of Kansas, who was accused by the San Francisco Monitor and other Catholic papers of the United States, of having taken from the Church of Calocoon, on the Island of Luzon, the robes of the image of the Madonna, to make a handsome present to his wife, is now being made the butt of ridicule on another score. A Kansas artist has made a picture representing the brave general in the heroic act of swimming a swollen river "in the face of the enemy," and capturing a fort. The artist's work has been offered to the State to be preserved in the archives as a historical memento of the great warrior. But a protest has been made by soldiers who were present on the occasion referred to, the reasons for the protest being, 1st, that the general

did not swim over the river: 2dly, that the river was dry and any one might walk over it: 3dly, that the captured fort was abandoned by the enemy months before the incident is claimed to have occurred. These facts deprive the work of historical interest, whatever may be its merit as a work of art.

ANGLICANISM AND CHRISTIAN RE-UNION.

Canon McCall, a High Church clergyman of London, England, has evolved from the fertile recesses of his brain a very cogent reason why the opinions of the Archbishops of Canterbury and York against the use of incense and lights and the reservation of the sacramental elements of the Lord's Supper, are fraught with danger to Anglicanism, and are likely to operate against the unity which Anglicanism has for some years past been hoping to effect with the Schismatical churches of the East. His desire is that the Archbishops should recede from a position which brings them into direct collision with the practice of the Oriental churches. The Canon says:

Reciprocal courtesies between our Church and the churches of Russia and the East alarmed the Vatican authorities so much that they have privately disseminated among Russian and Eastern ecclesiastics, a document which aims at proving that the Anglican Communion is a mere Protestant sect, which is completely separated from the churches of the East. One of the principal proofs of this alleged separation is the formal condemnation of incense and reservation.

The Vatican authorities are not such simpletons as to suppose that the merely ceremonial use of incense and lights is the chief point of difference between Anglicanism and the Church of Christ as it has existed for nearly nineteen centuries, nor are the Oriental churches likely to be very much swayed by a difference of liturgical ceremony, which is well known to be quite a secondary matter in comparison with the dogmas of religion which have come down to us from Christ and His Apostles.

The Greeks retain all the dogmas of the Catholic Church substantially, and Anglicanism has been formally condemned by the Synods of the Orient; Churches, along with other forms of Protestantism, for rejecting these dogmas. It did not need that the absence of any claim to being a real branch of the Catholic Church should be demonstrated by the use or disuse of a few minor ceremonies, to convince the Greeks and other Oriental Schismatics that the Church of England is only one of the many forms of Protestantism. They have been acquainted with the true state of the case for more than three centuries, and the Orientals are far more likely to seek to return to Catholic unity, than to patch up a motley union with Protestantism, when they become convinced that they must extend their fold beyond the narrow limits of the east if they wish to be part of the One, Holy, Catholic and Apostolic Church which received from Our Lord the commission to teach His Gospel to all the nations of the earth.

A NOTABLE VICTORY.

It will be a source of gratification to our readers to learn that the Jesuit College of Holy Cross, of Worcester, Mass., has completely turned the tables upon President Eliott of Harvard University, who but a few months ago declared that the Jesuit methods of teaching are some centuries behind the present age of enlightenment and progress, and that the graduates of the Jesuit colleges are consequently not fit to be admitted into the Harvard Law school. According to President Eliott the methods and the curriculum of Harvard are far above those of the Jesuit institutions.

But it has occurred that the pride of the Harvard President has had a fall. There were recently debates between the students of Harvard and Yale, and between those of Phillips-Exeter and Harvard on the question "whether the permanent retention of the Philippine Islands by the United States is desirable."

In both these contests the young men of Harvard were victorious, and in the flash of victory they issued a general challenge to any institution which might be rash enough to take up the gauntlet.

The bold challenge was accepted by the young men of Holy Cross, Worcester, Mass., Jesuit College, and Dec. 12 was fixed for the contest, which was to be between three young men from the junior classes of each college.

The contest came off on the day appointed, the judges being Dr. G. Stanley Hall, President of Clark University, and three other Protestant gentlemen, including a judge of the Probate Court, and the Superintendent of Schools.

The debate took place before a select audience of one thousand two hundred persons in a public hall at Worcester, and, according to the rules laid down, the decision was to be made, not on the opinions of the judges regarding the merits of the question, but on the ability with which the debate should be conducted on both sides. To the great surprise of the friends of Harvard, the victory was unanimously accorded by the judges to the three Worcester students. The chairman said in announcing this decision that the judges were of opinion that the matter used on both sides was equal, but in manner and delivery Worcester was decidedly superior.

President Eliott will now have an opportunity to reflect seriously on the backwardness of the Jesuits in imparting a sound education to their students! It is conceded by all that the Holy Cross young man who contributed most toward the gaining of this notable victory was Patrick F. Doyle, of Worcester. It is admitted, however, that all the young men, both of Harvard and Holy Cross, acquitted themselves most creditably.

THE RIGHTS OF THE POPE AND THE CHURCH.

At a Consistory held in Rome on Dec. 17 the Holy Father announced the appointment of a number of Bishops. Among these, Mgr. Keane, formerly rector of the Catholic University of Washington, D. C., was made Archbishop of Dubuque.

The Holy Father took the occasion to express his thankfulness to Almighty God, who in His bounty had given him strength to terminate the Holy Year of Jubilee which he had proclaimed.

The Pope then made reference to affairs in Italy, declaring that he is greatly afflicted by many painful circumstances, and especially by the conflict between the Church and the State in Italy, the result of which is that the rights of the Pope are greatly violated.

His Holiness continued:

"Still graver occurrences are, perhaps, to be apprehended. It is certainly a calamity that the Pontiff is despoiled by force of his just and legitimate sovereignty which is closely bound up with the liberty of his ministry. The Pontiff is now held under the power of other men, and subjected to their arbitrary will.

"Difficulties arise when we see the domination of Rome pass from one man to another, the fruit of iniquities. We wish the right of the Papacy to remain intact. We declare that neither time, nor the succession of rulers can suppress or diminish the rights of the Pontiff, which are imprescriptible."

It is true that if we were to judge from the apathy of Catholic nations of the present age, we might suppose that there will be no one to intervene for the restoration of the temporal power of the Pope; but from the divine protection which God always keeps over His Church, and from His providential guardianship of the temporal authority of the Popes for so many ages, we cannot give up the belief that the time will surely come when that authority will be restored, whether with the good will and free consent of the Italian Government, or on the firm demand of the other powers of Europe.

Rome belongs by right to the Supreme Pontiff, who cannot rule the universal Church freely without being independent; and this fact must be evident to all the Governments, as he cannot communicate freely with the Bishops of the world under the present conditions. We are, therefore, of the fixed opinion that the powers, Protestant as well as Catholic, will yet insist upon his restoration to the position of an independent sovereign, as it is to their interest that the Bishops of their respective nationalities should not be interfered with by a foreign power in their communications with the Holy See.

A despatch from Paris of the 29th inst. states that the Holy Father has also written a long letter to Cardinal Richard, Archbishop of Paris, expressing great sorrow at the danger threatening the religious orders in France. This has reference especially to the recent extra and exorbitant taxes imposed on religious orders by the Government, evidently with the intention of harassing them to dissolution.

The infidel press are in ecstasies over the prospect of an estrangement between the Vatican and the Government in consequence of the letter, to the detriment of religion. Notwithstanding the prolonged apathy with which the Catholics of France have appeared to regard the attacks of the Government on religion, we cannot but believe that the time is not far off when they will assert themselves as they have not done yet, and will dethrone their irreligious rulers, who take advantage of every opportunity to oppress the Church.

ANOTHER KENSITITE ESCAPADE.

The irrepressible John Kensit, whose frequent interruptions of Anglican divine service with a howling mob at his back, are well known to our readers, has come to the front once more, after a lull of about a year in his fanatical conduct.

An ordination service was being conducted in St. Paul's Cathedral on Sunday, Dec. 23, by Bishop Barry, the Vicar of St. James' Church, Piccadilly, and was continued without interruption until the question was put whether any one desired to raise objection.

Mr. John Kensit, the notorious publisher or vender of obscene books, walked up to the chancel and objected to "the Rev. Henry W. Sparling, who," he said, "had been curate of St. Saviour's Church, Pimlico, where the law had been deliberately broken." He added that "Mr. Sparling had also associated with the notorious brawler at legal marriage services, Father Black."

The "Father Black" here referred to has rendered himself conspicuous by his determined opposition to the marriage of divorced persons. Mr. Kensit here exhibits the position taken by the Low Church or Evangelical party, who maintain the absolute supremacy of the civil law over the teachings of religion, whereas the High Church party maintain that it is not within the province of Parliament to decide what are the teachings of Christ, but solely of the Church.

Mr. Kensit was about to make objection to the ordination of another candidate, when he was stopped by the Bishop, who said nothing had been shown against the personal character of the candidates, and he would, therefore, proceed to ordain them.

There were cries of "Shame" raised against Mr. Kensit and his abettors, and counter cries of the same kind against the Bishop. Then four vergers went up to Mr. Kensit with the intention of expelling him. His followers raised the cry of "Hands off," but the row went no further, as Kensit left the church with those who had accompanied him.

Some of the Low Church partisans of the press disclaim this conduct on the part of John Kensit, but they cannot readily get rid of the fact that the recent anti-Ritualistic agitation was aroused by him, that he has been the brute force leader of the movement, and that it was owing to him that the question of anti-Ritualistic legislation was raised in Parliament by Sir William Vernon Harcourt and others, so that Kensit is the actually recognized leader of the Evangelicals, though they are ashamed to make public confession of the fact, owing, especially, to the exposure of his successful speculation for the sale of his obscene literature by means of the notoriety gained through his leadership of the disturbers of public worship.

A TRAVESTY ON RELIGION.

An Italian society in West Hoboken, N. J., just opposite New York City on the North River, and which goes by the name of the "Italian Pallodramatic Club," recently caused a disturbance which almost culminated in bloodshed and lynching, by making a public parody on religion.

Four young men, members of the club, masqueraded as nuns, wearing flowing gowns and head dresses of black calico, with ropes tied about their waists. A fifth was dressed somewhat after the fashion of the ancient order of the crusader Knights of St. John, though the intention was that he should represent a Cardinal Bishop. He was dressed mostly in black with a red turban, a sword suspended on his left side, across on his breast, and, like his companions, a rope about his waist.

This grotesque company marched through the streets making pious gestures and reciting prayers, also giving their blessing to persons whom they met on their way.

This outrageous mockery of religion excited the indignation of the public, both Protestant and Catholic, and they were soon surrounded by a crowd of citizens of all creeds while they were giving a mock religious service near the Monastery church on West street. Persons in the crowd were in the highest state of indignation, and many shouted "let us hang them with their own ropes."

A squad of policemen rescued the five travesties of religion from the crowd and took them to the police station under arrest, the crowd following close upon them, and endeavoring to take them from the police, which, however, they did not succeed in doing. They were kept under arrest

to await the action of the Grand Jury under charge of causing disturbance, and of mocking religion. They assert that they had no intention to cause disturbance and that they only wished to have some fun. This is, however, scarcely consistent with the statement of one of the guilty parties that he will murder the man who caused him to be arrested.

The pastor of the Italian church of West Hoboken in an interview said that the Pallodramatic Club is made up of men who have no religion, and that they frequently give plays which are calculated to do injury to the morality of their audiences.

It is a natural result of the irreligious policy of the Italian Government, in suppressing religious teaching in the schools, that there should be a large percentage of the young generation of Italians without any religion, and that a crop of infidels and dangerous anarchists should grow up out of the irreligious soil on which they have been nurtured. It is a cause for gratification that there is no room for such anarchists and mockers of religion in the great Republic of this continent. The sooner the Mafiaists and Anarchists learn this fact the better will it be for themselves and for the whole community.

BAPTISM AND THE BAPTISTS.

III.

In two articles which appeared in our columns under the above title, on Dec. 15 and Jan. 5, we treated of the manner in which Baptism may be administered, showing that by Baptism is not necessarily meant immersion, as the Baptists contend, and proving that this sacrament was conferred in the early Christian Church by any one of three modes, namely, immersion, pouring, or sprinkling; wherefore, the Catholic Church follows the authority of the Apostolic tradition in using any one of these modes of Baptism according to the circumstances of the case.

In the Greek Church, for the most part, immersion has been the usual mode of administering Baptism; but the Russian Church administers it by sprinkling. The Catholic Church in the West uses pouring, and it is not lawful for individual priests or other persons baptizing in case of necessity, to depart from the usage, as this would be an act of disobedience to the laws of the Church.

We now have to consider another practice of the Baptists in regard to this Sacrament, namely, their refusal to baptize infants. Their contention is that Baptism can be administered only to those who make a profession of faith, and that, therefore, they who have not yet reached the age at which they can make such a profession of faith intelligently must not be baptized.

Catholics maintain that infants are licitly and validly baptized, in accordance with the decree of the Council of Trent, which says:

"If any one shall say that infants, because they cannot make an act of faith, are not to be reckoned among the faithful, upon their receiving baptism, let him be anathema."

This Catholic doctrine is in conformity with the teaching of Holy Scripture; for in the passage St. John III, 3 our Divine Lord says to Nicodemus: "Except a man be born again he cannot see the kingdom of God," and when Nicodemus asked, "How can a man be born when he is old?" etc. Christ answered "Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost he cannot enter the kingdom of God."

This second birth of water and the Holy Ghost is, admittedly, the birth through Baptism. Christ baptized, at all events through His Apostles, as we learn from St. John IV, 12. He instituted Baptism, and commanded His Apostles to administer it, when converting the nations to the Gospel. (St. Matt. xxviii, 19.) Hence the Apostles baptized all whom they admitted into the Church of Christ. (Acts viii, 36.) Be baptized every one of you in the name of Jesus Christ for the remission of your sins. (Acts II, 38, etc.)

This precept, which is repeated in various forms throughout the New Testament is applicable to infants equally with adults.

This is clear, 1st, from the words of Christ addressed to Nicodemus as above cited. The Baptists frequently assert that the words addressed to Nicodemus are applicable only to adults. They really apply to all mankind, man, woman and child.

It must be remembered that the English versions of the Bible are not the original text, but merely translations, and we must therefore look to the original for their true meaning. The original Greek words in the pre-