

# 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, February 2, 1901.

### IS IT A COINCIDENCE?

Her late Majesty was born on 24th May, Feast of Our Lady Help of Christians; she will be laid in the tomb on the 2nd February, Feast of the Purification. Very appropriately, according to the cable news, "Madonnas by famous painters hang from the draped walls." Not so many years ago could such take place?

### THE MAN WITH THE HOE.

The day that Mr. Markham published his Hoe poem was a fateful one for a long-suffering public. Since then he has been lecturing about it, and revealing to less favored mortals its manifold beauties. All this may be permissible, but we fall to see why the vogue of his poetical production has inspired him to pose as a world teacher. He is not a whit worse than a certain class of writers who know as much about true science as they do about true religion—

who, because matter is indestructible, argue that it is eternal, etc.—but why increase the number. Edwin, however, throned on his Parnassus, deems it a duty to send us from time to time communications—wield jumbles of strange words and picturesque adjectives that are interesting testimonies to his philo-sophic instincts. "Religion," he says, "is sloughing off tradition and superstition and finding that it can root it self in the reason and nature of things." He will give us a comment ary on that by and by. Meanwhile, Edwin, take root in a library having a few treatises on religion.

### A RELIGIOUS MONO-MONOMAN-IAC.

It is pitiable to watch the deterioration of Goldwin Smith. Time was when his luminous and forceful prose evoked favorable comment from such a distin-guished critic as Frederick Harrison, but his utterances to-day are halting and ungainly. One thing alone has been preserved from wreck and ruin, and that is his bitter animosity to Cath-olicism. On this point he appears to be a monomaniac. He brings learning and critical acumen to bear upon other subjects, but in dealing with the Church he has nothing better to say than what has been said a thousand times by third-rate controversialists, and to day he is im-pelled to an inquiry into his origin and destiny because man will not rest in blank agnosticism—but, unfortu-nately for himself, will not go to the only society on earth that can give him a satisfactory answer. Goldwin Smith is a convincing proof of Protestantism's pernicious influence upon the human mind.

### SOME MORE "HISTORY-MAKERS."

We think chroniclers of the nine-teenth century have not done injustice to some of the individuals who made its history. Of course Mr. Stead can speak for himself, but what about Madam Blavatsky? Then there are Mrs. Eddy of Christian Science fame and Mr. de Rougemont who enter-tained the British Association with wondrous tales of the land of Nowhere. Bishop Potter also is entitled to recog-nition—as a gentleman of abnormal receptiveness. He was gulled by a "green goods" man named Foreman.

We have every sympathy for a simple and confiding scholar taken in by the children of this generation, but he should not have told the public of the transaction. But with a courage worthy of a better cause he rushed into print with an account of his cruise to the Philippines, and now in addition to other anxieties is confronted by two or three letters that are anything but complimentary to his charity and ver-acity.

President Sherman, too, wrote his name on the honor roll of the century. On his return from the East, it will be remembered that he advised the sects to agree upon a religious pro-gramme before venturing to convert the Philippines. He wished them to extract a special brand, not warranted to spoil in tropical climates, out of their minds a kind of religious cocktail that would have more effect on the natives than the saloons, the side-throws of

the civilization circus now perform-ing at Manila. And Teela, the "electrical wizard," must not be for-gotten. He is a firm believer in the power of the press and in Teela. He is continually making announcements of inventions that never seem to ma-terialize. He can spin scientific yarns, any number of them, and have them quoted all over the country as scientific realities. Just now electrical actions have given him a deep convic-tion and foreknowledge that ere long all human beings on this globe will be thrilled with a glad message from Mars. "Brethren, we have a message from another world, unknown and re-mote. It reads: one—two—three." Perhaps the Martians were playing golf or base-ball. But the message, so far, is not a thrilling one, nor is Teela's foreknowledge satisfying.

Space prevents us from referring to others who have contributed to the glory of the last cycle of years.

### MISSIONARIES AND MARTYRS IN CHINA.

The Sacred Heart Messenger for January has a very readable and op-portunistic article on Missionaries and Martyrs in China. The writer refers to the long and glorious record of the Jesuits amongst the Celestials. They were there preaching, and, as is their wont, going gladly to death for Christ's sake long before the sects ap-peared in the land. And with few re-sources, and without aid of foreign Government, they succeeded in attain-ing prestige, and in converting thou-sands of souls.

This fact should make our separated brethren wary of making sensational statements. Our readers will remem-ber how loudly our quill driving brethren proclaimed that Catholic mis-sionaries were responsible for the atrocities of the Boxers. It was an ac-cusation trumped up by a newspaper man, at a loss, mayhap, for copy or to provoke a discussion; but any ac-cusation, however unfounded, will be taken up, despite our increasing toler-ation, by some religious weeklies.

Most people are now of the opinion that the Chinese trouble is due to the commercialism and imperialism of the European powers. A few writers, and, unfortunately, some Protestant digni-taries, are of the opinion that the Chi-nese have no rights—that they must stand and deliver at the command of the powers, and see their country par-celled out among foreigners with never a feeling of irritation.

One must bear carefully in mind that the action of the western powers does not imply a crusade of civiliza-tion against barbarity and ignorance, but that it has been simply prompted by a determination to force upon the people of China commercial and polit-ical relations which they have always shown a desire to escape. And yet the nations that would resent outside inter-ference with their politics, and spend blood and treasure for the maintenance of their integrity, view with astonish-ment the opposition of China to their encroachments.

What would we do were we to see "yellow faced" battalions from the middle kingdom sailing into our har-bors to the music of their cannon, and quietly taking over for their own use the choicest portions of the land we love?

We admit that Chinese opposition took a terrible form, but an infuriated mob does no punishment just enough for the object of its resentment. If in Kansas a band of citizens may lynch a negro and torture him in the most bar-barous manner, with school children and women looking on complacently, what can one expect from a heathen mob?

Regarding the missionary side of the subject the writer quotes the testi-mony of Mr. Alexander Mitchell, a Protestant living at Tientsin in 1891. In his book on missionaries in China he says:

"The missionaries who are spread over China do pretty much what they individually like, and give such ac-counts of their work as they think suf-ficient. Much as the division of the Christian force into so many separate factions is to be deplored, and detri-mental to the prospects of the missions as is the transference of these relics of strife from their native homes to the soil of China, it is not on the mission-aries, but on the societies which send them out, that the blame, if any, rests. That it is a great evil can hardly be

doubted. But there is, perhaps, a still more serious evil in the vagaries of hundreds of irresponsible evangelists who go about the country rattling the firmness of their own excited brains as the pure gospel. The crop of doctrinal anomalies exhibited in a country where each individual utters recklessly what ever comes into his head, without check either from higher authority or public opinion, is, as might be expect-ed, a rank jungle growth the extent of which can never be known. It is obvious to enquire whether Christian-ity must not eventually pay the pen-alty of being found out as an imposi-tion."

Other Protestant writers are not given to complimentary notices of their missionaries. The individuals who derive their information from the reports of Bible Societies may wax eloquent, but the remarks of the men who obtain their knowledge first-hand, are, if not condemnatory, at least non-committal. Possibly our brethren do not read them. But considering the meagre results of the work of years, and of the immense outlay of money, that, according to a Chinese authority, only Catholicity will regenerate China, it is certainly no proof of wisdom to persist in a senseless scattering of the Bible.

### SAINTE BLAISE, BISHOP OF SEBASTE.

Feast, Feb. 3rd.

Chicago, New York.

Again in Rome, but not on or below the Capitoline Hill. Still we can drive from the door of Saint Martin's round the base of the Capitoline Hill, through the Arch of Septimius Severus, across the old Roman Forum, through an- other arch, the most beautiful arch in Rome, that of Titus, and we stand opposite the great ruin of the Coliseum, the ancient amphitheater of Rome, where she kept her wild beasts, her lions, her tigers, her leopards. If we make a turn to the left, round the Coliseum, we come to an ancient church, built on the founda-tions of the house where Clement I. was born, where he lived, and which he gave to the Christians as a place of worship. This was so near the Coli-seum that Clement must often have heard the lions roar and the leopards and panthers growl, when the Chris-tians were made their victims instead of brute animals; but none of this frightened him when, hearing Saint Peter and Saint Paul preach, he be-came a fervent Christian; not only a Christian, but a chosen companion of these apostles sharing their labors and their dangers. In the year 100 of the Christian era he was martyred, not, however, by being thrown to the lions, but from a cliff overlooking the sea in Crimea. The house, or palace as it really was, which he had given to the Christians became a chapel. Over this was built another very much larger; indeed, very spacious, and adorned with many beautiful pictures. This, about the year 800, was so shak-en by an earthquake that the walls and the pillars were cut down until they came to what was solid enough to build a church above it, and thus, as you see, there were three churches on one foundation. The middle church was filled up with bricks and stones and all sorts of solid rubbish thrown down by the earthquake, and thus it was hidden from the eyes of men and actually forgotten.

The beautiful church resting on two other churches, had been built so long that everybody called it ancient; when, in 1854, the pastor of the church, the Rev. Joseph Mullooly, a Domin-ican Father, discovered this second church, and then the first church, and brought to light the wonderful pictures which had been painted on the walls and even the square pillars more than a thousand years before. But the only picture which I shall tell you about is the picture of Saint Blaise, the Bishop of Sebaste in Armenia.

This holy Bishop was holy as a youth. When he became of age to choose a profession he studied medi-cine, which he always practiced with the fear of God before his eyes and with untold charity. Finally he be-came a priest and then a Bishop. But after this, by an inspiration from God he retired to a mountain where he lived in solitude, having no compan-ions save the wild animals, who be-came as gentle as lambs with him. If any of them met with an accident or were ill they came to Blaise, who always healed them.

Agrippa, the governor of Cappa-docia, at this time came to Sebaste to find out all the Christians, in order to torture them until they denied their faith or put them to death. To do this according to the ways of Rome he sent his men into the forests to capture the wild beasts roaming through them, and here they found Blaise, surrounded by them, but perfectly safe and even caressed by them, as a faithful dog caresses his master. Astonished, they went back to the governor and told him what they had found. He guessed that the one who could thus tame savage beasts was a Christian, for he had often seen the lions lick the hands and feet of Christians in the

Coliseum in Rome; therefore he told them to bring Blaise to him and see if he would sacrifice to idols. Blaise fol-lowed his captors willingly, saying: "You are welcome; I have long ex-pected you."

When Blaise refused to sacrifice to idols the governor ordered him to be put in prison; but no sooner was it known that Blaise was in the city, in prison, than every one who was sick hurried to him to be cured. Among them was a woman who brought her little son, strangling from a fish bone which he had swallowed and from which no one could relieve him. With her child from the cruel bone, and Blaise, praying fervently to God, not only relieved the child, but promised to cure all who might be afflicted in the throat and appeared to him.

This was in the year 316, and what do you think we saw when we visited this old underground church of Saint Clement in Rome with Father Mullooly for our guide? On one of the square pillars a picture of a Bishop; before him a woman is kneeling with a child in her arms, imploring the Bishop to relieve his throat, which he touches and cures.

"And this," we said, "is the same good Saint Blaise who is invoked on his feast day, the 3rd of February, in America and in Chicago, in behalf of so many little children who are suffer-ing from scarlet fever and diphtheria and croup; and not only by children in the arms of their parents, but by grown up people whose throats are af-flicted, and those who wish to keep a sound throat and a sound voice?"

The very one, we were assured; and can you not believe how thankful we were that we had, from the time we first heard of Saint Blaise, put our throats under his invocation; and will you not try to realize for how many hundred years Saint Blaise has been asked to cure sore throats and to pro-tect well ones?

You may ask why the priest, when he blesses your throat on the 3rd day of February, holds it two blessed can-dies, crossed, while he makes over your throat the sign of the cross, and will be interested to know that Saint Blaise said to the woman whose child he cured in the prison: "Offer, every year, a candle in memory of me and you and all who follow your example will be blessed."

Our holy Bishop of Sebaste, Saint Blaise, after enduring many torments, performing many miracles even while under the hands of his tormentors, was allowed to receive his well earned crown as a martyr by the edge of the sword.

Is there one of my readers, old or young, sick or well, who will not ask the blessing of Saint Blaise at the hands of his parish priest on the 3rd day of February, not only of 1899, but every year of his life?

ELIZA ALLEN STARR.

### A GRAND TRIBUTE.

Chicago Minister Expresses Admiration for Mother Church.

"The History and Place of the Roman Catholic Church," was the theme of a sermon recently preached by Rev. Dabois H. Loux at Crear Chapel, Chicago. He said in part:

"Catholicism has made vast strides in swelling the volume of the world's reverence. The seven sacraments—Baptism, Holy Eucharist, Penance, Confirmation, Holy Orders and Matrimony—carry to a fault the deepest natural springs of devotion in the human heart. Nor are we aware to what extent our emotional nature has been deepened by Catholic institutions.

"How much Sir Walter Scott, Nathaniel Hawthorne, and the numerous writers of the present day have owed by mere description to bring the Protestant mind in touch with the beauty and grandeur associated with the Catholic Church! Art, architecture, cathedra, Vatican, Michael Angelo Raphael—because human genius and its creations belong to all by right of our common tie, and because the symbols does awaken the thirst and quicken the conception of final glory, therefore the Church universal is greatly in-debted to Catholicism even for the en-richment of its ideals.

"Protestantism recognizes Cathol-icism as a true Church. The Presby-terian Church, by the authority of its supreme court, receives the Catholic into full membership without bap-tism. Historically, neither Luther nor Cal-vin denied the true communion of the Church. The age of bigotry passed. Protestantism no longer refuses fellow-ship with Catholicism on the ground of former persecutions, for did not Cal-vin burn Servetus at the stake, and did not Congregationalists hang Qua-kers on Boston Common, and did not the Episcopalian drive English soldiers with Parisian blood? Whether in the trend of thought, which from the very genius of humanity is everywhere to-ward unity, when the larger breadth has come, the entire Church will unite under one Pontiff or patriarch, will depend upon the final state society itself will assume.

"As it is, the Methodist and Episco-palian bodies form with the Calvin-istic a strong nucleus for a final hierarchy, should it come. When the American Catholic Church, which, as under the Propaganda of committee of Cardinals,

is still treated under the head of the mission church, has rounded out into its full, nay, its commanding place the Church may look for great, good things.

"Meanwhile, by its model Church conscience, by its power to quell riot, by its solidarity, by its Americanism, since four Catholics signed the Decla-ration of Independence, by its sweet charity, by its ten million souls in our land whom no other church could hold to God, we find cause for encourage-ment in the Catholic Church."

### EXTENSION OF THE UNIVERSAL JUBILEE.

Celebrated in the City in the year of Our Lord Nineteen Hundred to the Whole Catholic World.

Translated for the Freeman's Journal.

LEO BISHOP, SERVANT OF THE SERVANT OF GOD TO ALL THE FAITH-FUL WHO SHALL READ THESE LET-TERS HEALTH AND THE APOSTOLIC BENEEDICTION.

(Concluded from last week.)

IV. So also all vows reserved to the Apostolic See (with the exception of those of Chastity and Religion, and those binding obligations which are derived from a third or in which the injury would cause a third to incur injury, and of those penal obligations which are known as preservatives against sin unless the solution from such be judged to be of equal efficacy in preventing sin as the vow) may be commuted to other devout and salutary acts. And penitent in sacred orders, including regulars, may be absolved from hidden irregularities concerning the exercise of their orders devolving on their superiors, only contracted by violation of censures, provided that such irregularities have not been brought before the ecclesiastical courts, nor are likely to be so brought.

V. In like manner in the case of those who wittingly or unwittingly have contracted matrimony with the impediment of the second and third de-gree, or of the third only, or of the third and fourth, or of the fourth only of consanguinity, or of affinity even derived from lawful connection, he may grant a dispensation, in the forum of conscience only to continue in mat-rimony, provided such impediment continues secret.

VI. So, too, he may grant a dispensa-tion, in the forum of conscience only from a secret diriment impediment, as well of the first and second, and of the first only, and of the second only, de-gree of affinity from an unlawful con-nection and affecting a contracted mar-riage, and even for contracting matrim-ony, provided there be grave reasons canonically considered sufficient—in such wise, however, that if such affini-ty be derived from a connection with the mother of the woman espoused or to be espoused, the birth of the latter must have preceded the connection, and not otherwise.

VII. To dispense likewise, in the same forum from the impediment of a spiritual relationship, contracted or to be contracted, and also from a secret impediment criminal, neither party, however, acting deliberately, that is, only when adultery is combined with a promise of matrimony after the death of a husband or wife.

VIII. Dispensare ad petendum de-bitum possit in casu affinitatis incestu-ose matrimonii supervenientis.

IX. Ad petendum pariter debitum cum illis qui voto simplicis castitatis obstricti matrimonium contraxerint, dispensare valet, illis monendis fac-toris contra id votum, si extra usum matrimoniale delinquant, ac reman-ere eodem prorsus ac antea voto ob-strictos, si conjugi supervixerint.

X. But we do not intend by these letters to dispense from any other ir-regularity, public or private, or from any defect or no, or from any in-capacity or inability contracted in any way whatever, nor do we grant any faculties from dispensing in such cases or of rehabilitating or restoring anybody to his or her former state, even in the forum of conscience; we do not grant faculties to any confessor to absolve an accomplice in any inde-cent sin against the sixth command-ment; nor do we grant liberty to an accomplice to select a confessor of this kind by reason of these presents, as has been set forth in the Constitution of Benedict XIV, which begins with the words Sacramentum Pœnitentiæ; nor do we derogate in anything from this and other Pontifical Constitutions con-cerning the denunciation of accomplices; and these letters cannot and must not be of avail to those who have been nominatim excommunicated, sus-pended or interdicted by Us and the Apostolic See or by any Prelate or ec-clesiastical judge, or who have been de-clared to have incurred or publicly de-nounced as having incurred other sen-tences or censures, unless they shall within the six months have made repara-tion, and when need is made arrange-ments with the parties affected.

In the case of those who, after be-coming the prescribed exercises with the intention of gaining the Jubilee are hindered from competing the full number of visits through sickness, we, desiring to favor the piety and zeal of their good intentions decree that they may become sharers in the aforesaid Indulgence and remission, provided

that they are truly penitent, confess their sins and receive Holy Commun-ion. Should any after obtaining abso-lution from censures, commutations of vows or any of the above mentioned dispensations, with the serious inten-tion otherwise required for the gain-ing of the Indulgence and of fulfilling the other necessary works, change their dispositions; even though they can hardly be deemed as being from sin in so doing; yet We declare and decree that such absolutions, commu-tations and dispensations obtained by them with the said dispositions remain in vigor.

We wish and decree that the Present Letters are to be in all respects valid and efficacious in their plenary effects, wherever they are published and exe-cuted, and to be available for all the faithful of Christ abiding in the favor of the Apostolic See.

We wish also that the same credence be shown to transcripts or copies of these Letters, authenticated by the seal of a notary or of a properly consti-tuted ecclesiastical authority, as would be given to these our original Letters.

Let no one dare to rashly add to or take from this Apostolic decree or to misinterpret its spirit or purpose. Should any one so presume let him fully understand that he will draw down upon himself the wrath of the Almighty God and the displeasure of the Apostles Peter and Paul.

Given at Rome at St. Peter's on Christmas Day in the year of our Lord 1900 and the twenty-third of our Pon-tificate.

Vised.

C. Card. ALOISI-MASELLA Pro Dat.  
—A Card. MACCHI  
De Curia I. De Aquila e Vicecomitis.  
Leo P. P. P.  
Reg. in Secret. Brevium  
I. Cagnoni.

### CARDINAL VAUGHAN.

London, Jan. 26.—Cardinal Vaugh-an, Archbishop of Westminster, has written a long letter to the clergy of his diocese, which is dated at the Eng-lish College, Rome. This letter will be read in the Catholic churches on January 27. It is full of the sincerest tributes to the memory of the Queen, for whom, it says, the Holy Father was most assiduous in his enquiries and anxiety during her sufferings, and who sent messages of condolence and said prayers for her recovery. The letter continues: Of public religious services for the dead the Catholic Church knows none, but such as she has in-stituted for the souls of her own children. No one would feel it right that in our grief we should so far forget ourselves or the properties due her deceased Majesty and the official position she filled as to even appear to claim her as a member of our Church, which we should be doing were we to per-form in her behalf the religious rites that are exclusively applicable to de-ceased Catholics. At the same time we may remind you that it is lawful to those who believe that any persons who have departed this life in union with the soul of the Church, though not in her external communion, to offer pri-vately prayers and good works for their release from purgatory. The Church itself forms no judgment upon a mat-ter which must remain a secret between God and the individual soul; what can we do? Everywhere a deep sentiment of loyalty and patriotism is swelling within the heart of the Cath-olic community in England, and seek-ing some outward expression. Gladly and eagerly shall we join in the purely civil and social mourning that will be generously offered by the nation to the memory of such a Queen. Where there are church bells they will be tolled, and the national flag may be placed at half mast either within or without the precincts of our churches. We fully and actually share the national sorrow, and the anxiety insepar-able with such a period. We trust and pray that the noble traditions established by the mother will be car-ried on and perfected by the son. The attachment of Catholics to the throne and dynasty is beyond suspicion.

### LIBERAL CATHOLICS.

Our London contemporary thus de-fines "liberal" Catholics, in referring to the joint pastoral letter recently ad-dressed by the Cardinal Archbishop and Bishops of Westminster to her flock, on "The Church and Liberal Catholicity."

"Liberal Catholics are those who, being wanting in fidelity and rever-ence, would fain take upon them-selves the task of disposing of the doctrine, practices and discipline of Mother Church without the least reference to the mind of the Church or to her min-isters. As the Bishops appositely de-scribe him, a Liberal Catholic is like one who, having received a gracious invitation from his Sovereign to reside in the royal palace, should take ad-vantage of his position to destroy, or dispose of the royal furniture accord-ing to his own caprice or that of his friends outside, and even to make structural alterations without any kind of warrant or authority for so doing."

When we are unable to believe in the divinity of Christ, the source of life flows dry within us, and our life withers like a tree whose root has been cut.—Bishop Spalding.