

The Catholic Record.

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

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, JANUARY 27, 1894.

NO. 797.

Blake's Appeal. Hon. Edward Blake, member of the Imperial Parliament for South London, has a letter in the Toronto Globe showing that the financial requirements for the Irish parliamentary party for this year will exceed \$240,000.

Mr. Blake gives extracts from a confidential report as an explanation of the estimate, and says: “The Irish parliamentary party trust that Irishmen at home and abroad will recognize the reasonableness of their appeal, and give to it that hearty response which the interests of the cause demand.”

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Father Damen, S.J. One of the most instructive and useful pamphlets extant is the lectures of Father Damen, which comprise four of the most celebrated sermons delivered by that renowned Jesuit Father, namely: “The Private Interpretation of the Bible,” “The Catholic Church, the only Church of God,” “Confession,” and “The Presence.”

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A SIMPLE WAY TO HELP POOR CATOLIC Missions. Send stamps of every kind and country and them to Rev. F. M. Barral, Hamilton, Ont. You will receive with the necessary explanation a nice Souvenir of Hamilton Missions.

COMMERCIAL HOTEL, 14 and 15th streets, Toronto. This hotel has been recently and furnished throughout. Hot and cold water. M. DORSELY, Proprietor.

Babyhood. BY JAMES WHITCOMB RILEY. Helpho! Babyhood! Tell me where you linger. Let's toddle home again, for we have gone astray. Take this eager hand of mine and lead me by the finger. Back to the lotus land of the far away.

Turn back the leaf of life; don't read the glory. Let's to the pictures and fancy all the rest. We can fill the unwritten pages with a brighter story. Than old Time, the story teller, at his best.

Where the dusky turtle lies basking in the sun. The sunny sandbar in the middle tide. As the ghostly dragon flies in his travel. Forst like a blossom where the water lily died.

THE STORY OF THE SYLLABUS. The word syllabus, as defined by the Century Dictionary, means a compendium containing the heads of a discourse, the main propositions of a course of lectures, etc.

After dividing among themselves the matter of their discussions they examined and qualified each proposition, giving the reason for the qualification. They voted on each proposition in common, and finally reduced the seventy propositions to sixty one, which were printed under the title “Theses ad Santam Sedem delatae et nonnullis Theologis propositae.”

The Pope was now to prepare a solemn Bull for the purpose of condemning these errors by his supreme authority. However, before issuing it Pope Pius IX., took advantage of the presence of many Bishops in Rome, on the occasion of the canonization of the Japanese martyrs, to ask their opinion on the opportunities of a general definition, and also to the doctrine and qualification of each proposition.

When the Vatican Council was decided upon each of the most prominent Bishops was asked to indicate the matter that he thought should be treated in this Council. Among the matters mentioned was not infrequently the Syllabus. The acts of the Councils also diocesan, provincial and national, among the last our own Second Council of Baltimore—reveal the mind of the Church.

After this to us to say a word on how the Holy See regarded the document. On this point the words of Pius IX., himself, are of interest. He speaks of it frequently as “Syllabus noster just editus.” Cardinal Antonelli in his letter accompanying it says: “Summus Pontifex voluit,” “Ejusdem igitur Pontificis jussu,” etc.

This brings us to the third and last phrase of the preparation of the Syllabus. For this work the Pope appointed another commission, of which we know little, except that Cardinal Billò, then an humble Barnabite, but afterwards a Cardinal and a candidate for the chair of Peter at the death of Pius IX., was a member.

We have now seen the various stages that his catalogue of errors passed through before it reached its present form. We see also that from the beginning it was question of condemnation by solemn Bull, which was prevented, as it seems, by an accident, a significant fact that should be kept in mind when deciding its dogmatic value and authority. How was this doctrine promulgated? The encyclical “Quanta Cura” was sent out in 1864 in the usual way by the Pope, and at the same time the Cardinal Secretary of State, Antonelli, sent the Syllabus to the episcopate, with a letter explaining its import.

We know very little of the work of this commission, which remained in existence six years, but we know that during this time there appeared thirteen Papal documents, in which the Pope dealt individually with these errors and that these documents were prepared by this commission.

This may be said to be the first stage in the preparation of the Syllabus. The second epoch begins with the appearance of a pastoral letter of Bishop Gerbet, of Perpignan, bearing the date of July 23, 1866. This Bishop, once the friend and dear disciple of Do Lamennais, had prepared in a pastoral letter a list of eighty-five dangerous errors, which he had arranged under eleven chapters. This document, carefully prepared, excited the admiration and approval of Pius IX., who appointed a new special commission, consisting of three members, presided over by Cardinal Calerini, with Mgr. Jacobini as secretary.

The commission was made up, as we have said, of three members—a secular priest, a Jesuit and a Dominican, and the Jesuit was the well-known theologian, Perrone. They began their works May 21, 1861, and continued to work until August of the same year, when they had reduced the eighty-five propositions of Gerbet to seventy. The Pope then decided to condemn these propositions in a solemn Bull, and to this end he increased the commission to twelve members, which counts among its numbers two bishops, two secular priests, the prior general of the Servites, two general abbots, one of the Benedictines the other of the canons regular, a Capuchin, a professor of the Propaganda (the well-known Abbott Smith) and one Jesuit (Perone). They began their work Sept. 10, 1861, and completed in February, 1862.

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which are threatening society, the false positions I have condemned. I now confirm these acts before you and I again propose them to you as a rule of doctrine.” Archbishop Manning published these same statements in the Nineteenth Century Magazine. Mr Ward, of the Dublin Review in his “De Infallibilitatis Extensione” published in the “Acta Sanctae Sedis” in 1867, wrote in the same strain. Against this, however, we have to chronicle the strange fact that though there were five Catholic journals published in the city of Rome, not one of them had a word of the discourse of the Pope published in the “Acta Sanctae Sedis” makes no mention of this. Nor is it found in the “Acta Pii Noni,” the authentic and authoritative record of his pontificate.

This idea is erroneous. The true letter in substance reads thus: “The Pope, always deeply solicitous for the salvation of souls and sound doctrine, has never ceased from the very beginning of his Pontificate in his various public documents to condemn and promote the principle errors and false doctrines of this especially unhappy age. Since, however, it might happen that all these Pontifical writings did not reach each individual Bishop, therefore the Pope wishes that a Syllabus of these errors be drawn up and sent to each Bishop, in order that all the Bishops might have before their eyes all the errors and pernicious doctrine which were reprobated and proscribed by him. He ordered me to have this Syllabus printed and to send it to you on the occasion of the new encyclical,” etc.

Such is the gist of the letter of Cardinal Antonelli accompanying the Syllabus and shows plainly how the document is to be regarded. On the reception of the Syllabus by the Church we may say a word. The way the Bishops of the Catholic Church received this catalogue is plainly set forth in a volume, in which are collected all the letters of the Catholic episcopate to the Pope on this matter. For convenience they may be ranged under four heads. First, those letters in which the Syllabus is defended and the right of the Pope to promulgate it against the prohibition of the civil power is vindicated. These letters show how violent was the opposition that met the Syllabus. The civil power tried to suppress it, especially in France. The second class is made of those letters, pastorals, etc., in which the Bishops sent the Syllabus to the faithful under their charge. The third class comprises those letters of submission and adhesion to the doctrine of the Pope. The fourth class demands a word of explanation.

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defence of liberty and justice, when ever threatened by outside foes, or in ward rebels, immaterial whether they appear as an invading army, or seek to disturb the peace of my country through political strife, or try to undermine its free institutions by advocating intolerance and prejudice in the schools and in the press.” In conclusion the reverend speaker said: “As Israelites you know your mission to maintain what is right and just, as your mind and conscience dictate to you. Let no false influence disturb your good judgment in keeping Church and State separate; in all your actions as American citizens keep your politics free from religious interference. Promote the union of your blessed country, the welfare of your State and city by condemning every religious agitation and by ever testifying before the world that you know exactly what is required from you as American Israelites.”

THE HOPELESSNESS OF UNREASONING PREJUDICE. THE continued, persistent, unreasoning and sometimes malignant opposition of bigoted Protestants reminds us of the incident mentioned in the gospels, of our Lord's healing the man with the withered hand. The Scribes and Pharisees of those days were thoroughly penetrated with the Protestant spirit. They were great sticklers for the minutiae and cummings of the law. Our Lord had just given them a lesson in regard to the proper observance of the Sabbath as He and His disciples pass through the corn fields and plucked and ate on the Sabbath. The great lesson was conveyed in that brief but expressive apothegm: “The Sabbath was made for man, not man for the Sabbath.” Their prejudices were aroused, and when He went into the synagogue, as was His custom, to teach the people, these determined Puritans followed Him to see if they could find some ground of accusation against Him.

Fortunately for them there was a man there whose right hand was withered and his friends no doubt had brought him there with the hope that Christ would cure him. But these lynx-eyed sticklers for the strict letters of the law watched to see if He would heal on the Sabbath that they might find an accusation against Him. Our Lord did not hesitate to call upon the man to stand forth, and then, in order to show them the folly of their opposition and teach them a lesson in regard to the nature of the doctrine which He came to teach, He said: “I ask you if it be lawful on the Sabbath day to do good or to do evil, to save life or to destroy?” Then He commanded the man to stretch forth His hand and he stretched it forth and it was restored.

What effect had this notable and undoubted miracle upon His watchful enemies? Were they convinced of His power? Were they persuaded of the truth of His doctrine? Not at all. On the contrary, the account says, “They were filled with madness, and they talked one with another what they might do to Jesus.” They had no answer to make to His reasoning about the Sabbath. They had their traditional notion, and He had violated it, and that was enough to condemn Him. But in addition He had the audacity to confirm the truth of His claim by performing a manifest and striking miracle before their eyes. That was too much; they were mad, and they determined to get rid of Him, if possible, by fair means or foul.

One would naturally suppose that reasonable men would have said, the reasoning of the Master is good. It is true, as He says, that the Sabbath was made for man and not man for the Sabbath, and, therefore, it must be not only lawful but proper to do good and not evil on that day. But even suppose they were reluctant to change their views and lay aside their prejudices by the force of His reasoning it is simply incredible that they should not have been convinced by the striking miracle which He performed and at least said to themselves: We must look into this matter; we must examine the claims of this extraordinary Man more thoroughly. But, no, they were bound fast with the iron chains of an obstinate, unreasoning prejudice, and when they were confronted with argument and miracle to which they had absolutely no adequate answer they were filled with anger and resentment and determined to get rid of the obnoxious Teacher, if possible.

Need we make application of this striking incident? Why are our anti-Catholic friends so angry with the Catholic Church? Why are they so persistent in their opposition, and why do they consult together as to what they shall do to cripple her efforts, to nullify her influence, and if possible to destroy her altogether? Her arguments are unanswerable, and her very existence is a miracle. It is not so many years since the people thought the Catholic Church was dead and buried, and that she would never trouble them any more. They sang psalms over her destruction and congratulated themselves that now they could eat, drink and be merry without scruple or compunction of conscience.

The real explanation of the progress of the Church in civilized lands is to be sought in the eternal vitality inherent in the true faith. Until Protestants come to view the problem in this light, their speculations may be of interest, but they can prove useful. —Ave Maria

The first Patriarchs were shepherds, the second fishermen. Sweet allegory! It is thus that God reveals Himself by His choices, and there are volumes of revelation in each choice.—Faber.

THE CHURCH IN ENGLAND. There are many truths, and just a few untruths, in a letter of the London correspondent of the New York World. Allowing the untruths to go by default, the following statement will be read with interest.

“A good deal of alarm is expressed in England just now concerning the rapid progress made by Roman Catholicism. Nor is this alarm groundless. Comparatively a few years ago there was scarcely a monastery or a convent to be seen in England; now the country is dotted with them. Catholic schools and churches were comparatively few; they now abound all over the land.”

The writer ascribes these “deplorable results” to the “defection of Newman, the loss of Manning,” etc.; and continues: “Then, too, the religion of Catholics is made a living reality to them. The doors of their churches are never closed. Our Protestant ministers, for instance, can not stand summer work, Catholic priest can; they never run away from their posts. The increase in strength of the Catholic Church is chiefly in England and the United States—communities in which the doctrines of the Reformation ought to be most powerful. Catholics are willing to make greater sacrifices for their religion than Protestants ordinary make for theirs. It is, moreover, tolerably certain that the outward observances of the Catholic Church are pretty faithfully adhered to. Most of us are brought into contact with this fact some time or other—if only on Sunday, when Bridget goes to early church through all sorts of weather. Protestants are seldom so scrupulous on that point. At confession, also, the attendance of our Catholic fellow-citizens is said to be very regular. It can not, therefore, be asserted that Roman Catholicism is declining in this country. We are satisfied that it is yearly gaining ground.”

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