

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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Mysteries and Faith.

BY GEORGE HARRISON CONRAD.

I know not how—God knows—
The tree in spring, revives with force un-
seen,
And drapes its modest limbs with garments
green;
I know not how—God knows—
The simplest daisy blows,
And yet I know
These things are so.

I know not how—God knows—
In the Eternal God dwelleth three
Beings distinct, but one Divinity;
I know not how—God knows—
He all his gifts bestows,
And yet I know
These things are so.

I know not how—God knows—
Beneath the outward forms of drink and food
Dwelleth the Unseen who governs God;
I know not how—God knows—
Our Lord doth there repose,
And yet I know
That it is so.

WHY BISHOPS VISIT ROME:

The Great Source of Divine Strength,
Health and Vitality.

The venerable Bishop Nulty, of Meath, Ireland, recently set out for Rome to pay his regular annual visit to the Pope. Before starting he addressed a most interesting pastoral to his flock. Among other things he said:

Twenty-five years ago I met all the Bishops of the whole world at Rome. The prelates then assembled there numbered up to very nearly a thousand. I paid my visits there, and I did not meet all the Bishops of the world there every time. I did meet every time individual Bishops from nearly every country on the globe. What brings these Bishops there and what keeps them there for weeks and months, far away from their respective sees and native countries? What is the secret of that great mysterious power which is felt, acknowledged and submitted to in every land under heaven? The wise men from the East, the Scripture tells us, sought and reached through a painful and perilous journey an Infant in a stable, and their faith was not shocked at the lowly and helpless condition in which they found Him. The privations and suffering to which the Man God had voluntarily subjected Himself rather strengthened their faith and awakened in their souls feelings of deeper and tenderer endearment and affection for Him.

What is it that these pilgrim prelates travel over thousands and thousands of miles of land and sea to find and see at Rome? On arriving there they merely find one old man—a venerable old man, no doubt, but a venerable old man who is no longer free, who has been cruelly enslaved, who is confined within the precincts of a narrow spot of earth which he must not leave and beyond which he must be hardly allowed to live. Are they scandalized or is their faith shocked at the state of inferior and unnatural degradation and lowliness in which they find him? Quite the reverse. Peter's prisons and Peter's chains are, in the eyes of the faith, Peter's highest and noblest glories. And Leo's suffering and Leo's imprisonment, if not the cruellest, are at least the longest and most lingering of the sufferings even of Roman Pontiffs, and the fact exalts and enhances enormously the reverence, the affection and the love which these pilgrim prelates cherish for the august dignity of his sacred person and character.

Although a pilgrimage from this country to the Holy See undoubtedly is long, laborious and severely trying to the attenuated energies of a man of my years, yet its sacred character and nature, the important objects at which it aims and which it hopes to realize, the need in which the Holy Father stands of all the moral and material aid which the sympathies of his children can offer him, combine all together to soften and to sweeten its physical fatigues and discomforts. I go, therefore, now to Rome, and for the last time in my life to lay at the feet of the Holy Father, in your name, as well as in my own, the assurance of our allegiance, our loyalty and our love for himself personally, and for the Apostolic See. I go to visit the shrines of the apostles, and there, on holy ground, to offer up fervent prayers and sacrifices for your temporal, spiritual and eternal welfare; and earnestly to implore, above all things else, that not one entrusted to my care may be wanting to that glorious bead roll of saints whom our Lord will look on on the last day from this diocese, as the fruit of His death and passion.

Another object of my visit will be to present to the Holy Father a full and comprehensive report of the state of religion in the diocese; to gladden his heart with the cheering and refreshing account which the vast majority of you have, in all truth, enabled me to give you of your piety, your virtue and sanctity—the zeal with which you listen to the preaching of the Word of God; and above all of the fervor and frequency with which you approach the sacraments of Penance and the Holy Eucharist.

The Holy Church has been captivated by her Divine Founder to "a citadel built on a rock," against which the winds and tempests raised by the world and the devil will incessantly rave and

rage and dash themselves in vain fury, but over which they never can prevail, because it is founded on a rock. "Thou art Peter," said our Lord, "and on this rock I will build My Church, and the gates of hell shall not prevail against it."

Now the Bishops of the whole world in communion with the Holy See are, as it were, the grand corner-stones of that spiritual edifice and it is through them that the spiritual strength which rises from the rock conveys itself even to the remotest parts of the superincumbent building. They are, as it were, the great arteries through which the Church's life-blood flows from her heart at Rome to her most remote extremities in every part of the world.

Now, it is principally through these visits, which the Bishops are bound by their oaths to pay periodically to Rome, that they fulfill this august function of their sacred ministry. It is then especially that their respective dioceses draw the largest measures of divine strength, health and vitality from the inexhaustible source of all supernatural life which is centred at Rome.

A Bishop's first great duty during his visit to Rome will be to fix and determine his own place and position, and to feel and find out the exact spot on which he actually stands. He must satisfy himself beyond all doubt that he stands firmly on the rock; that he has a solid, a safe and permanent foot hold there, and that he forms an integral and an harmonious component part of the edifice it supports and sustains.

Other inquiries will then suggest themselves to him, and fresh and unexpected lights will gradually break in on him, for his guidance and enlightenment. He will soon find that he has yet many things to learn, and that there are in his diocese many reforms yet to be introduced, and many abuses yet to be corrected; and he will see there many splendid models which he will feel it a duty to imitate and reproduce on his return home. It is only by comparing his faith with the faith of the centre of Catholic unity that he can be quite certain of its orthodoxy and soundness in all its details. It is only by contrasting the local discipline and customs, which regulate the celebration of the public worship, the administration of the sacraments, and the various religious and devotional practices prevailing at home with their counterparts at Rome, that he can be quite certain that in these particulars he is in perfect harmony and unity with the Universal Church.

The effort to improve, which he will then feel himself called upon to make—the Sarsum Corda—the raising up of his heart to strive after what is holiest and best will draw his flock as well as himself into closer and stricter conformity with the centre of Catholic unity. The higher and more perfect that union becomes the deeper and wider also becomes that great artery through which the Church's life blood flows from her heart at Rome to that distant member of hers in this diocese. A diocese that is not through its bishop in perfect union with the centre of Catholic unity at Rome is like a withered and lifeless branch which was severed from the trunk that was the source of its life. It cannot bloom or blossom or produce a good fruit any longer.

GOES OVER TO ROME.

Brother Aloysius, Founder of the New Episcopal Religious Order, Becomes a Catholic.

While Bishop Potter, of New York, is in attendance at the Episcopal convention in Minneapolis, his flock is slipping away from him. No less a person than George R. Davidson, director of the much talked of Episcopal religious order, founded in New York a year ago, has "gone over to Rome." Bishop Potter strongly approved of the formation of the order, despite the fact that much adverse criticism was indulged in by Low churchmen, who objected to practices savouring so much of "Romanism." No doubt Bishop Potter, who is in Minneapolis, will be much surprised when he reads the dispatches in the press, giving notice of the event. The dispatch was as follows:

An interesting ceremony was performed on Sunday evening at St. Lawrence's church, New York City, when George W. Davidson, who was until Sunday sexton and director of a religious order in the High Ritualistic Episcopal Church of the Redeemer, made a confession of faith, received absolution and was afterwards baptized and received into the Roman Catholic Church. The Church of the Redeemer is a high Episcopal church. Mass is said there every day, confessions are heard, and the ceremonies used in the Catholic church in public worship is to be found there. Mr. Davidson is the third person to leave it for the Catholic Church. The first was Rev. Henry Austin Adams, formerly rector of the church. The second convert was Mrs. William Arnold, the daughter-in-law of the late Richard Arnold of Arnold & Constable.

FOUNDER OF A RELIGIOUS ORDER. Davidson was known in the Episcopalian church as Brother Aloysius and was superior of the order of the Good Samaritan, attached to the Episcopalian Church of the Redeemer, about

whose formation so much has been written. He organized this body last year, and they were usually called the "Episcopal medical monks on account of the work they undertook. On Oct. 3, 1891, Davidson took his first vows in the order, renouncing the world, and promising to devote the remainder of his days to church work and to the nursing of the sick. The final vows of the order are poverty, obedience and celibacy. As a member of the order Mr. Davidson ranked as a deacon of the church, and was known as Brother Aloysius. As a means of support during his probationary period he received a small salary for doing the work of a sexton about the church.

WEARS A CASSOCK.

He has lectured on anatomy and physiology, and has studied medicine. In the meantime he has lived very economically, and occupied a room in the church. As a deacon of the church he was on the way to the priesthood. He has always been very religious, going to Mass every morning and saying some of the breviary offices. His habit is a black cassock, and he wears a grille, from which depends a crucifix by a leather thong. He wears a skull cap when indoors, and a short cape over the shoulders, like a Dominican Father.

OTHER CONVERTS FROM THE SAME CHURCH.

Brother Aloysius is the third person to leave the Church of the Redeemer for the Catholic Church. The first was Henry Austin Adams, who, when rector of the church, was known as Father Adams. He announced his change of faith in a letter to the public on July 19, 1893, and since then has become well known in the Catholic Church as a writer and lecturer.

The second convert was Mrs. William Arnold, who was the wealthiest member of the church. A year ago last March Mrs. Arnold told her pastor, the Rev. Mr. Everett Johnson, that she had become a Catholic, and had been baptized by the Rev. Father Van Rensselaer. Mrs. Arnold was Miss Annie Stuart Cameron, the daughter-in-law of the late Richard Arnold of Arnold, Constable & Co., New York. Her husband, when he died, left her an estate of \$2,000,000. The Church of the Redeemer is very High. Mass is said each day, confessions are heard, incense is burned, and vestments, lights, and crosses are used in public worship. More conversions are liable to follow that of Brother Aloysius.

A HORRIBLE OUTRAGE.

The Orangeman, on his native heath, is no more picturesque or pleasing a figure than the Orangeman transplanted, and masquerading as an American "patriot." He is in either relation an ignorant, narrow, unscrupulous bigot. He prates about education as the safety of the State, but he knows nothing about the question; he raves about the perils to which the "Church" is exposed, but he never goes to church. The one absorbing passion of his life is hatred of the Roman Catholic Church, which he does not understand.

Recent Irish and English papers give the details of a Belfast incident which throws a strong sidelight upon the Orangeman. A man named Thomas Hutchinson resided in a tenement in Belfast. He occupied half a house in a very strong Orange section of the city. He was the only Catholic in the immediate neighborhood. The man from whom he hired the apartment was named Andrews; he was an ultra-Orangeman, and, of course, bitterly opposed to everything Catholic.

Hutchinson was taken suddenly ill. He had a perversely hemorrhage, and he was at the point of death. He wanted the ministrations of a priest. A messenger was dispatched to bring one to the house. The good Father came with all possible haste. He proceeded to the bedside of the dying man, and at once began to administer the last solemn rites of the Church. While engaged in this sacred duty he was interrupted by Andrews, the Orangeman, who told him that he would permit no English priest to enter his house. He railed at the dying man for accepting the services of a "Papist," and then, seizing the priest by the throat, tried to throw him down stairs. A policeman was summoned to the scene, and he arrived just in time to save the priest from bodily harm.

The infuriated Orange bigot next attacked the officer, but was finally overpowered and ejected from the premises. The sick man was thrown into a dangerous state of nervousness, and after a few hours he died. Andrews was arrested for assault, and brought to the police station. Meanwhile his wife continued to carry on the crusade which he had started. She threatened to throw the dead body out through the window, and the afflicted family were compelled to hurriedly remove the remains to another house under a police escort.

Mr. Andrews and his wife profess to be Christians and to respect the Christian religion. They are zealous Protestants. Yet they brutally assaulted a Christian minister of the gospel who was trying to comfort a Christian man in his last hours on earth. They raised a riot which, no doubt, tended to hasten

the poor man's death. They desecrated the chamber of death in which a human soul was passing away to meet its God in judgment, and they interrupted the most solemn offices of religion.

That is the sort of person the Orangeman is at home. What he is here the public already know. He is Belfast bigot and his virago of a wife are types of the Orange faction. They will represent the spirit of fanaticism which led to the murder of an innocent man in East Boston on July 4. It was an Ulster Orangeman who fired the fatal shot that made Mrs. Willis a widow and made orphans of her little children.

These are the men who want to control the politics of America. A nice Christian state would that be which would be managed by such brutal fanatics, who respect neither religion nor the law nor common decency nor the solemn rites administered to dying Christians.—Boston Republic.

THE POPE AND A HERETIC.

She Wore the Sign of the Faith and He Blessed Her.

Then we were ushered into a vast empty antechamber hung with tapestries, with a brazier of charcoal in the centre, where the chamberlain presently came and chatted with my friend and the Sisters who were there before us. Soon we were moved forward (like chessmen, I thought) into the audience chamber, where some nuns were kneeling in a row, and a sprinkling of bright uniforms relieved their blackness on the opposite side. Down went my friend on her knees, and the chamberlain touched my shoulder.

"It is a form," said he, in English; "comply with it."

There was a Swiss guard with a drawn sword just behind, and what could I do but obey the voice? "Pray heaven I get out safe again!" was my cry in spirit, as I cast a terrified glance over my shoulder, for I have ever had a dread of soldiers.

When I turned my head again there was a milk-looking old gentleman clothed entirely in white, onto his slippers and mittens, talking glibly to the nuns in soft Italian. I drew back a little, my friend as far as I could without impaling myself on the Swiss guard's naked sword when His Holiness came near us, and devoutly hoped he would not see me. But he gave us each a hand to kiss and exchanged questions and answers with my friend, whose family had known him when he was only a Cardinal. I had plenty of time to look at him, for she had much to say, and of course I understood not a word of their talk. I was just recovering from my nervousness when he turned to his chamberlain and asked in French, "Who is this lady, and why is she here?"

"Oh," returned he, "she comes but as escort to her friend, and she is a heretic. Your Holiness need not trouble to speak to her."

"It is she a heretic," said he, "why does she wear the sign of our faith?" touching as he spoke the cross round his neck. The chamberlain shrugged his shoulders in embarrassment, but my friend took up the word.

"She is no heretic, Holy Father," said she, warmly. "She is a good Christian, who nurses the sick and the poor, but she had the misfortune to be born in England—which is not to be laid to her door as a fault." My daughter, said he kindly, "hand on my head and give me the other to kiss for a second time, 'I give you my blessing; prosper in your good works,' and he moved away.—Macmillan's Magazine.

Christian Union.

Addressing the Catholic Truth Society of England the other day, Cardinal Vaughan made this memorable statement: "I need hardly say that the idea of my maintaining any position hostile to Reunion, or of my desiring to do anything to hinder what might promote it, is absolutely devoid of foundation. There is nothing we Catholics desire so ardently as to see England once more reconquered by the Catholic Church, and the Faith. There is nothing absolutely nothing—that we would not do to realize it. As to our allowing self-interest to find a place in the matter, the idea can only be entertained by those who do not know us—what we really think, what we really feel. I do not understand what is meant by the notion, which has been put about, that of course, if England and Rome were to draw together again, and more especially that of the Bishops and the Archbishop of Westminster, would

become impossible. If it meant that upon England once more becoming united to the Catholic Church it might be necessary or expedient for the good of religion that we, the actual Archbishop and Bishops, should efface ourselves, I have no hesitation in saying that, gladly would we do so. Most certainly there is no one of us who would allow vague fears about possible results to our own position in consequence of Reunion, to dictate a policy of opposition to any honest and straightforward overtures made to the Holy See. This is the very object which we have most at heart, for which we have always labored and prayed, and to secure which no sacrifice we could possibly be called upon to make would be too great. To sacrifice life itself in such a cause would be an unspeakable privilege—so intensely do we desire the welfare of our fellow-countrymen, our brethren according to the flesh, in the Reunion of Christendom." If the accomplishment of the prayer of the Lord that His followers might all be one, depended upon us Catholics, it would not long be deferred.—Catholic Review.

ANGLICAN CHURCH ENDOWMENTS.

Editor CATHOLIC RECORD:—Sir, I notice by the last letter of your correspondent, L. Stone, of Montreal, that he invites you, or some one of your correspondents, to show that the property of the Catholic Church in England at the Reformation was transferred to the Church that was established after the Reformation, the present Anglican Establishment. This is a favorite challenge of the members of the Church Defence Institute, but if there is any reliance to be placed on English historians the answer is not difficult to find.

A certain Anglican minister, R. C. Fillingham, Vicar of Hexton, England, wrote to the Westminster Gazette in correspondence with a gentleman who wishes him to point out what Act of Parliament such transfer of Endowments was made. The answer is, however, extremely simple. May I be allowed to satisfy such inquiries by giving it? The transaction was effected by virtue of 1 Eliz. c. 1. (1559) by which all who continued members of the pre-Reformation Church (which believed in the supremacy of the Pope, the sacrifice of Masses, etc.) were deprived of all their emoluments, churches and benefices, and these were handed over to the members of the Post Reformation Church (which acknowledged the supremacy of the Queen and considered the sacrifice of Masses "blasphemous fables and dangerous deceits," etc.) Whether the transfer of endowments was made by Act of Parliament or not it is not clear without any doubt. Mr. Stone can learn from the Act of the standard works on English history that all the Catholic Bishops, except one, were deposed in the reign of Elizabeth, and others intruded into their places. Hallam, in speaking of their deposition, (Const. Hist. vol. 1, chap. iii) says: "Their number happened not to exceed sixteen, one of whom was prevailed on to conform; while the rest, refusing the oath of supremacy, were deprived of their Bishoprics by the Court of Ecclesiastical High Commission." The Anglican Bishop Short, in speaking of the same matter, says: "All the Bishops, with the exception of one only, Kitchin, of Llandaf, refused to do so (take the oath of supremacy) and were ejected from their sees to the number of fourteen." (Hist. Ch. of England, pp. 130-21.) This should suffice to make it clear that the Catholic Bishops were deposed and the Anglican Bishops were deposed.

The question now naturally arises: Who superseded the deposed Bishops? Were they Catholic or Protestant? Were they necessarily have subscribed to the oath of supremacy, otherwise they could not obtain the vacant sees; consequently they were Protestant. To establish this fact in another way let us see what history has to say on the subject:

"Men eminent for their zeal in the Protestant cause, and most of them exiles during the persecution, occupied the vacant sees." (Hallam, Const. Hist. vol. 1, chap. iii.) "Protestantism was established by Edward; the Catholic Church was restored by Mary; Protestantism was again established by Elizabeth." (Macaulay's Essay on Lord Burleigh.) "The Church of England first ceased to be a member of the Church of Rome during the reign of Henry VIII., but it could hardly be called Protestant till that of Edward VI." During the short reign of Edward VI. it became entirely Protestant, and, at the point of doctrine, assumed its present form." (Bishop Short's Hist. Ch. of England, p. 593.)

"But a historian (Barnet), whose bias was certainly not unfavorable to Protestantism, confesses that all en-

deavors were too weak to overcome the aversion of the people toward reformation, and even intimates that German troops were sent for from Calais, on account of the bigotry which the bulk of the nation adhered to the old superstition. This is a somewhat humiliating admission, that the Protestant faith was imposed on our ancestors by a foreign army." (Hallam Const. Hist. vol. 1, chap. ii.)

A great many more quotations could be produced to show that Protestantism was introduced into England by the Reformation, and as there is no historical evidence to prove that any other religion was established by any English Parliament subsequent to the first year of Elizabeth it must necessarily be the State religion at the present day. The following extract from one of the questions of the Coronation Oath to be administered to every king and queen at the time of their coronation by an Archbishop or Bishop of the Anglican Church, will confirm this: "Will you to the utmost of your power maintain the laws of God, the true profession of the gospel, and the Protestant reformed religion established by law?" To all of which Queen Victoria answered in the affirmative.

We have now seen that Protestantism was introduced into England at the Reformation, and that the Catholic Bishops were ejected from their bishoprics and Protestant bishops intruded into the vacant sees in the reign of Elizabeth. In the face of a large mass of historical testimony, only a little of which I quoted in this letter, I cannot see how the Continuity "faddists" can maintain that the Post-Reformation Church of England is identical with the Pre-Reformation Church and that there was no transfer of Church Endowments when the Catholic Bishops were replaced in the reign of Elizabeth by Protestant bishops, who subscribed to the oath of supremacy.

A. B. MACDONALD,
Prescott, Ont., 18th Oct., 1895.

TO PREACH THE TRUTH.

Missions for Non-Catholics in the Diocese of Cleveland.

In the diocese of Cleveland, the Rev. Walter Elliot, of the Paulist Fathers of New York, assisted by the Rev. W. S. Kress, of Bowling Green, Ohio, have been very successful in his missions to non-Catholics. Bishop Hornstrom, the head of the diocese, has appointed Father Kress and Father E. P. Graham to carry on the work inaugurated by the Paulist missionary. Father Kress has issued a circular explaining to the priests of the Cleveland diocese the plans for pushing this mission work among non-Catholics. In this circular Father Kress says:

Realizing the urgent need of dispelling the clouds of misapprehension and false representation that obscure the path of so many, who are in search of divine truth, keeping them away from the doors of that Church where alone they can find lasting peace, an effort was made in this diocese during the past year to bring Catholic teaching before the great mass of non-Catholics in Northern Ohio. It is estimated that 35,000 non-Catholics attended the lectures given by Father Elliot and his associates, and it is safe to say that a majority of these never listened to an explanation of Catholic doctrine from a friendly source before. The good that was accomplished by the Public Hall lectures cannot be calculated by figures; some converts were made outright, and in every case much of that prejudice which is working such a cruel wrong to our Catholic brethren was removed. In every instance much good was accomplished among Catholics themselves.

It is evident that if much fruit is to be gathered from this Public Hall apostolate the work must be made permanent; the same ground must be gone over again and again, one series of lectures must succeed another, each as far as it is possible, more attractive and more instructive than its predecessor. The soil must be prepared, the good seed sown, the tender plant guarded against weeds and thistles and the drought, and when all this is done God is bound to give the increase.

The Right Rev. Bishop, approving of the work, has undertaken to make the non-Catholic apostolate a permanent feature of the diocese. He gave the little mission band a spiritual incorporation, naming it the "Apostolate of St. Francis de Sales." He has set apart from parochial duties two of the secular clergy, Father E. P. Graham and myself, and assigned to us the diocesan mission. This number is to be added to in the course of time, until it becomes large enough to give every parish priest all the assistance he may require in reaching his non-Catholic subjects.

By leaving what is practically good, even when we don't quite know what it is, and cannot do what we would, we are a part of the Divine power against evil, widening the skirts of light, and making the struggle with darkness narrower.

When God throws His arms around a soul and draws that soul away from its companions, and to Himself, then that soul very busily, but the loneliness is but the being gathered to the heart of God.