

The Catholic Record

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When subscribers change their residence it is important that the old as well as the new address be sent us.

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, + D. FALCONIO, Arch. of Larissa, Apost. Deleg.

London, Saturday, January 5, 1901.

DIOCESE OF LONDON.

His Lordship, the Bishop of London, has made the following appointments: Venerable Archdeacon Andrieux, to Beile River; Rev. Father Plannery, to Irishtown; Rev. Father Meunier, to Windsor; Rev. Father Brady, to Wallaceburg; Rev. Father Ronan, to Logan and Mitchell; Rev. Father Courtois, to Paincourt; Rev. Father McMeamin, to new parish of Clinton and Blythe; Rev. Father Fogarty, to new parish of Dublin; Rev. Father Bechard, to Drysdale; Rev. Father Hanlon, to St. Augustine; Rev. Fathers Downey and Hogan, assistants at Windsor.

THE POPE AND THE JEWS

A telegram from Italy states that the Holy Father has sent instructions to the Bishops of Austria, Germany, and France directing them to give no countenance or support to the Anti-Semitic movement in their respective countries.

It is added that if these instructions are found to be insufficient to arrest the movement referred to, a Papal encyclical will be issued on the same subject in order to effect the purpose aimed at. The Holy Father, in his unlimited charity, cannot, and will not, give any encouragement to persecution for conscience' sake.

THE POPE MUST BE FREE.

A despatch from Rome states that the Pope's allocution delivered at the secret consistory held on the 18th inst. expressed the Holy Father's gratitude to God for sparing him to complete the Holy Year of Jubilee. The Holy Father made also a strong complaint against the Italian Government, which persists in keeping from him his just right to govern the temporal estates of the Church. His Holiness said:

Truly, it is a calamity for us that has deprived the Pontiff of his just and legitimate sovereignty, which is closely bound up with his freedom. His ministry is now under the power of other men. The Pope is entirely subject to their caprices.

The difficulties were increased when a short time ago we saw addressed over Rome from one hand to another, as if it were a mere matter of right, and not the outcome of injustice. We wish the rights of the Papacy to remain safe and intact, and declare that neither time nor success of governments can suppress or diminish of imperishable rights of the Pontiff.

A GOOD MOVE.

A mass meeting of women was held in Philadelphia on December 17th, to protest against the spread of polygamy, which is taking place in several states in the West owing to strenuous efforts made by the Mormons to propagate their tenets. It is positively stated that, in spite of their pretence that polygamy has been given up, it is defiantly continued. Dr. S. J. Elliott, an Episcopal deaconess of Utah, in her address, said:

"Polygamy is spreading with Mormonism. It is not confined to Utah, but exists in Idaho, New Mexico, Arizona, Wyoming, Nevada and Colorado. If four more states are added to the nine in which the Mormons have already political power, it will be impossible to legislate against them."

It was resolved to petition Congress to take steps for the passing of a Constitutional amendment prohibiting polygamy and depriving polygamists of the franchise. It is believed that this would check the evil.

We can be merry as well as religious! One is as much a privilege of our nature as the other, and as deserving of attention and cultivation, but they are not separable. They are to be bound up in each other, they never thrive apart.

THE CHURCH IN CHINA.

Cardinal Vaughan, according to a despatch from London, has issued a pastoral letter which was read in all the Catholic churches on Sunday, December 6, giving details of the martyrdom of Catholics in China. He is said to have stated that there are 750,000 Catholic communicants in the empire, according to which estimate the total number of Catholics would be probably over a million. This is a higher estimate than is usually made. The priests ministering to the spiritual needs of the empire numbered 942 Europeans and 445 natives. The persecution has swept away nearly all the material work of the Church which it has taken centuries to build up.

The loss includes 4348 churches and chapels, 4,000 elementary schools, 47 seminaries and many other schools of high grade.

His Eminence says that the upheaval is primarily a revolt against Christianity, but it was roused into activity by foreign, and especially by Russian and German encroachments on Chinese territory.

It will take a long time to restore all these improvements which have been destroyed, but the work of converting the heathen must and will be continued with renewed vigor by the missionaries of the Church, as soon as the door is again opened for them to enter the country, for Our Lord's commission to the apostles, and through them to their successors, must be fulfilled, to preach His gospel to all nations, and His blessing will surely attend the work, for He has said:

"Blessed are you when men shall revile and persecute you, and say all that is evil against you for my sake."

The number of Catholic native converts killed during the persecution is estimated at about 50,000, and would have been much larger but that in many instances they fought the hordes of persecutors with heroic courage.

SIR FRANK SMITH.

Those who have the pleasure of knowing Sir Frank Smith will recognize in the following kindly editorial reference in the Toronto Globe a sketch of the distinguished gentleman which is not at all overdrawn. Sir Frank Smith has done noble work in his adopted land. He is one of those great characters—honest, persevering, industrious, noble-minded and noble-hearted—who may with every sense of justice be termed nation-builders.

May we not hope that some years may still be added to his honored life—that his friends may have the pleasure of his society and his country the benefit of his broad and matured opinion on matters of public interest?—

"We should hope that at this Christmas time the thoughts of many among us would turn to the sick room of Sir Frank Smith. He has lain for many months upon a bed of pain and weakness, and they say he has borne the hard and severe fortune which reveals a good and reverent heart and courage equal to any fortune. Sir Frank Smith has been the central figure in many a stout battle, and but few of those who contended against him will now deny that he was a good fighter, a modest winner and a manly loser. We are far from admitting that his was always the sound cause, but each battled from his own standpoint, and only time and history will determine the merits of those past debates. Old age rests upon some necks a benediction, and as the years grew upon Frank Smith we all saw his face soften and his sympathies widen, and to the old statesman party seemed to become less and the state more and more. We think the worst statesman is well used in this connection. In two or three crises of grave moment his was the clear vision and the strong hand, and his courageous loyalty to great undertakings to which the nation has set its hand, counted much for his party and something for the country. But we need not forestall history, and the story will be better told later."

"Frank Smith has been successful beyond most of his fellows, and we are sure he never held his head a whit the higher nor lost in any degree his plain simplicity of character because of the great measure of success which he has achieved. It is true he seems to delight in the look backward, but he is so generous and so ingenious that the rest of us have even greater delight in his reminiscences to the scenes of earlier plans and early labors. He has always loved sport, not on its mercenary side, but in the spirit of Englishmen who race for the Derby and follow the hounds, and that phase of his character gives him many friends in this community. There are in Canada few more zealous champions of local self-government notions, and even the most strenuous opponents of home rule know that his zeal for that cause is a conviction, and not a profession pursued as a means to party ends or personal advertisement. His years have been long, his life strenuous and his work fruitful in the upbuilding of great private and public enterprises. He enjoys in an unusual degree the esteem of all sections of the country, he has outlived the asperities born of the conflicts of other times, and he has to-day the good will, the sympathy and the respect of a multitude of his fellow-citizens all over the Dominion."

CHRISTMAS DAY AND PRESBYTERIAN REVISION.

The various Protestant denominations of Montreal had a Union service on Christmas day in connection with the French Evangelization Mission. We understand that this mission is under the auspices of the Presbyterians, and that the Calvinistic or Presbyterian Presbyterians and Baptists fraternized with Arminian Baptists and Methodists for this occasion—only. We have not learned that the An-

glican clergy participated, as they have their own liturgy for the great festival, and, besides, the Anglicans are too jealous of their supposed claim to Apostolic succession to fraternize in matters of religion with those who make no pretence of possessing it.

The Westminster Confession of Faith, to which Presbyterians profess to adhere, expressly declares that Saints' festivals, and observances of any feasts not laid down in Holy Scripture are expressly forbidden by the law of God, and, of course, Christmas Day comes under this prohibition. Even the observance of Sunday comes under the category, though none carry this observance to greater extremity than Presbyterians; the Sabbath or Saturday being the weekly festival prescribed in Scripture as the weekly day of rest; but Christmas has no corresponding festival under the Old Law, nor is it commanded in Scripture to be observed. According to the Presbyterian rule, therefore, its observance is strictly forbidden by the law of God. Why then do they begin to observe it now after ignoring it for three and a half centuries? It is easily seen that the Canada Presbyterian body are gradually changing the Confession of Faith while pretending to observe it faithfully.

Christmas day is purely a festival of the Catholic Church, so that, according to their own principles, the Presbyterians are adopting the practices of "Antichrist and the Synagogue of Satan," while professing to be the "only true religion!"

In fact we have in past years noticed in our own city of London, that while the other churches were engaged in solemn worship of the new born Saviour, in the Presbyterian churches there was the stillness of death. They would not participate, forsooth, in idolatrous observances!

The question now arises: Are they going to become "idolators" at last? The Canadian Presbyterians evidently do not need to revise their Confession of Faith, as those of the United States propose to do. They have a way of revision of their own. They are quietly dropping articles of the Confession, while stoutly maintaining that they are strict observers of the Law.

BAPTISM AND THE BAPTISTS.

We already in our issue of Dec. 15 gave a brief account of the origin and principal and distinctive doctrines of the Baptist denomination and showed the Scriptural authority for the practice of the Catholic Church to administer baptism by pouring water on the person to be baptized. Baptism, however, may be administered validly in any one of three ways, namely, by immersion, pouring, or sprinkling. It was shown that there is no reason for the contention of the Baptists that Baptism may be conferred by immersion only.

If it is proper now to show that the Church from the beginning practised baptism in all the modes here indicated. And first we should say a few words to explain the force of the authority of the constant practice of the Church in such matters.

Christ established His Church to teach all nations, and in giving this authority He especially commanded His Apostles to baptize them in the name of the Father, and of the Son, and of the Holy Ghost." (St. Matt. xxviii. 19, 20.) While this commission was given, Christ promised His apostles: "Behold! I am with you all days even to the consummation (end) of the world."

The Apostles fulfilled their commission by beginning the work; but its perpetuation was to be kept up only by their successors, as the Apostles were not to live long enough to complete it. Hence we find that the Church must preserve the valid mode of Baptism forever, whereas the commandment could not otherwise be fulfilled.

The same may be inferred from the fact that Christ built His Church upon a sure foundation, that is, on a rock (Peter) promising that the gates of hell should not prevail against it. (St. Matt. xvi. 18.)

This Church was propagated by the preaching of the Apostles, and the Lord (on their preaching) added to it daily such as should be saved. (Acts iv. 1, 2; ii. 47; v. 14; etc. passim.) St. Paul declares that the "Church of the living God," thus built up, "is the pillar and the ground of truth." (1 Tim. iii. 15)

Now it is undeniable that the same organization existed at the period when Luther, also Munzer and Storck, the founder of the Anabaptist or Bap-

tist sect, raised the standard of revolt against it, on the plea that it had become corrupt. In spite of this pretence that organization was still the same Church of the living God, which it could not have been if the only valid form of baptism had fallen into disuse for centuries; and, according to the Baptist theory, it could never have been restored, inasmuch as, by that theory, only baptized persons can administer the sacrament of baptism. There were no immersed Christians to reproduce the Church, and both Munzer and Storck were not themselves baptized (by immersion).

We must infer that the mode of baptism, which was then in use, by pouring, was a valid mode, and that immersion was not necessary, valid though we concede it to have been, and to be still.

But this reasoning is still more strong as applied to the early Church at the time when even the Baptists concede that the Church was pure. It would be absurd to suppose that the mission of Christ on earth to save mankind was an utter failure. Yet this it would have been if the early Church had already lost so efficient a means of grace as true Baptism is conceded to be. Without the second birth "no man can see the kingdom of God." (St. Jno. iii. 3)

How, then, are we to know the teaching of the early Church? What was her teaching when the early Christians were suffering the bitter persecutions of the first three centuries for Christ's sake? These devoted followers of Jesus who were ready to suffer to the utmost, even to death, for the faith of Christ, certainly must have preserved the ordinance of baptism in its original purity, and the same is to be said of the Christians of the fourth and fifth centuries which received the faith immediately from the Martyrs and Saints who lived through these persecutions. Their testimony is good both as doctors, members, and teachers of the Church, and as historians who tell us what the Church believed in their time, and what they received as the constant teaching of the Church from the centuries preceding their date.

The first testimony of this kind to which we may refer is found in the Catacombs which were frequented by the Christians of the first three centuries down to 317 and for some time after, as places of refuge for their persecutors. Here they held divine service and worshipped God, offered up the sacrifice of the Mass, and administered all the sacraments. The side walls of these catacombs, and particularly of the chapels found in them are decorated with pictures representing many events of scripture and Church history. Among these pictures the administration of Baptism is shown frequently, both by immersion and the pouring of water on the head of the person baptized, showing that both modes were practiced. When the baptism was by pouring, the baptizer usually poured the water from a shell.

From among the early Fathers we have St. Justin of the second century, who relates "the manner whereby we have dedicated ourselves to God . . . and they are washed in that water in the name of the Father . . . and of Our Saviour Jesus Christ, and of the Holy Spirit. For Christ also said: Except ye be born again, ye shall not enter into the kingdom of heaven . . . that we may obtain in the water remission of sins whereby we have beforetime transgressed, etc. (Apology; 61. Benedictine edition, Paris.)

St. Theophilus of the same age says: "we obtain repentance and remission of sins through water and the laver of regeneration." (To Autychus.)

Numerous other Fathers speak similarly showing that Baptism really gives sin which is the Catholic doctrine, but contrary to that of nearly all Protestant sects, Baptist included.

Origen says: "It is not possible to receive forgiveness of sins without baptism." (To the Martyrs)

It is only once in a while that the Fathers who speak of this sacrament inform us how baptism was given, but Theodoret in the fifth century, applying the words of Ezekiel xxxvi, 25 says: "The water of regeneration wherein when baptized we received the remission of sins, he (the prophet) calls clean water." (T 2.)

The words of Ezekiel are therefore held to be a prophecy of baptism, and even Rabbi David and the Chaldee paraphrase interpret them as dealing a means of forgiveness of sins. They are translated in the Vulgate "Effundum"

"I will pour clean water upon you and you shall be cleansed from all your idols, and I will cleanse you from all your idols, and I will give you a new heart and put

new spirit within you; and I will take away the stony heart out of your flesh, and will give you a heart of flesh, etc."

The Protestant "Authorized and Revised" versions have "I will sprinkle clean water."

The Hebrew word is Zarag which is used to signify to sprinkle or scatter in the manner of dust, and cannot mean immersion. This word may be used of things dry, as dust, as in Job ii, 12: "They sprinkled dust upon their heads," or of liquids in the passage from Eszechiel above quoted, and in Num. xix. 13: "The water of separation was not sprinkled upon him." Many other Fathers give a similar application to the words of the prophet, and from passages occurring in their writings it is clear that the three modes of Baptism above mentioned were in use in the early Church, and not immersion exclusively.

In the recently discovered writing called Didache which gives the teaching of the Apostles, is found the following: "But if thou have not living water, baptize in other water, and if thou canst not in cold, do so in warm. But if thou have not either, pour on the head water thrice in the name of the Father, Son and Holy Ghost."

This writing belongs to the second century.

St. Cyprian says (in de clericis), "The divine blessings should not be mutilated but (the candidate for baptism) should obtain the sprinkling of water as a saving laver." (Ep. to Magnus.)

In addition to these examples, the Deacon Lawrence baptized Romanus by effusion or pouring on of water. St. Benignus baptized St. Symphorianus in the same way.

These examples prove that Baptism was administered by pouring as well as by immersion, and both forms were held to be valid.

THE INQUISITION.

S. G. Stevens of Athens requests us, for the information of himself and some friends, to give some information concerning the origin of the Inquisition, and the character of its judgments as it existed in several countries of Europe. This request arises out of a brief account of that tribunal delivered by the Rev. Father Rennatal, S. M., before the recent Australian Catholic Congress, and which appeared in our columns in our issue of Dec. 8th.

The Inquisition was first established in France in the year 1215. Under the name of Albigenses, an old sect known by the name of Manicheans had been revived, who surpassed the ancient Manicheans in the hatred of the Catholic faith.

The error of the Manicheans that there were two creative principles infinite in power, one good and one evil, who were always acting against each other, was renewed.

The Albigenses not only taught this horrible doctrine, which revived the error of some Saracen sects, and practically made two Gods, but added other errors which were calculated to destroy Christianity itself. They denied the future life and immortality of the soul, and all exterior worship of God. Hence, their aim was the overthrow of religion, and in fact they destroyed churches, pillaged the Catholic towns in the south of France, and carried destruction to all who would not accept their teachings. It was necessary that the successive kings of France should endeavor to suppress these heretics by force of arms.

St. Dominic endeavored by the zealous preaching of the word of God to combat the evil. But though Dominic and his coadjutors had great success, the king found it necessary to employ more stringent measures to suppress the Albigenses and their atrocities. In 1215 St. Dominic was made first Inquisitor or chief judge of the Court of Inquisition for the examination of those who still adhered to the Albigensian heresy even subsequently to and after their having been defeated in war after several years' defiance of the authority of the king. St. Dominic founded the Dominican Religious Order, otherwise called the Order of Preachers, in the same year, and within one year it attained such a high repute through the zeal of its members and such success in the conversion of souls to God that it was approved by the Pope in 1216. In 1221 St. Dominic died.

When the Albigenses were suppressed, the tribunal of the Inquisition had no further purpose, but in the year 1284, owing to a revival of that dangerous heresy, it was re-established by Raymond VII, Count of Toulouse.

Among the laws which he promulgated, there were several clauses of

great severity, the chief of which were: 1. That adherents of the Albigensian heresy should not absent themselves from their place of residence without leave from the prefect of the place, who would grant leave of absence if good reasons were given for it. The punishment for disobedience to this law was deprivation of their goods.

2. A similar penalty was inflicted on those who, having once embraced the Catholic religion, refused to make public profession thereof.

3. The State confiscated the properties of those who renounced the Catholic faith to embrace the Albigensian heresy.

The Albigenses were in open revolt against the kingdom of France, and Louis VIII. had by this time reduced the rebels to obedience, and as Raymond himself had espoused the Albigensian cause, he wished to show the sincerity of his submission to his Suzerain the king by establishing this court to maintain the king's rights.

It was the office of the Inquisition to discover whether the accused was truly converted to the Catholic faith, or remained an Albigensian, and there its work ended. Thus there were some of the judges or inquisitors who were ecclesiastics, but it was the secular courts which inflicted the punishments above referred to, and the Inquisition itself was in reality a civil court established with a civil purpose in view, which was to detect those who were rebellious to the royal authority, as may be seen from what we have explained.

In Spain the Inquisition was re-instituted in the year 1480 by Ferdinand and Isabella, and its purpose was very similar to that for which it was originally established in France, but the aim was against the Jews and Moors, as the Albigenses were no longer occupying the field. Thomas de Torquemada was made the Inquisitor in Chief. He was Prior of the Dominican order in Segovia. He was a priest, and this is a sufficient reason why enemies of the Catholic Church have represented him as a monster of cruelty and inhumanity, but the truth is he moderated greatly the severity with which the law would have been administered without him. But he could not control the law, which was made for the protection of the State against conspirators.

The Kingdom of Cordova was at this time in possession of the Moors, whereas by the marriage of Ferdinand of Arragon and Isabel of Castile, the rest of Spain, with the exception of Navarre, was united into one monarchy.

The Moors in Castile and Arragon naturally sympathized with those of Granada and were in constant communication with the enemies of Christian Spain. The Jews detested almost equally both Christians and Mohammedans, but the Christians most of all, and they took part in many plots, even aiming at the delivery of the Christian strongholds into the hands of the Moors. Many both of the Moors and Jews also had made outward profession of the Catholic faith, yet were in secret league with the enemies of Spain, and it was to prevent their machinations that Ferdinand and Isabella, and not the Church, instituted the Inquisition. The priests who were inquisitors were appointed by the State, that is, by the King, and not by the Church; but the laws of the Church prohibited them from pronouncing any death sentence or sentence of torture.

It is also commonly said that the auto da fe (act of faith) which is spoken of in connection with the sentence of the Inquisition consisted of the burning of the heretics who had been condemned, and that Bishops and priests assisting thereat gloated over the sufferings endured. All this is a misrepresentation of the case. This act of faith, as the name implies, was simply the profession of Christian faith made by those who adjured their errors and promised to lead Christian lives in the future.

It is to be noted here that at the period when the Inquisition flourished in Spain, the opinion was prevalent both in Catholic and Protestant countries that the power of the State should be exerted to maintain the religion of the State and to punish heresy. It was so in Catholic Spain as well as Protestant England; but the punishment of heresy by capital punishment was never approved by the Catholic Church, nor by the Pope, who, on the contrary, many times rebuked the kings of Spain for their severity in punishing heresy; for when the Inquisition ceased to have for its object the saving of the country from Moorish and Jewish traitors, it was turned against Protestantism

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