

# 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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## The Catholic Record.

London, Saturday, July 9, 1898.

### THE GRANDE ROQUETTE.

The French Government intend demolishing the Grande Roquette prison, in which Mgr. Darbay, of immortal memory, was confined during the terrible year of 1871. The martyr's cell is exposed to the possibility of being purchased and exhibited at so much per head by some enterprising Anglo-Saxon. Perhaps, however, the old chivalry may recoil from such desecration and give the hallowed stone to the guardianship of a religious community.

### THE WAR.

The American forces are having a very hard time at Santiago. They have seemingly abandoned that forty-eight hour march to Havana, and they have time to appreciate the attitude of their legislators who wanted war at any price. These poor fellows are exposed to terrible sufferings. They are without sufficient food and are tortured by the heat and liable at any moment to have a Spanish bullet sing their dirge. Many of them have taken their last look at American soil, and throughout the length and breadth of the United States widows and orphans will ask why they have been made to suffer. The historian of the future will ask it, and the plain statement of all the facts will enable him to answer. The men who in cold blood hurled the United States into war, have an awful responsibility. Carlyle speaks of thirty Englishmen fighting with the same number of Frenchmen.

He says: "Straightway the word fire is given and they blow the souls out of one another, and in place of sixty brisk, useful craftsmen, the world has sixty dead carcasses which it must bury, and anon shed tears for. Had these men any quarrel? Busy as the devil is, not the smallest. They lived far enough apart; were the entire strangers; nay, in so wide a universe, there was even unconsciously, by commerce, some mutual helpfulness between them. How then? Simpleton, their governors had fallen out; and instead of shooting one another, had the cunning to make these poor blockheads shoot."

### A SOLEMN PARENTAL DUTY.

One of the most important duties of parents is the procuring of good literature for their children. It need not be the product of Catholic brains, but it should be of a nature calculated to develop the mind and to give their children a taste for the substantial in literature. Yet how many households can boast of a library? Even in families of means the reading material consists of a few flashy magazines and the daily newspaper. We cannot expect to breed intelligent Catholics on this pabulum. We have heard our pastors declare time and again that one of the greatest evils of the age was indifference and irreflexion—the children of ignorance. How many people will give you an intelligent exposition of their belief, and how many will be able to separate the good from the bad in the numerous articles that are scattered broadcast over the country! And how much good might be effected by men who know their faith! The opportunities are numerous. A layman should nail a lie wherever he sees it. Our separated brethren know the value of printers' ink.

We believe that the crime of ignorance must be laid at the doors of parents. If they took a little more pains in the matter of family reading we should not have so many vain women and empty-headed men.

### OUR GRADUATES.

Ere now many a graduate, with resolve to bear himself nobly in the fight, has bade farewell to his Alma Mater. The commencement exercises have always a fascination for us. Perhaps it is because they recall the memories of the days when we, too, had strange visions of life, and, perhaps, also because they remind us of the unlimited field for good that is before the young people who tell us that their school work is over. We give them indeed our benison. We pray that they may never prove recreant to their duty and therefore never false to God and that they may ever wear the white flower of a blameless life.

But we, before they enter upon their life's work, should like to speak to them a few words of counsel. We should

wish to remind them of their responsibility, to which the circumstances of the time have imparted an additional sacredness and dignity. The education given them, under God's prudence, has set them apart from their fellows. All things are ordered wisely. Nothing is done in vain. If they have been accorded the privilege of silence and studious labors within the precincts of a home of learning it has been because of a specific purpose. From the fact that they have been permitted to develop their mind and heart arises the obligation of not allowing that development to have been in vain. The young man who throws his books aside as soon as the college doors close behind him is proving recreant to that obligation; nay, more, in the first page of the book of his life he is writing the word failure, for success will depend not so much on the brilliancy of his parts as upon his pertinacity of purpose and persevering work in after life. Professors can but indicate lines of thought and methods of study, and hence a man's real education begins only when he leaves college. They have been told this many times, but time will tell us if they take it to heart. Then, too, many a college graduate becomes, through want of industry, the veriest nonentity. We do not want them to be prigs, but we do expect them to hold converse without the assistance of slang and to be able to give an intelligent opinion on the questions of the day. We do not by an intelligent opinion mean, one such as we might expect from an ordinary individual, but one that has within it the flesh and blood of Catholic principle. We expect them to wage war against the materialism of the day. And is there not need of it? The idea of the supernatural is disappearing from the minds of myriads of human beings. The foul vapors that arise from wealth and power are obscuring our vision and things which pass like the foam of the wave are preferred to things which rest like the rock against which the wave beats. They will, as God-ordained knights, show no quarter to this ignominious cult. The sight of men and women who call themselves free in senseless adoration before the God of wealth and power should urge the young man who knows his responsibility to batter it down. And he can do it. Be his talents what they may, he can render service to the noblest cause that can enlist our energies. He may smile at our words, but they are true. Back of an earnest man, determined to live up to his ideals and pledged to hard, persevering work, is God, with whom failure is impossible. Difficulties will arise and disenchantment blunt the edge of early enthusiasm—but as sure as God lives he will meet with success. When those who taunted him for his industry will have become diners-out, ornaments for drawing-rooms or escorts for maiden ladies he will be a man and not a thing shaped and moulded by what they call society.

His very presence will be a blessing to the community. His words and actions become forces, factors in the work of leavening and uplifting the human mass. And this, as force is eternal, will go on long after his eyes have been closed in death. He will be a leader guiding his brethren to loftier heights, teaching them by example the lessons of purity and manliness and pointing them out the source of his strength—the sacraments.

### NO AUTHORITY IN THE CHURCH OF ENGLAND.

Boston Pilot.

The recent recrudescence of trouble in the Church of England over the advance of Ritualism has demonstrated as never before that there is absolutely no authority in that body.

Says the Anglican Bishop Barry, writing in the current Nineteenth Century on "Breach of Church Law":

An *ultima ratio* there must be, and in that extreme case, it is a serious evil that we have no final Court of Appeal, which could generally command unhesitating obedience, and which in case of disobedience, would be supported instead of being opposed, by public opinion in enforcing its decrees.

Bishop Barry is evidently in sympathy with the Anglican clergymen, authors of the "Important Memorandum" referred to in last week's Pilot, who have become alarmed at the progress of Catholic ideas and practices within the Church of England; yet, like them, timidly forecasting the difficulty of checking this advance, he will not commit himself to the rigid position

which might, by and-by, prove untenable.

Yet he is troubled by the perfectly natural doubt as to the possibility of reconciling good faith in the ordination oath with the introduction of services discontinued, if not expressly prohibited by the Book of Common Prayer. Again, the whole contention seems to turn on the phrase "except so far as shall be ordered by lawful authority."

A large section of the English people know in their hearts that such close approximations to Catholic ritual as prevail for example at St. Cuthbert's and St. Michael's, London, were never ordered by the bishops.

Hence the ground on which Mr. Kensit seeks to rest his interruptions of church services antagonistic to what he justly considers the essential Protestantism of the Church of England.

Yet no bishop will actually uphold him.

Writes Bishop Barry:

I observe that recently excuse for violent and unseemly interruption of public worship has been made on the ground of the helplessness of the laity under what they feel to be an injustice, and the inability or unwillingness of constituted authority to redress it. Thousands who would not accept that excuse for a moment nevertheless feel seriously the wrong itself.

Other Anglican Bishops tell Mr. Kensit and his friends in effect that, if they do not like the services in the Ritualistic churches they would better stay away from them!

Mr. George W. E. Russell, the London correspondent of The Churchman, thus contemptuously dismisses the self-constituted champion of Protestantism, and calls down the Bishops who would check the influence of the "Catholic party":

It is, I think, to be regretted that the Bishop of London held any parleying with the outrageous person who disturbed the solemn services of Passiontide. That parleying had the immediate and practical advantage of saving Ritualistic churches from similar annoyance during a fixed period, but it provided no security for the future, and it deeply disgusted some churchmen who look to Bishops for defence against Puritan attack. I hear, but do not know, that some such feeling of disgust has had a share in determining the secession to Rome of two very valuable London clergymen. The right line, in my humble judgment, was that taken by the Bishop of Rochester, who declined to make terms with a person who had recently been behaving so outrageously. Meanwhile, other prelates have been saying and doing things which cannot be regarded with complacency. One threatens penalties against invocation of saints; another fulminates against incense. The highest authority suggests tampering with the Eucharistic elements; and the one member of the Episcopal Bench who most conspicuously professes "Liberalism," charges vehemently not only against ritual excess, but against the whole High Church position. Now these things are not good, but I add; and though all the Bishops in England conspired to do them, they would be no better.

Father Luke Rivington, himself a convert from Ritualism, sees no hope of cohesion for the Church of England except in the continuance of the "go as you please" policy. It is now impossible to drive the Ritualists back into the old sterile Protestant paths, and equally impossible to achieve concert of action among the Anglican Bishops or that "strong party of the Centre," or that "Final Court of Appeal," for which Bishop Barry pleads so pathetically.

### SIGNS OF THE TIMES.

Still the Stream of Converts From the Sect—Pours In.

HOLLAND.

The Catholic Church continues to make progress all along the line, even in countries which have been a very hot bed of Protestantism. Here, for example, is what a correspondent of a French paper, writing from Amsterdam, has to say of the progress of Catholicity in Protestant Holland within recent years. Fifty years ago, he says, Catholicity and Catholics were the objects of constant attack in this country, which was the home of the most fanatical Calvinism, and the birthplace of William of Orange. The progress of Catholicism there is two fold—political and moral. Politically the Catholics have made headway in securing admission to the most important offices in the State, and in Parliament they hold the balance of power, and use it with results similar to those of the centre party in Germany. A recent nomination to the Council of State proves the capacity of Catholics to fill the highest offices. M. Borret, who was lately nominated to this high office, is president of the Society of St. Vincent de Paul in the Low Countries, and is the son of a Catholic minister of justice and grandson of a former Governor of Dutch Brabant. His high qualifications are fully recognized by the press of all shades. Another most eloquent Catholic is the deputy for Bois-le-duc, M. State. Likewise three Catholic priests are members of the Dutch Parliament—the Abbe Nolens, deputy for Veulo; the Abbe Schaepman and Monsignor Evertz. In the debates on the Budget for 1898, the Abbe Nolens spoke most eloquently on behalf of workmen's insurance against sickness, accidents, and old age, basing his pleadings on social justice, the Gospel, and the Pope's Encyclical *Rerum Novarum*. Two Catholic orators, MM. Harto and Van-Basten Batenburg, lately demanded the repeal of an article in the penal code threatening penalties against a priest who administers the sacrament

of marriage before the civil ceremony had taken place. The minister of justice, a socialist professor, acknowledged the justice of the complaint and as one requiring attention and rectification. A monument of Thomas Kempis was lately inaugurated in a Catholic church and was attended by the Governor of the Province and by many high Protestant functionaries, including the Archbishop of Utrecht. The priest who initiated it was decorated, and both the Queens of the Low Countries subscribed towards its construction. In the word of Pius IX, "The Catholics of Holland are Catholics of the Catholics."—New Zealand Tablet.

ENGLAND.

The Rev. A. B. Sharpe, late vicar of St. Peter's, Vauxhall (England), has been received into the Church.—Liverpool Catholic Times, June 10.

Following the conversion of Lord Encombe, says the "Critic," it is announced that Mr. Walter Harris, the popular and wealthy fiance of Lady Mary Saville, will join the Catholic Church before the wedding, which is arranged to take place at the church of the Assumption, Warwick street, London, late this month. The ceremony will be performed by his Eminence Cardinal Vaughan, if his numerous engagements permit, assisted by the clergy of the church of the Assumption. Lady Mary Saville is the eldest daughter of the Earl and Countess of Mexborough. Her younger sister was married to his Highness Prince Ludwig Loewenstein Wertheim at the same church last season. Mr. Walter B. Harris is connected with Yorkshire, his grandmother having been a Tindall of Knapton Hall. The only relatives of his name now living in the country are the Misses Harris, of Oxton Hall. Mr. Harris has spent most of his life abroad and has a charming villa at Tangier.—Liverpool Catholic Times, June 10.

GERMANY.

The results of the last census in Germany (says the *Launceston Monitor*), so far as they denote the condition of the Catholic Church, cause an agreeable surprise to the Catholic reader. The general impression has been that, owing to official influence, which is decidedly Protestant, and other causes, Catholicism in Germany was barely holding its own. It appears, however, that it has been making steady progress. In 1890 there were sixty-six Catholics in every one hundred inhabitants; now there are sixty-seven. In German Poland, too, there has been an advance, in spite of the introduction of colonists the majority of whom are Protestants. The Polish Catholics under German sway were in 1890 in the proportion of thirty-three to sixty-four Protestants. Today the proportion is thirty-five Catholics to sixty-three Protestants. One would imagine, writes a contemporary, that the Protestant "Archbishop of Dublin," instead of undertaking (Quixotic) Protestant crusades in Spain, would go to the aid of his coreligionists in the land of Luther, where the logic of the adherents of the old faith is proving too much for them.—New Zealand Tablet.

OHIO.

A class of nearly one hundred will be confirmed at Holy Family church by the Rt. Rev. Bishop after the High Mass at 10 a. m. to-morrow. Several converts are among the number. Father Watterson will sing the Mass.—Catholic Columbian (Columbus, O.), June 11.

The Rt. Rev. Bishop of Cleveland made his regular canonical visitation of St. Michael's church, Kelley's Island, on June 9th, and administered the sacrament of confirmation to a class of seventy-six, three of whom were converts. The reception given the Bishop was superb. The Knights of St. John, the Hibernians and the Slav societies of the Greek Rite, in all their regalia, took part in the reception.

MISSOURI.

Last Sunday was a proud and happy day for St. Mary's parish, Kansas City, Mo., and her pastor, Rev. Father Kuhls, when a procession of nearly two hundred, headed by Rt. Rev. Bishop Fink, marched with solemn step up the aisle to receive the sacrament of confirmation. Our reverend pastor saw the fruit of his labors for the past many weeks. A large number of adults were confirmed, and also many converts who have been led into the true path and received the light of our holy faith from the soul-reaching instructions of our pastor.—K. F. M. Journal, June 8, 1898.

Bishop Prendergast confirmed six hundred and six persons at St. Ann's last Sunday. Among them were twenty-one adult converts.

Archbishop Ryan confirmed three hundred and forty-three persons at the church of the Annunciation Monday afternoon. Of this number eight were adults, of whom three were converts.—Catholic Standard and Times, Philadelphia, Pa., June 4, 1898.

IOWA.

Right Rev. Henry Cosgrove, D. D., visited St. Mary's last Sunday and at 3:30 p. m. administered the holy sacrament of confirmation to a class of sixty candidates, including three adults, two of whom are converts.—Iowa Catholic Messenger, June 4.

ALABAMA.

Rt. Rev. Bishop Allen, of Mobile, recently administered confirmation at Mobile, Ala., in his diocese, to the largest class of candidates ever confirmed in that city; and of the whole number, seventy-five were converts from Protestantism.

TEXAS.

The Misses Eunice and Ida Stephens were baptized and received into the Catholic Church recently, at Temple, being well instructed by the pastor, Rev. P. A. Heckman.—Southern Messenger (San Antonio), June 7.

### SAINTS NOT HERETICS, OR SCHISMATICS.

New York Freeman's Journal.

"Pope Anicetus was opposed by Polycarp, Stephen by Cyprian, Zosimus by Augustine, etc. Were Polycarp, Cyprian and Augustine heretics or schismatics by such opposition?"

They were neither heretics nor schismatics. They are honored as saints by the Catholic Church, and the Church does not canonize schismatics or heretics.

In the second century there was a difference among the churches as to the time for the celebration of Easter. Those of Asia Minor celebrated the feast on the fourteenth day of March moon—the same day on which the Jews celebrated the Pasch. Other churches, particularly those of the West, celebrated Easter on the Sunday following the fourteenth day of the March moon. Both parties were orthodox at the time of St. Polycarp. With the view of adjusting this difference, St. Polycarp, Bishop of Smyrna, in Asia Minor, came to Rome—in 100 A.D.—to confer with Pope Anicetus on the subject. They came to no decisive agreement on the matter, and St. Polycarp continued the Eastern practice as before. The Pope did not insist on the Western custom, as it was a question of discipline, not at that time a question of faith. The Pope and Polycarp, wrote St. Irenaeus, "parted in peace, and all the churches, those who kept the Pasch on the fourteenth day and those who did not, continued to enjoy tranquility among themselves." Had the Pope insisted on unanimity in the matter under pain of excommunication, and had Polycarp disregarded the insistence, he would then have been a schismatic.

This difference in the time of celebrating Easter continued until the Council of Nice decided that the feast should be celebrated everywhere on the first Sunday after the Spring full moon. Thus the Roman custom became the universal law of Christendom.

The difference between Rome and St. Cyprian related to the rebaptizing of those converts who had been baptized by heretics. Through horror of heresy St. Cyprian held that those baptized outside the Catholic Church ought to be again baptized on their return to the Church. When the acts of an African council embodying this opinion were submitted to Rome, Pope Stephen disapproved it, and insisted, "Let no change be made contrary to what has been handed down."

Referring to the action of St. Cyprian and the African Bishops subsequent to this command of the Pope, Archbishop Kenrick in his "Primacy" says: "We are not certain whether St. Cyprian finally conformed to the decree of St. Stephen. St. Jerome says 'that his efforts (to change the ancient custom) proved vain, and finally those very Bishops, who with him had determined that heretics should be rebaptized turning back to the ancient custom, issued a new decree.' St. Vincent Lerius does not name him (Cyprian) as the defender of the African usage. Eusebius, who mentions him, does not state any act in support of it subsequently to the pontifical prohibition. St. Augustine supposes him to have retraced, if he at all entertained the erroneous views imputed to him, or at least to have persevered in unity and atoned for the involuntary error, by the abundance of his charity and the glory of his martyrdom. In reply to the Donatists he says: 'Cyprian either did not at all think as you represent him to have thought, or he afterward corrected the error by the rule of truth, or he covered this blemish of his fair breast by the abundance of his charity, while he defended most eloquently the unity of the Church spread throughout the whole world.'

As to the bearing of the controversy on Papal infallibility, Dr. Parsons in his "Studies in Church History" says: "The opponents of Papal infallibility used to cite this difference of opinion between Sts. Stephen and Cyprian as favorable to their theory, but how they could derive any advantage from it we cannot perceive, since it is evident that both parties regarded the question as pertaining, not to faith, but to discipline. We may observe, however, that before the question of rebaptism arose St. Cyprian often acknowledged the rights and prerogatives of the Apostolic See in explicit and reverential terms. Thus, when writing to Pope Cornelius against the Schismatic Felicissimus, who had opposed his (Cyprian's) elevation to the See of Carthage, he said: 'They dare approach the chair of Peter, and to bear, from Schismatics and the profane, letters to the principal Church, from which is derived the sacerdotal dignity,

not thinking that they (the Roman clergy) are those Romans whose faith the Apostle praised, and to whom perdition can have no access.' And in his letter to Antonianus, 'You ask me to send a copy of your letter to our colleague, Cornelius, that, all anxiety laid aside, he might know that you communicate with him, that is, with the Catholic Church.' Writing to Pope Cornelius, he says: 'We exhorted them to acknowledge and hold to the root and matrix of the Catholic Church. \* \* \* that all our colleagues should cling to thee and thy communion, that is, to the unity and charity of the Catholic Church.'

The decision of Pope St. Stephen in the middle of third century on rebaptism is the law of the Catholic Church throughout the world to day.

The difference between Rome and the African Bishops, in 393 and 418, had reference to the right of the clergy to appeal to Rome for the redress of grievances. Those Bishops did not forbid all appeals—for they themselves, St. Augustine among them, frequently appealed to Rome—but only appeals by priests and inferior clergy. The Pope did not sanction this legislation, and in the discussion of the subject those Bishops never at any time denied the Pope's supremacy for right to hear appeals.

At the very time of the discussion the African Bishops held a numerous council at Carthage in 416 against the heresy of Pelagius and Celestius. The proceedings of the council were communicated by a synodical letter (written by St. Augustine) addressed to "The Most Blessed and Honorable Lord, the Holy Brother Pope Innocent." This letter said: "Lord brother, we have thought it necessary to communicate the measure to Your Holiness that the authority of the Apostolic See may be added to our humble decrees, in order to preserve many in the way of salvation, and lead back some from perverse error. The error and impiety, which have many abettors, scattered abroad everywhere should be anathematized even by the authority of the Apostolic See."

Another African council at Milevi held in the same year—416—in which St. Augustine took a conspicuous part, addressed the same Pope: "We think that, through the mercy of the Lord our God, who vouchsafes both to direct your counsels and hear your prayers, those who entertain such perverse and pernicious opinions will readily assent to the authority of Your Holiness, derived from the authority of the divine Scriptures, so that we may have occasion rather of joy at their correction than sorrow at their ruin." St. Augustine and four other of the African Bishops wrote a special letter to Pope Innocent urging measures against the heretic Pelagius. They said: "Pelagius should be called by Your Holiness to Rome and closely questioned as to the nature of the grace which he acknowledges."

The council's condemnation of the errors of Pelagius having been sanctioned by the Pope, St. Augustine said in an address to the people: "Already have the decrees of two councils on this matter been sent to the Apostolic See; the receipts from thence have reached us; the cause is decided."

Thus we find the African Bishops appealing to Rome and recognizing her ultimate authority. Whatever difference there may have been as to the right of the minor clergy to appeal to Rome, there was no question of their own right to appeal, and in this they recognized the Pope's supremacy. As usual the Pope had his own way, and the right of all to appeal to Rome is recognized and practiced to this day. But Augustine was neither a schismatic nor a heretic, but a saint and father of the Church.

### SOME RECENT CONVERTS.

The Rock, one of the leading "Low" Church papers of England, notes the fact that another Ritualistic English churchman has gone over to the Catholic Church. This time it is Rev. H. C. Corrance, late rector of West Bergholt, near Colchester.

The news of the reception into the Catholic Church of Sir Henry Hawkins, whom the Daily Chronicle in announcing it has called "one of the greatest ornaments of our judicial bench," has excited a lively interest. Dr. Charles Sylvester Bantley, a young physician, who has just established a practice in the neighborhood of his home, No. 155 West Eighty-Sixth street, New York city, has become converted to Catholicism, and was confirmed by the Paulist Fathers recently.

The inhabitants of a little village near Hong Kong have, as a body, decided to embrace the Catholic religion, and have extended the most hearty welcome to an Italian missionary, who at their request has gone to give them instruction in the doctrines of faith.

The official returns for 1897 show that in the diocese of Westminster 1,311 persons were received into the Catholic Church during the year. During the same period 1,050 persons were received in the diocese of Salford.

Mr. Hans Sibert, German Consul at Merida, Mexico, was recently received into the Catholic Church. His sponsor at baptism was Senor Don Perez Dias of the Conciliar Seminary,