he 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, June 17, 1899.

Is a Catholic University possible ? is the question asked by the Presbyterian Witness. After reading the answer given by the Casket, the editor must be convinced that it was a fool's question.

One of the greatest nuisances in this century of universal education and enlightenment is the continuous performance given by political and philosophical charlatans. They are, in the main, individuals without any fixed principles, and with a gift of glib utterance that gives them in the eyes of the uneducated a claim to consideration. Sometime ago we came across a speech, that abounded in allusions to "free thought." Any student of philosophy could have told the gentleman, who was loudly applauded, that he was displaying an unpardonable ignorance, and that he should have been committed to a lunatic

A HOLY YEAR.

asylum.

The year 1900 has been proclaimed a year of Jubilee by Leo XIII. The decree commanding its celebration is marked by the dignity and paternal tone characteristic of Papal documents.

The aged Pontiff recalls the memories of the last general Jubilee and hopes that the one of next year will be a season of religious awakening and of return to the service of God. He notes with sorrow that many Christians are forgetting, in their foolish conceits and cares of the world, their eternal interests : and that many also are unconscious imitators of Voltaire in their efforts to erase the name of Jesus Christ from the world. That heresy may be destroyed, and that the principles of brotherly love may animate the nations that are now armed to the teeth, and that the Church may not be withstood in her mission as Teacher of the world, are the objects which he commends to the prayers of the faith-

He welcomes all to Rome-the city which has a certain character divinely impressed upon her and not to be changed by human means, nor by any act of violence. For Jesus Christ, the Saviour of the world, chose the City of Rome for a most high destiny above all human thought, and hallowed it to Himself. Here He has willed that the light of heavenly doctrine should be piously and inviolably kept, and hence as from a most sacred centre should be shed abroad over every land, so that the man who shall separate himself from Rome shall separ ate from Christ Himself. That decree will be read and obeyed by Catholics all over the world. Heaven wards will ascend, from the hearts of millions, earnest supplications for the objects desired by the Chief Pastor. With the aberrations of human reason and the strident claims and wrangling of the sects before us, it will be consoling to hear the grand hymn of belief chanted by the millions who owe allegiance to Rome, and who though different in language and custom and interests, will give abundant testimony to that unity which marks the Church of God, and proof that they are mindful of the counsel of St. Paul, " to keep the unity of the spirit in the bond of peace.'

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tical drum : it recalls the memories of older days when by fire and sword and desolation John Knox effected a thorough Reformation, which Wesley termed the work of the devil.

In the same issue we read a pretty homily on the harmony that should exist between faith and reason. The editor need not fear for any conflict between Presbyterianism and Science. Huxley dreaded only the Catholic Huxley dreaded only the Catholic Church, as the one great spiritual or-ganization able to resist the progress of science, that is, the fantastic guesses and fanciful theories evolved by those who wish to eliminate God from the universe. No leading science attaches any importance to what Protestantism may or may not hold. Draper, a very impartial witness, says Catholicism has a unity, a compactness, a power which Protestant denominations do not possess. Unembarrassed by any hesi-tating sentiment, the Papacy has con-templated the coming intellectual crisis. We cite these oplinions for the purpose of restoring serenity to the troubled soul of our learned friend. We wondered greatly in reading the article at the allusions to faith, because we were always under the impression that Protestant principles led to its " the substance of things hoed for, the south art of Rome. God knows my whale soul is with you, and there is nothing I would not giadly undertake to row to all of you, how dear you are to me. We have knowledge of them. The consistent Protestant be-tore must be accepted on the authority of some one who has knowledge of them. The consistent Protestant be-authority and glories in his emancipa-tion from it. He may have convic-tion, but he cannot, if frue to his prin-Church, as the one great spiritual or-

tion from it. He may have conviction, but he cannot, if true to his principles, lay claim to the faith described by the Apostle.

With De Costa's fulmination against the Higher Critics ringing in our ears, and the spectacle of religious anarchy before our eyes, it is refreshing to hear that an "open Bible" is the life of Protestantism. How a negation can have life passes our comprehension. It has been said time and again by its most ardent supporters that an open Bible "has so divided and subdivided the sects that not the most exact rule of Calculus can calculate how small the fragments may become or when the divisions shall end."

Froude in a moment of candor paid the following compliment to the advocates of on "Open Bible": "Considering all the heresies, the enormous crimes, the wickedness, the astounding follies which the Bible has been made to justify, and which its indiscriminate reading has suggested : considering that it has been indeed the sword which our Lord said that He was sending : that not the devil himself could nave invented an implement more potent to fill the hated world with lies and blood and fury-I think certainly that to send hawkers over the world loaded with copies of this book, scattering it in all places, among all persons -not teaching them to understand it : not standing, like Moses, between that heavenly light and them, but cramming it into their own hands as God's book which He wrote and they are to read, each for himself, and learn what they can for themselves, is the most culpable folly of which it is possible for man to be guilty."

A POPE'S PRIVATE LETTERS. Our esteemed contemporary, the Ave

Maria, is publishing the second series of "A Pope's Private Letters. The Pope in question is Clement XIV., who before his elevation to the Papal Chair had been successively a humble Franciscan friar, and Cardinal Ganga-We find among these letters, nelli. one of extraordinary interest addressed to a Protestant minister. It throws a strong light in the true Catholic attitude to those outside the Church. We quote :

worthy of our homage and fidel were only a body without a head.

Have we not above a little tract for the times right to the hand of our Cath olic Truth societies ?-Boston Pilot.

A NEW SAINT ADDED TO THE LIST.

Venerable de la Salle Founder of the Christian Brothers,

Representatives of the Order of the Brothers of the Christian Schools in this country are in receipt of the information that on April 20, the Holy Father authorized the publication of the de-cree for the canonization of Jean Baptiste de la Salle, the founder of the order. The ceremony, it is under stood, will take place the coming year, and, if he is spared to perform it, will be another bright and glorious event to be added to the life of Leo XIII. LA SALLE'S CAREER.

John Baptiste de la Salle was born at Rheims, April 30, 1651. At the age of nine he entered the university of When eleven he received Rheims. tonsure. When sixteen he was named to a canonry in the cathedral. At seventeen he received the minor orders of the priesthood. At eighteen he took his degree of Master of Arts. At nineteen he entered the seminary of St. Sulpice, in Paris, in order to pursue his theological studies. After sojourning about a year and a half in this school, he returned, owing to the death of both his parents within a few months of each other. This threw upon him the management of a large estate and the care of his brothers and sisters to the quent. number of six.

ORDER IS FIFTY-THREE YEARS IN THIS COURSE, Kingsley could not point out such a passage, and should have frank-ly apologized. But he did not do so. COUNTRY. The Brothers were introduced into ly apologized. the United States in 1846 by Arch- He published a letter in which he said bishop Eccleston, of Baltimore. They that Dr. Newman, having denied that have four general divisions in the his doctrine bore the meaning Mr. united States with about one Kingsley put upon it, he (Kingsley) thousand Brothers, teaching thirty could only express his regret at having that De La Salle laid down in the the first charge. It said practically constitution of his order was that its that Dr. Newman, a skilful dialectian members should not teach the classics had instituated a doctrine without comin their schools. He did this because mitting himself to it, and that but for he wanted them to remain in the free his denial the words might fairly bear in their schools. primary schools and devote their whole energies there. He held that unless they did this they would wander away with a chilly urbanity. He pointed from the ideal he set up when he out he had never denied anything ;

from the liter he set up to that there was nothing for harged founded the order. In the United States the Brothers have not kept this rule. They started him with teaching a certain odious doctrine, and he therefore asked Mr. colleges in which the classics were doctrine, and he therefore asked Mr. taught. The trouble that this has en Kingsley to point to the passage contaught. taining the doctrine, or frankly admit gendered for them with their superiors there was no such passage in existence. broad has received much publicity. Kingsley took the most unfair, and for Almost with the news of the coming canonization of their founder, there himself a foolish course. He went to has also been received from Rome the work to fasten on Newman by a coninformation that the ideas of the structive argument, drawn from the American Brothers looking to an abro general tendency of his teaching, a be-gation of the old rule have not been lief in the doctrine of which he was unable to find any specific statement. anctioned.

THE QUESTION OF TEACHING CLASSICS IN THE SCHOOLS. Five years ago their French super-was a man of impulse, not logic ; of

It was an unhappy day for Kingsley

logic and cold sarcasm of Newman.

As a sequel to the controversy and

explaining his life, Newman wrote the

the workings and wanderings of that

RELIGIOUS UNITY IN THE TWEN-

Justice Brewer of the United States Supreme Court, in The Independent, I predict that the twentieth century

will be noted for greater unity in Christian life. The present century

has divided into opposing factions the

two great parties of Christendom. Within the limits of Protestantism

alone has been bitter denominational

and educational as well as specifically

Christian work. It has multiplied the

number of our charitable institutions

and universities, and has filled every

city, town and village with many weak

and struggling churches instead of a

few strong and vigorous organizations.

that the ancient enemies, Catholicism

It is not unworthy of notice either

Pennsylvania the eloquent

Our law of holiness has been written

strife.

It has run through benevolen

TIETH CENTURY.

England, who had

iors told them that the rule forbidding emotion, not cool reason. On the other the teaching of the classics would have hand Newman was the most skillful to be enforced in the United States. dialectician in The decision was submitted to the Pro-"sorted and numbered the weapons of controversy " with scientific precision. paganda, in Rome, and the Cardinals It was a contest of a skilled fencer with of that Congregation gave a decree keen rapier and a blundering amateur. that two years more should be given Kingsley was cut to pieces by the keen the Brothers here to terminate their teaching of Greek and Latin.

When this time elapsed the Brothers asked for a further extension of time. This was refused, and the Brothers "Apologia," that model of autoblo-graphical literature, laying bare all appealed to the American Bishops to help their case. Some forty did so, most subtle of intellects in its search and appointed Bishop Byrne, of Nash-Tenn., to go to Rome to plead after truth. atter. He is there now, but has principul ville. the matter. He is there now, but has not succeeded. To all his arguments the head of the Brothers answered that the rules of the order were made to be obeyed, and that the Propaganda had

already decided that the rule in question is to be enforced. Bishop Byrne has now had to send word that the best he can do is to get

has been one of denominational rivalry the authorities to consent to the followand strife. The next will be one of The Christian Brothers in have rightly read the character of the ing compromise : First. present century I do not rest on the the United States must not open any more schools in which the classics will antagonism between the Protestant and Catholic Churches. That quarrel has raged ever since the Reformation, and Second. The schools in which they

now teach the classics will be tolerated, at least for the time being.

CHARLES KINGSLEY'S DAUGH-TER A CATHOLIC.

A cable dispatch from London on "Lucas Malet, Mrs. St. Leger Har, our missionary societies, our college Sunday, reads :

rison's well-known pen name, has joined the Church of Rome. She is the joined the Church of Kome. She is the daughter of Charles Kingsley, the author of "Westward Ho," one of the most bitter attacks on the Catholic priesthood in fiction. Lucas Malet's priesthood in fiction. Lucas Malet's husband was a clergyman. He died a to each other. The prelates and mem-

The mutations of time bring about some strange results. In the religious world where convictions are supposed to be deeper more vited and the Catholic Chertholes, the head of the Catholic Chertholes, the head of

DEVOTION TO THE SACRED HEART.

American Herald.

The door of the tabernacle is opened wide and the Sacred Heart of Jesus calls all men to come and adore It. "Behold," says our dear Lord as He did years ago to the chosen one of His Sacred Heart, Biessed Margaret Mary Alacoqua, "this Heart which so loves men as to spare Itself in nothingeven exhausting Itself and being consumed for the love of them.

Here we have before us the Heart of Jesus, our Creator, our Saviour, our God, not seated on Its heavenly throne, in all Its glory and splendor, surrounded by angels and saints-not as a powerful Being, commanding extras of his subjects and exercising cruelty upon them do they not comply -nor as a judge, passing the sentence of condemnation even on such as are deserving thereof, but as that of loving, merciful Father calling all His children-even the prodigalsto Him, promising to forget and for-give ; showing His extreme love for them, and even pointing them to the opening in His Sacred Heart, and bidding them enter.

Oh, let us take advantage of this generous invitation, and enter that Divine Heart that is the fountain of all the blessings which cur loving Saviour pours out on us, and let us not refuse the favor He asks of us in return for His infinite love : "My child, give Me thy heart." This is all He asks of us and is it not easy for us to render Him that which is not ours, but His? Ah ! then, let us seek that Sacred Heart in the many ways in which we may find It-in Its agony in the Garden of Olives, or shedding the last drop of Its blood on the Cross of Calvary ; in Its triumphal resurrection, or Its glorious ascension-always the sufferer from extreme love-but especially in the tabernacle, in the Sacrament of the Holy Eucharist, where we see It aflame with love, and behold that opening in the side from which-like the silvery brook, flowing ceaselessly along, while the snowy lilies on its banks bend their heads to taste its waters, and rise refreshed, seeming as though a new spirit of life had been awakened in them-flows a stream of divine blood, whereat all holy souls may drink and receive new life-a life of love.

And who will say now, after he acknowledged this, and such he must, if he tell the truth, that the devotion to the Sacred Heart is the least of devotions-nay, I say not the least, for this would be blasphemy-but that it is not more precious, more meritorious and more pleasing in the sight of God. than all other devotions? Let us, then, who know it to be such enter the spirit of the Church, and, into during this month, which is conse-crated by her to the Sacred Heart, show our love and devotion to that loving Heart, and make It our home for time and eternity, remembering the many promises which our Divine Lord to those who practice and promade mote the devotion to His Heart, through His faithful servant, Blessed Margaret Mary, viz : 1. I will give them the graces necessary for their state.

2. I will give peace to their famil-

NOTES BY THE WAY.

The Presbyterian Review takes occasion, in referring to some alleged "conversions" from Catholicity to the Baptists, to remark that "the atmosphere of free institutions is proving too much for mediæval superstition, which retains its hold only on the ignorant."

Awkwardly put, dear editor, and you know that "awkwardness has no forgiveness in heaven or on earth." You would have to go out of business if you did not have those poor ignorant Papists to berate once in a while. And you do it with the courtesy that is a peculiar characteristic of the editors who are living in the full light of Gospel truth. "Mediaeval superstition" is a very appropriate phrase to round off a sentence or to scare old ladies into fits of horror at the iniquities of the Church of Rome. It has an ancient flavour about it that is pleasant to the nostrils of the beaters of the ecclesias- works.

CURED AT LOURDES.

News comes from Lourdes of one of the most remarkable cures ever said to have been accomplished there in the case of an American lady, Mrs. Thomas Howard Peterson of New York, who for twenty three years has been helpless, owing to a chronic condition of the spine. A few weeks ago her case was examined in Rome by Professors Darant and Parleveccia, who diagnosed it as incurable tuberculosis of the spine. Mrs. Peterson proceeded to Lourdes, and after her third bath she was able to walk without assistance. She left her crutches and surgical jacket at Lourdes, and arrived in Paris this week, apparently entirely cured, and is now going about sightseeing.

NUN OF KENMARE DEAD.

A dispatch to the Milwaukee Citizen statement that Margaret Anna Cusack, known as the Nun of Kenmare, died on Wednesday at Leamington, near Warwick, England.

Deceased was well known in this religion. country." She came from the convent at Kenmare, Ireland, and was an ardent worker in the Irish cause, gaining much publicity. Later she developed certain eccentricities and

FOUNDS THE ORDER.

As soon as the administration of his family affairs permitted, he resumed his studies, and was ordained April 9, 1678. It was in this interval that he first became interested in the education of poor children. M. Roland, a zealous priest, had established in Rheims a religious order of women for the caring of orphans and the training of poor girls. La Salle became interested in this good work.

M. Nyel, a pious and devoted school-M. Nyel, a plous and devoted school master, who had grown gray in the work of teaching, arrived in Rheims with the object of establishing a school for poor boys. La Salle, meeting him accidentally, was consulted, and entered heartily into the project. school was established, soon after an-other still, and gradually La Salle became more interested. Before he had realized his position he found himself visiting the schools, entertaining the masters at his own table and gradually organizing them into a religious community. On the 24th of June, 1681, he formed the first community of Broth On the 24th of June, 1681 ers of the Christian School. In 1688 he resigned his canonry, abandoned his home and went to live with the masters. In 1685 he gave his patri-mony to the poor. Thenceforth he shared in the common life of the young men under him, sleeping on the same hard bed, partaking of the same coarse food, enduring the same hardships of climate and poverty. He now organized the masters into a religious order. drew up for them a rule, and took upon himself in union with them the vows of

In the meantime the remarkable success of the Brothers was the admiration of all who were witnesses thereof. The young institute grew apace, and its branches extended from the finally fell away from the Church. parent stem planted in Rhiems She was the authoress of several throughout France and thence to England.

to be deeper, more vital and intense these changes are from this fact the more marked, but none the less freofficial character the rank of the vari-That the daughter of Charles King-

ous guest was a matter of consideration. sley, whose intense prejudice against the Catholic Church is now one of the The Bishop, turning to the Cardinal, said: "Which has the higher rank, a traditions of the English Protestant Cardinal in the Catholic or a Bishop in world ; the man who charged Newman the Episcopal Church ?" "I do not know," was the reply with falsehood and the whole Catholic priesthood with being joined in a con " let us not raise the question, but let us go in side by side," and they did. At a gathering of Congregationalspiracy against the truth, should be-come a Catholic is a most marked indication of the trend of thought in the ists in

English Church world. Catholic Archbishop Ryan, of Philadel-The literary world and at least that phia, was a welcome guest, and in the part of the religious world represented course of his speech truthfully said that in the Catholic Church, does not harbor the spirit of charity is the spirit of the any hard thoughts against Charles day. Kingsley, for it was through his in-strumentality that Newman's famous It is our duty to endeavor to model "Apologia Pro Vita Sua," probably the finest piece of autobiography in our lives after that of Christ, to make our heart conform, as far as we may, written. literature, was English to His Sacred Heart. Let us bear in Kingsley was an emotional, excitable mind that His Heart was one of sacriman, wholly lacking the logical tem-perament. He was a type of the musfice, of prayer, of complete submission to the will of His Father.

ular parson glorified in his novel forget that It was also a heart of mercy of self-denial, of forgiveness of injuries Westward Ho. In the January, 1864, number of and that if we would imilate Him we Macmillan's Magazine, Kingsley, in a must practice the virtues which shone

review of Froudes' History of England, so divinely in His Sacred Heart. went out of his way to say : "Truth for its own sake had never on the living tablet of a human heart. been a virtue with the Roman clergy, The Heart of Jesus is our living law. Father Newman informs us that it need That Heart not only shows us the mode not, and on the whole ought not to be; of holiness once attained by a heart that cunning is the weapon which like ours, but also furnishes us with Heaven has given to the saints wherethe means of reproducing this model on with to withstand the brute male force

Now, if there was one man who loved the truth, who had made sacri-fices for it, it was Cardinal Nammer. loved the truth, who had made sacri-fices for it, it was Cardinal Newman. Heart works without ceasing through prayer and the inspirations of Some one sent him a marked copy of Kingsløy's article, and Newman at once sent a note to the Macmillans, alling the thouse which is sternal life. The Heart of Jesus is the mightiest calling their attention to the gratitious

libel. A reply was received from instrument of the Holy Ghost, where-kingsley, avowing the article which by He drawssouls to salvation, where-had been signed with initials. Newman nau open signed with initials. Newman by He reveals the mysteries of the in yielding to it, or in taking pleasure in its contemplation. To resist templation is a merit of which the crowns of many such doctrine could be found. Of world.—Cardinal Manning.

3. I will comfort them in all their trials and afflictions. and Bishop Paret, of the Episcopal Church, were invited to attend a gathering in which by reason of its

Let us not

Christendom.

4. I will be their secure refuge in life and death.

I will bestow abundant blessings on all their undertakings. 6. Sinners shall find My Heart an

ocean of mercy.

Tepid souls shall become fer-7. vent.

Fervent souls shall advance rapidly toward perfection.

9. I will bless every dwelling in which an image of My Heart shall be exposed and honored.

10. I will give priests a peculiar felicity in converting the most hard ened souls.

The persons was spread this devotion shall have their names written in My Heart, never to be effaced.

The souls that are inflamed with the love of the Sacred Heart claim Christ as their Master and their Model. They endeavor to do what they know is pleasing in His sight, and to avoid all and everything which would offend His Divine Majesty. His slightest wish is an all sufficient law to them.

When the Sacred Heart requires me, said that great promoter of the devo-tion of this month, Father de la Columbière, in one of his sermons, to pray long for any grace, I become the more confident of obtaining it. When, after a year of prayer, I can still pray as fervently as at the beginning, I am sure of re-ceiving what I ask, and far from losing courage at the delay, I rejoice all the more, because I know that the longer I have to wait the more abundantly will my prayer be answered.

There is no defect of character, no error that debilitates and enslaves the human mind for which the Holy Spirit is not the effective remedy.

Temptation is not a sin. The sin is