

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

VOLUME XXI.

LONDON, ONTARIO, SATURDAY, JULY 29, 1899.

NO. 1,084.

## The Catholic Record.

London, Saturday, July 29, 1899

VERY REV. DR. E. F. MURPHY HONORED.

The RECORD has much pleasure in congratulating the Very Dr. Murphy, Vicar general of Halifax, on his elevation to the dignity of Prothonotary Apostolic. His many friends throughout the Dominion will be glad to learn of the promotion, and will, whilst noting it as a special mark of the favor of Rome, recognize it also as a tribute to the zeal and devotion which have characterized the priestly career of Dr. Murphy.

He has been for a number of years a prominent figure in the ecclesiastical circles of the city by the sea. As secretary to Archbishop Hannan, and as Cathedral Rector and Vicar General, he has given ample proof of executive ability and whole-souled service to the cause of religion, and, best of all, and more efficacious for the salvation of souls and the upbuilding of God's kingdom on earth, he has worn ever the white flower of a blameless life.

### "BACHELOR PRIESTS."

Bishop Foss of the Methodist Episcopal Church is the latest aspirant for honors in the field of misrepresentation. Sometime ago in an address on India at Providence, R. I., he told a pretty story about the failure of missions conducted by "bachelor priests."

The good Bishop was so taken up with the Methodical mission results that he overlooked the fact, evidenced by authoritative statistics, that there are in India 1,768,225 Catholics to 77,963 claimed by those ministers of the gospel who obey the injunction of St. Paul.

An inquisitive person wrote the Bishop as to the meaning of the term "bachelor priests" and their place of residence. After much hesitancy he declared the bachelors referred to in his address are not Roman Catholics. The dignity is very much indignant at his being run to ground. He has said good things, so he affirms, about priests, and advances it as proof positive of his unwillingness to offend Catholics.

We are quite willing to believe it, but the Bishop should strive to say what he means.

### IRISH UNIVERSITY EDUCATION.

The Irish Bishops have protested against the unwillingness of the Government to do justice to Catholics in the matter of University education. They want to know why 100,000 acres of the soil of Ireland are reserved for the education of a small section of the community in Trinity College, an establishment that is practically anti-Catholic and anti-Irish. Mr. A. Balfour has no hesitancy in giving his sympathy to the movement, but says he is powerless to do anything.

The walls of bigotry must be beaten down before Englishmen will see that Ireland has some rights. All their professions about good-will to men and the humbug of "hands across the sea" are based on nothing better than sentiment and hypocrisy.

Perhaps the spirit of the Penal laws broods over them yet. The law that proscribed education for Catholics and which entailed for its violation a forfeiture of estates and of civic privileges, and sent many a youth who afterwards wrote his name in golden letters on the annals of the old land, to learn from the hedge school-master under the "blue canopy of heaven," was in force until the beginning of the present century, and may still be the source of inspiration for British Commoners.

Perhaps they are afraid because during the last seventy two years the Catholic schools of Ireland have, though crippled financially, outstripped all others.

### NOTES BY THE WAY.

It is a sign of the times when the R. I. constabulary pursue and attack Orange rioters. Those valiant custodians of the peace actually used their batons on a crowd of innocent gentlemen who were looting houses and throwing stones! No arrests were made, because, as Mr. Gerald Balfour said, "the darkness prevented the con-

stables from seeing their assailants." The North of course was always black, and there may be something in the explanation of Mr. Balfour.

Down south, however, they are all right, optically.

An esteemed friend writes to know why we are so "bitter towards religious bodies without the Catholic Church."

We plead not guilty. We have but sympathy for our brethren, and our earnest wish is that there be one flock and one shepherd. We have been, as our friend expresses it, "bitter" towards calumny only. We endeavored to give things their proper names. When we saw a mass of groundless charges we called it falsehood and calumny; and when we heard a minister describing the Church as she is not, we referred to him as an enemy to the truth, feeding on fairy tales as stale, flat and unprofitable as they are repugnant to common decency, to say nothing of enlightened instinct. We intend to do the same in the future.

Our friend evidently belongs to the "milk and water class of Catholics" that is despised by honest Protestants and regarded with compassionate pity by those who believe in acting out their faith. He is "liberal" of course, broad-minded, etc., and is much in demand at social functions and as a ward healer. It never seems to strike him that his faith is simply a truck, that it should be prized more than "broad acres or gold," and that he should repel an insult against it as he would one against his mother.

He will pose as a representative Catholic, one in fact who has arrived at the *ultima thule* of Catholic practice, without however making his claim good by anything better than vain assumptions of superiority. An honest Catholic will, though perhaps not versed in the arts and sciences, do more for the extension of God's kingdom on earth than myriads of the so-called broad-minded gentry who have exchanged their selfhood for an emasculated thing by them called prudence, and by others termed cowardice.

Rumor has it that Edward Bako will return to Canada. No one will deny that the hon. gentleman has given a whole-souled service to the Irish cause. Attacked and calumniated, misunderstood and misrepresented, he has gone his way unwavering in his devotion to Ireland. The past few years, with their burden of disunion and treachery and party feuds, would have condoned the retirement of any public man.

They must have sorrowed the heart of Mr. Blake, but they did not dampen his courage or extinguish his enthusiasm. He is to-day what he was when he threw in his fortunes with the party—a man convinced of the righteousness and ultimate triumph of the cause, and willing, by any sacrifice on his part, to make the representatives of Ireland as strong and as disciplined as they were in 1886. He forgets and forgives—but he never forgets that Home Rule depends on the "unity, intensity, energy and grim determination of the Irish." "Meantime," as he said in his Glasgow speech of 1898, "what is left for you and me, men of the rank and file of the movement? To strain every nerve to secure the reconciliation on which success depends, but anyway to fight all the harder the more desperate the struggle, to use cordial sympathy towards friends, patience and long suffering with separated brethren, stern determination towards the adversaries of our country."

### THE WANDERING PIPER.

The Correspondent newspaper, dated Toronto (late York) 5th July, 1894, relates the following interesting incident:

"An unknown stranger has travelled for years in England, Ireland, Scotland and America, playing the Scottish and Irish bagpipes, and distributing the proceeds of his exhibitions for charitable purposes. He is a Scottish Highlander, some say an officer in the British army and travelling on a wager. His skill as a piper is universally acknowledged. Yesterday and Tuesday he played, in the city hall, a variety of national airs, marches, quick steps, dances, etc. He was dressed as a Highlander, with trews, a kilt, etc., and wore the beautiful tartan of the Mackenzie clan. We would go ten miles to hear him play Moore's 'Granuaile.'"

The flames of hell would burn many times more furiously if the shedding of the Precious Blood had not allayed their fury.—Father Faber.

### THE POISON OF NON-CATHOLIC COLLEGES.

In recently setting forth the reasons why Catholic parents should prefer the Catholic College to the non-Catholic one, we confined our argument to the negative side of the evil of non-religious training. The absence of a religious influence is not by any means the most serious drawback. This might lead to nothing worse, in many cases, than carelessness in the practice of religious duties. But there is a far more powerful and deadly form of intellectual narcotic—a fatal influence of recent development, which, once it has brought the mind within its potency, nor poppy, nor mandragora, nor any specific in the spiritual pharmacopoeia, may ever be able to expel. This deadly poison is the outgrowth of that modern curse yclept "the higher criticism."

Some of the upholders of this terrible cult have the courage of their convictions. They openly declare their revolt and the aims and methods of an education based upon the elimination of the idea of any Divine revelation to mankind. We ought to be grateful for so much. To be forewarned of danger is in itself a blessing in a sense, since then we can take defensive measures. One of those bold theorists is the president of Bowdoin College, Maine, the Rev. Dr. De Witt. In his baccalaureate sermon delivered at the closing exercises there this season, this clergyman-scholar made no disguise of his principles. Amongst other things he told his pupils:

"Your religious belief is even less than your knowledge. You came with a creed that told the date of the creation of the world out of nothing; of man out of dust; of woman out of man; that told just where and how God had come into the world from the outside; that told you precisely what you must believe, and what will happen to you if you doubt; that told how and by whom the Bible was written; when and on what terms the affairs of the universe would be wound up. That creed for the most part has been taken from you; there was nothing experimental and vital in it. In place of that great tree with spreading branches we have given you a planted seed, in place of the system, a principle. Live the life of reverence for the order of nature and devotion to the good of man, and therein you know and love and live the life of God."

How a man is to know and love and live the life of God when the knowledge of God is taken from him must appear perplexing to a thinker. But, unhappily the youth who listens to such specious substitutes for religious teaching do not possess much claim to that description, in its true sense. What appeals to their tastes, the youthful spirits, their animal propensities, their desire for the removal of all moral restraints, is the sort of creed to suit them best. No wonder that the non-Catholic college is, as a rule, the hotbed of infidelity—the place where "the educated devil" is turned out, when such is the teaching that is being instilled. With such poison entering the moral veins every hour of the day, while the school is open, can there be any wonder that there is a moral pestilence over the land! We tell the Catholic, man or woman, who elects to send son or daughter to abodes of learning where the name of God is obliterated and religion sneered at, that they are incurring an awful responsibility.

"Woe to him by whom scandal cometh," says our Divine Lord. What scandal more frightful than destruction of the spirit of reverence for the things of God? It may safely be said that no non-Catholic college is free from this leprous taint. Infidelity pervades them all, in greater or lesser degree. In some it is existent in more virulent form than at Bowdoin, because more unacknowledged. It is not every president who is so frank as the Rev. Dr. De Witt. What he aims at openly can be done by others without attracting any undesirable notoriety. The Briggs and McGiffert cases are only prominent examples of the working of the system; lesser instances might be picked out by the hundred. Catholic parents cannot plead ignorance now, when they consult the spirit of mere worldliness rather than the spirit of religion, in regard to their children's education in the higher schools. They have been duly warned; on their own heads be the consequences if they neglect the timely monition.—Philadelphia Catholic Standard and Times.

### OVER FOUR HUNDRED MINISTERS CONVERTED.

The new edition of "Converts to Rome Since the Tractarian Movement to May, 1899," compiled by Mr. W. G. Gorman (Swan Sonnenschein), gives some interesting statistics. According to this authority no fewer than 446 Anglican clergymen have "gone over" in the period mentioned. Next in number comes "members of the nobility," 417. The army officers who have "verted" are set down at 205; authors, poets and journalists, as 162; legal profession, at 129; public officials, at 90; medical profession, at 60; naval officers, at 39; baronets, at 32; and peers, at 27. Of the converts 158 have become members of religious orders and 290 secular clergy. From Oxford there have been 445 converts, Christ Church providing 55 of these; Exeter College, 45; Oriel, 33; Balliol, 30; Brasenose and Magdalen, each 22; and University, 20. The total from Cambridge is given as 213, which is

less than half that from Oxford. Of this 213 no fewer than 79 were from Trinity College, St. John's coming next with only 28. Trinity College, Dublin, provided 23 converts; London University, 11; Durham University and King's College, London, each 10; while only nine came from the four Scottish universities.

### ARE ST. MALACHI'S PROPHECIES AUTHENTIC?

It is now nearly thirty years since we published in the New York Herald a translation of the prophecies of St. Malachi and then their authenticity was widely discussed. The arguments *pro* and *con* have passed out of our mind, and require to be regathered. The more we consider it now, the more we are inclined to come to the conclusion that the weight of normal evidence is on the side of their authenticity. The extraordinary applicability of those short sentences to the persons and circumstances of the Popes in these latter days, seven hundred years after Malachi is said to have written them, and three hundred years after Wion is said by some to have forged them is wonderful. Either St. Malachi or Arnold Wion was a prophet. From the day in which we first discerned the application of "Crux de Cruce" to the sorrow of the Church and of Pius IX., we looked forward to the "Lumen in Cælo," and the history of the reign of Leo XIII. has realized it, not only in the indicated star of his arms, but also in his genius, character and encyclicals.

The story of these prophecies is worthy of careful reading. "The prophecy, real or presumed, of St. Malachi was given to the world at the end of the sixteenth century, or thereabouts, by Arnold Wion, a learned Benedictine. He was a native of Duay and a monk in an abbey near Bruges. The troublous times then prevailing in his own country compelled him to go into Italy to the monastery of St. Benedict at Mantua of the Congregation of Monte Cassino. In the houses of that congregation the world's treasures of learning were, at that day, deposited. There, above all other places, the student was most likely to come across old, forgotten or unknown manuscripts. We have no reason to doubt the truth and honesty of Arnold Wion, or that he found the manuscript which he gave to the world in that most likely of all places in which to find such a document. It is objected by some that St. Bernard does not allude to this prophecy, which is quite true. He may not have known of it. St. Malachi, as has been said, may not have mentioned it to him; but St. Bernard tells us of the belief which held the public mind in the days of St. Malachi, that the saint was endowed with the spirit of prophecy.

After having related a circumstance somewhat analogous to the case of Zaccarias and Our Lord, he adds, 'and the disciples were convinced that, even in this case, Malachi had the spirit of prophecy.' It has not been our good fortune to see the entire list of prophecies as given by Wion, but Richard Archdeacon, a learned Irish theologian, of the Society of Jesus, who lived in the seventeenth century, had given us in his "Tripartite Theology" the complete list to the end, from the time of Pope Sixtus IV., who died in 1484. He has also given the generally received interpretation from that date up to the Pontificate of Clement X., who died 1679. Of three only of those, he says, no one has explained their application, but one has explained twenty five the application of the prophecy to the person, or to some circumstance connected with the Pope to whom it is assigned, is most surprising; and what seems really strange is that eleven of these applications or interpretations have reference to the armorial bearings of the Pope's family, just as we found the designation of the prophecy "Lumen in Cælo," in the star which occupies the dexter chief of the arms of Pope Leo XIII.

One of the strongest objections urged against the authenticity of St. Malachi's prophecy is that in the case of Sixtus V. the interpretation is referred to his armorial bearings, and that he was of rank so humble that his family could not have had such arms, such as those that told by Gregorio Leti, namely, that he was originally a swineherd, having long passed current. The recently published life of Sixtus, by Baron Hubner, has corrected this. The truth of his origin is this: He was of Slavonic origin. When the victorious Turks overran Illyria and threatened Dalmatia, many of the inhabitants of the latter fled by sea to Italy, and among them the family from which the future Pope descended. The children married into respectable families, held middle class rank and municipal offices—in a word were respectable people. Piergentile, the father of Sixtus, was the fourth in descent from the Dalmatian emigrant. The war carried on by the Duke of Urbino, and the taking and ruin of Montalto in 1518, despoiled him of his property and reduced him to the rank of a small agriculturist. A family such as this, which had seen, as Hubner says, "better days," would have distinctive arms in those

days, and, as the honest poverty which is the result of loss, by misfortune or war, may deprive of recent possessions, but not of the honor or pride of ancestry, the title to their ancient "arms" would be still cherished by the impoverished family—hence the objection to the application of the prophecy to the arms borne by Sixtus quite disappears. We are told that the modern writers reject these prophecies as forgeries. Those writers accept the grossest errors and reject Christianity. They think that the indications of prophetic knowledge contained in them are too trifling to be Divine; so also do they think of the prophet's miracle, the floating of the axhead on the water, as related in the Old Testament. They are unworthy of notice.—American Herald.

### A DISTINGUISHED PRELATE

Monsignor Brindle, who has been consecrated, in Rome, Bishop to assist Cardinal Vaughan in the diocese of Westminster, will be sorely missed in the Army, where he was idolized by officers and men of all creeds. Monsignor Brindle, who is sixty-two years of age, studied for the priesthood at the English College in Lisbon, and during the early days of his career was assistant priest at Plymouth cathedral. In 1874 he was appointed Chaplain to the Forces. In 1885 he became a first-class chaplain with the rank of colonel. He has seen much active service, and has been mentioned four times in official despatches, and possesses a greater number of medals than any other military chaplain, Protestant or Catholic. He especially distinguished himself at the Battle of Tel-el-Kebir, and has received the Distinguished Service Order. During the last Sudan War he walked on one occasion a distance of twenty miles to administer religious consolation to a dying soldier.—Liverpool Record.

### RECENT CONVERSIONS TO THE CHURCH.

The work of conversions to the true Church goes on without interruption. A recent convert writes to say that no pen can describe the consolation of soul, the joy, the gladness that becomes the happy lot of those who hearken to the Church's summons, and, following the dictates of conscience and guided by the gentle light of divine mercy, are privileged to find a refuge and a home in the bosom of Holy Church. Years ago the great American philosopher, Dr. Brownson, recounting his experience said: "The convert to the Church is the prisoner liberated from the Bastille; a weight is thrown from his shoulders, the manacles fall from his hands and the fetters from his feet; he feels as light and as free as the air, and he would chirp and sing as the bird. This world changes its hue to his eyes; and he runs and leaps under the blue sky of a boundless universe. His thoughts, his mind, his very soul is lighted up and revels in the freedom of truth. He feels that he has something whereon he can stand, that he has no longer to bear up the Church, but that the Church can bear him up. He is conscious of an unfeeling support, and no longer fears that he is in danger every step he takes of having his footing give way and of falling through. His heart bounds with a sense of unlimited freedom, and with a joy unspeakable."—American Herald.

### SENSATIONAL PREACHERS.

Writing in the Independent, the Rev. Dr. Storrs tells of a young minister who, discoursing on the liberty which he thought preachers should enjoy to break loose from dogmas in order to draw nearer to Christ, took for his text, "Loose him and bring him thither." "Loose him and bring him thither" were the words of Our Lord concerning the young ass. For this young man, who lacked only the sense of humor, Dr. Storrs has words of pity; but he denounces with deserved severity the irreverent pulpit-powder who advertised a sermon on "Popping the Question," and then addressed the large crowd of young people who came to hear him on those tender and majestic words of Our Lord to Peter: "Lovest thou Me?" Whatever hope there may be of arresting the secularization of the Protestant pulpit and discouraging its sacrilegious tendency to sensationalism lies in unparagoned denunciation by educated and religious-minded ministers like Dr. Storrs; and we will do our Protestant friends the justice to say that when they do discuss such evils they do so bravely and without reticence. Dr. Storrs notes these lines of Cardinal Manning for the benefit of his countrymen: "It is what we are that we know but what we feel, what we realize, what by experience has become a part of ourselves. Every man speaks readily of that which chiefly fills his mind. If we lived more for God, with God, and in God, we should have little difficulty in speaking about Him."—Ave Maria.

To all men perhaps, but certainly to the thoughtful and the good, all life is a continual growing revelation of God.—Faber.

### LONG SERMONS ON HOT DAYS.

Writing to the Catholic Columbian, Rev. B. M. O'Byrne, of Newark, Ohio, says:

"In the hot days of summer, when so much is said against long sermons, it would be well to know precisely what is commanded on the subject. The Third Council of Baltimore (Trentum viii., 216), after lamenting the lack of religious instructions in some districts gives the following command: 'To remedy such an evil by efficacious remedies, we command that on Sundays and solemn feast days, even in summer time, all who have the care of souls, by themselves or, if legitimately prevented, by others fitted, at all Masses whatsoever at which the faithful are present, whether these Masses be sung or private (un sung) or even at a very early hour celebrated, that the gospel of the day occurring be read in the vernacular tongue, and if time permit, that the people be instructed in the law of the Lord for at least the twelfth part of an hour, every other pretext and custom to the contrary notwithstanding.

"This is a literal translation of the precept, and it is quite clear that the five minute sermon (the twelfth part of an hour), which the Paulist Fathers so zealously preach and publish every week, is not a 'fad,' as some would have it, but a strict duty, to be conscientiously complied with. The cause that led to the promulgation of this law was the lax notion some people had about the duty of preaching on the one side and of hearing the Word of God on the other. The Council of Trent is also very clear on this head. But some are apt to say, 'The Council of Trent is not of obligation in this country,' which is a most misleading assertion. There is nothing in the Council of Trent but is of obligation in this and every other country, except what the Church has specially exempted or dispensed. The five minute sermon is intended to reach those who cannot attend at the regular Masses to hear a more complete discourse. No one ever complains of a sermon which has food and drink for the mind and heart, no matter if the weather were at ninety degrees in the shade and the preacher were to continue for six or seven times five minutes.

"The zealous Catholic expects a sermon on Sunday, and the zealous priest will never fail, when possible, to give it to him; and I hope the time will never come when any season of the year will be considered unfit for the work of God and the salvation of immortal souls."

### SHALLOW CATHOLICS.

There are certain Catholics who are forever getting worked up and flurried over anything a rooster to the Church. They are so afraid lest the allegation may be true, and want the thing explained, and then grow sceptical over the explanation. Somebody says that this Pope did so-and-so, and that Pope did something else, and if this be true, why then the Church is all wrong, and my goodness! what will we do! First of all, the kind of Catholic who gets agitated over these matters is generally one whose faith is shallow and superficial, and who cherishes a great deal of human respect with a perpetual apology to their non-Catholic friends for being Catholic! Secondly they are ignorant, about as ignorant as their non-Catholic friends, of the Church, its constitution and its history. Now Catholics should at the outset understand that the Church is a divine institution, infallibly guided in its teachings, impregnable by divine promise against the gates of hell. She is therefore indefectible. When then anything is alleged against her, which would violate her infallibility or indefectibility, Catholics may put it down as a calumny without further concern. But a distinction is to be drawn: in matters not concerning her infallibility or indefectibility, the men charged with her guidance, may err, and many times, no doubt have erred, as in matters of mere discipline or temporary regulation. When, then, something is asserted in derogation to the Church, distinguish: if the matter be not of faith and morals or of her prerogative of indefectibility, a mistake is possible. At the same time, it remains to be proved: nine times out of ten, critical investigation will show it to be a calumny, for we must not forget that calumny has been the stock-in-trade of Protestant peoples for three hundred years, with the result that the lie is a thousand times more likely to be alleged against her than the truth to be told.—Church Progress.

If spring came but once in a century instead of once a year, or burst forth with the sound of an earthquake and not in silence, what wonder and expectation would there be in all hearts to behold the miraculous change! But now the silent succession suggests nothing but necessity. To most men, only the cessation of the miracle would be miraculous; and the perpetual exercise of God's power seems less wonderful than the withdrawal would be. We are like children, who are astonished and delighted only by the second hand of the clock, not by the hour-hand.—Longfellow.