

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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FREDERIC'S DOUBTFUL COMPLIMENT.

An exchange, referring to the death of a priest of Albany, states that he was an intimate friend of Harold Frederic, who was, as our readers will remember, done to death by Christian Scientists. Frederic, it appears, was, when poor and friendless, assisted by the clergyman: and in return for this kindness gave us the Damnation of Theraan Ware, a character sketch of his priestly benefactor. Rather a poor compliment to the priest. The priest limned in that novel was evolved from the sickly imagination of Frederic.

There is not in the whole range of American fiction a more hideous travesty on the priesthood than that given by Frederic, and we are, to say the least, astonished to hear that it was based on a living character, and not in the crude ideas of the novelist.

A CONTEMPORARY AND THE WAR.

The Catholic Standard and Times of Philadelphia has been from the very beginning of the present war for Humanity a fearless opponent of the policy of expansion. It does not hesitate to say that war in the Philippines is as infamous in origin as it is in its methods of procedure.

It pays its compliments to the weak-kneed invertebrate President, dominated by commercial pirates. We do not know what political tenets are held by our contemporary, but the indignant words will be endorsed by every man who has any respect for justice. That "wholesale confiscation and wholesale pillage prevail over all the areas embraced in the zone of hostilities" are facts that receive abundant attestation from volunteers serving in the islands. The fearless words of the Standard and Times, despite the jingoism of a "shameless and hireling press," are proof enough that the editor believes in his giving his readers the truth, and not vapid effusions anent "our great and glorious successes in the far East."

CATHOLIC BOOKS TOO EXPENSIVE.

"Has the Catholic Author a Reading Public" was the topic of discussion at a recent meeting of the Catholic Writers' Guild. We believe that any writer who is convinced that conscientious work is the best guarantee of success will receive a hearing. "Esprit Santo" and "The Two Standards" are cases in point. One thing, however, that prevents a wider circulation of Catholic books, is their exorbitant price. Books of instruction, such as Faith of Our Fathers, are denied admittance to many households because the publishers imagine that one must be willing to pay two prices for them.

Father Finn's works are altogether too expensive for the ordinary individual. The publisher allows a very liberal discount, but even then the price is higher than that demanded for works such as Henry's. We are pleased, however, to point out an exception, namely, in the charming collection of Father O'Neill's poems, which can be purchased for the very moderate sum of 35 cents.

THE STAGE IRISHMAN.

Mr. W. B. Yeats, the litterateur, has discovered that the portrayal of Irish character, as set forth in his drama, does not meet with unqualified approval. Cardinal Logue has denounced, and the critics who failed to find in the central character of the play, the lady who renounces her faith, a representative type of Irish character, have persuaded Mr. Yeats that his vocation is not that of the playwright.

The existence of the stage Irishman has been due to the indifference of Irishmen. They have given their patronage to the drama that caricatured people of their race, and theatrical managers have been obliging enough to gratify this artistic taste. We have heard more than once the semi-intoxicated stage Irishman, with his maudlin song and grotesque antics, applauded to the echo by those who had Milesian blood in their veins.

The wretched parody was accepted as a type of the race and as an object of contempt by those who have the faculty of consuming unlimited measures of whiskey, and who, thanks to an excellent liver and cold oblations, can shine as examples of sobriety.

If the people shun places of amusement that present the so-called Irish drama we shall hear no more of the stage Irishman.

"THE WORLD'S UNREST AND ITS REMEDY."

Mr. James Field Spalding, formerly rector of an Episcopal Church near Cambridge, has given in his book "The World's Unrest and its Remedy," his reasons for becoming a Catholic.

From the many passages selected by the Sacred Heart Review in its review of the work, we choose one that cannot but be of interest to our readers: "There is," he says, "genuine satisfaction, as everyone may know, on a definite, positive idea upon any subject. Upon that vital and all-engrossing subject, religion, it is as necessary as it is satisfying to have such ideas. Catholic truth then presents for one thing just that reasonable definiteness required in a religious system meant to meet the widest needs of the souls of men. It tells of the being and character of God, of the character, duty and destiny of man in no uncertain terms. It tells of the Church, her ministry, worship and sacraments, her precepts, usages and discipline, in a way not to be misunderstood. Divine authority alone can give definiteness; and wherever this definiteness is found, naturally it is taken as tending to prove Divine authority: while indefiniteness is quite conclusive proof that such authority is wanting."

That Protestantism has no such authority is too plainly evident. She has no power to check her rebellious offsprings. Her leaders may fulminate against the progress of unbelief, but their words fall upon heedless ears. Emotional piety and religious revivals had a certain effect a quarter of a century ago, in arousing sentiments which are a part of our religious nature, but, said a New York preacher, "Whenever you meet with a region of country that has been burned over and over again with the fires of revivalism, there an almost utter and very general indifference to religion eventually supervenes."

A BIGOTED CONTEMPORARY. Our friend the Christian Guardian should take our advice, given him some time ago, to look up what non-Catholics have thought of the Reformation. He has much to say of the liberty that we enjoy to-day and seems to infer that it is the fruit of the religious revolution of the sixteenth century. It may be consoling to think so, but to accept it as a truth is no testimony to his scholarship or to the fundamental ideas of the Reformation.

Before Luther appeared the masses enjoyed no inconsiderable share of civil liberty. There were representative forms of Government throughout Europe, safeguarding the rights of the people and containing in their constitutions the principles that give us of the present age immunity from coercion and serfdom. It is an indisputable fact that Protestantism not only did not add an element to civilization, but impeded it, and wherever it obtained a foothold, destroyed, so far as it could, the liberties of the people. "In Germany," says Guizot, "the Reformation accepted the absence of liberty. It rather strengthened than weakened the power of princes: it was rather opposed to the free institutions of the middle ages than favorable to their progress."

Our contemporary wants us to believe that English liberty is due to the "open Bible." We have said enough to convince him of his errors, but the mind of a bigot, remarks Wendell Holmes, is like the pupil of the eye—the more light it receives, the more it contracts. He shields himself behind old, worn-out calumnies with never a blush for the unmanliness of his position.

He holds up his Bible and declares that the Catholic Church has ever denied it to the people. If this be not the veriest effrontery of falsehood, we do not know what is. The editor presumes too much on the gullibility of his readers, for we do not imagine that our friends are prepared to swallow

this wondrous fabrication of the "able and accomplished gentleman who guides the destinies of the Guardian." He does not seem to know that the liberty he enjoys to-day is due to Catholic principles—to men who were loyal children of the Church which he hesitates not to slander. We are quite prepared to believe that no words of ours will induce him to forswear his present methods of controversy; but he might look with favor upon the view that Maculay took of the Reformation: "The immediate effect of the Reformation was by no means favorable to political liberty. The authority which had been exercised by the Popes was transferred almost entire to the king. Two formidable powers, which had often served to check each other were united in a single despot. If the system in which the founders of the Church of England acted could have been permanent, the Reformation would have been in a political sense the greatest curse that ever fell on our country."

It would not be difficult to cite Protestant writers who are unanimous in declaring that law, learning, education, science—all, in a word, that men have of civil, political and religious freedom in the present age, may be clearly due in every country to the Catholic Church.

One word and we have done with the editor of the Christian Guardian. He may indulge in twaddle about Anglo-Saxon superiority, but he should pay heed to the commandment: "Thou shalt not bear false witness against thy neighbor." Calumny is always hateful, but it is doubly so when it finds refuge in the columns of a religious newspaper.



Translation of the New York Freeman's Journal.

THE POPE'S BULL.

Text of the Papal Promulgation Concerning the Holy Year.

"Leo Bishop, Servant of the Servants of God.

To all Faithful Christians who read This Letter, Health and Apostolic Benediction:

At the approaching termination of the century which we ourselves have, by God's mercy, traversed almost entirely in the course of our life, we have willingly turned our attention to issue, according to the institutions of antiquity, a decree which will redound to the welfare of Christian people and which will, perhaps, mark the last evidence of our solicitude as displayed in the government of the Supreme Pontificate. We allude to the great jubilee, introduced among Christian customs from the remotest antiquity and providently sanctioned by our predecessors. This custom has come down to us from our fathers under the name of "The Holy Year," either because it is wont to be accompanied by greater frequency of holy ceremonies than usual, or rather because it furnishes a greater abundance of helps for the reformation of manners and for producing holiness in men's souls.

We ourselves were in a position to see with our own eyes the capious fruits for salvation derived from the last solemn celebration during the Pontificate of Leo XII., when we were still in our youth; at that time religious manifestations found in Rome a truly grand and secure field for their exercise. We not only remember, but we actually seem to have before us that throng of pilgrims; the mighty multitude marching in procession through stately temples; the sacred orators preaching in public, the public places of the city resounding with Divine praises, and the Pontiff himself with his numerous retinue of Cardinals giving to all a noble example of piety and charity. Unhappily the thought of such memories carries us back with greater sorrow from those times to the present, because those celebrations, serving so wonderfully to feed and stimulate popular fervor when carried out without hindrance in the eyes of all citizens, are now, owing to the changed condition of Rome, either impossible or entirely subject to the pleasure of others.

THE NEED OF PRAYER.

But be that as it may, God who blesses all good ideas, will deign, we hope, to grant prosperous and untrammelled issue to this design of ours, which is undertaken in His name and honor. For what is it that we aim at and

wish to effect? Nothing, in truth, but to render eternal salvation easy to as many as we possibly can, and for this end to administer to diseases of the soul the remedies which Jesus Christ has put into our hands.

This seems to us to be not only one of the duties of our apostolic charge, but also manifestly among the needs of our age. Not indeed that this century can be said to be barren of good works and Christian virtue; on the contrary we have, through God's help, many illustrious examples of these, nor is there any species of virtue, however arduous or lofty, in which large numbers do not distinguish themselves, for the Christian religion has a native capacity divinely infused, unexhausted and perpetual for producing and fostering virtue. Still when we cast our eyes around us and look at the other side, what blindness and error do we see and how many that rush to their eternal ruin. We are grieved to the core when we think of so many Christians, lured by license of thought and feeling, greedily swallowing the poison of dangerous teachings and recklessly squandering every day the great gift of faith. Hence springs the repugnance toward Christian life and the immorality that abounds; hence the absorbing and insatiable appetite for the things of sense; hence those cares and thoughts entirely detached from God and rooted in earth.

Words can hardly express the injury which the very foundations of civil society suffer from such a poisoned well-spring. For that widespread mental rebellion which prevails, those forward tendencies of covetousness among the masses, those hidden dangers, those tragic misdeeds are, when traced to their source, but an unbridled and lawless strife for the possession and enjoyment of the goods of this world.

Hence it is of moment for both public and private life that men be admonished as to their duties, that minds drugged into oblivion, be awakened and that the thought of their own salvation be brought before all those prodigals who run almost constant risk of perishing and losing, through negligence or pride, those heavenly and unchanging blessings for the gaining of which place we have been sent into the world.

Here comes in the scope of the holy year for the Church. Mindful only of her natural lovingness and mercy, she aims during all this time, like the tender mother, she is, to lead men's minds by love and all other means in her power, to better counsels and to promote atonement in all through penance, the source of amendment of life above. To this end, multiplying the frequency and increasing the ardor of prayer, she seeks to appease the outraged majesty of God and to gain an abundance of heavenly favors; and opening wide the treasury of indulgences of which she has been made the dispenser, she invites all Christendom to hope of pardon with the sole aim of conquering even the most rebellious wills by an exuberance of love and gentleness. Why, therefore, may we not hope from this, with God's blessing, an abundance of those fruit which are needful to the time?

THE SOLEMN HOMAGE.

An additional fitness accrues to the occasion from those extraordinary celebrations of which the public is, we believe, sufficiently aware and which are designed to consecrate the end of the nineteenth and the beginning of the twentieth century. We refer to the honors which are to be thus paid throughout the world to Jesus Christ, the Redeemer. Our approval and praise was bountifully accorded to this magnificent idea conceived by the piety of private individuals. For what could be more holy or more salutary? All that man should desire or hope, or love or seek is to be found in the only begotten Son of God, who is our salvation, life and resurrection. To abandon Him is to be totally lost.

Wherefore, although there is no end to the adoration, praise, honor and thanksgiving due to our Lord Jesus Christ, and though these are everywhere repeated without intermission, still no thanksgiving and no honor paid Him can be so great but that still greater and more frequent remain due. Then, too, can it be said that our age has produced only a few who, in forgetfulness and ingratitude, have answered their Divine Saviour's mercy, as a rule, with contempt and His benefits with injuries? Surely the lives of large numbers, lived out in opposition to His laws and precepts, is a manifest proof of black ingratitude and wickedness. Is it not true that our own times have seen the renewal, and more than once, of the Arian blasphemy condemning the Divinity of Jesus Christ?

Be of good cheer, then, all ye who have conceived this new and most beautiful idea for inciting the people to devotion, but at the same time let not your plans clash with the order of the jubilee and the solemnities prescribed for it. To the forthcoming manifestation which Catholics are to give of their faith and devotion add the resolution to hold in detestation all the impious deeds and words that have taken place within living memory, especially against the Divine Majesty of Jesus Christ, and to make public satisfaction for the insults inflicted on Him. Now, in truth, every one knows

that to repent of one's misdeeds and after imploring God's pardon, to show more zeal in the duties which virtue imposes upon us, or to resume their fulfillment when neglected, is the most desirable, solid and obvious means of making satisfaction, and one which bears the stamp and seal of truth. The holy year, presenting for this scope all the facilities we touched upon at the beginning, it will be evident once more, how opportune and necessary it is that Christians find themselves for the work with full hope and courage.

Wherefore, raising our eyes up to heaven and earnestly beseeching God, Who is rich in mercy, to vouchsafe in His goodness to favor our aims and enterprise, and to illuminate men's souls with His virtue and touch their souls with His love, we, following the example of our predecessors in the Roman pontificate, with the assent of our venerable brothers the Cardinals of the Holy Roman Church, in virtue of these letters, ordain by the authority of God Almighty, of Peter and Paul and by our own, and we promulgate and will from this hour to be ordained and promulgated, the great and universal jubilee, which will begin in this holy Rome at the first Vespers of the Nativity of our Lord in the year one thousand eight hundred and ninety-nine and will terminate at first Vespers of the Nativity of our Lord in the year one thousand nine hundred; and that all may redound to the glory of God, the salvation of souls and the increase of the Church,

THE CONDITIONS FOR GAINING THE INDULGENCES.

And during this year of the jubilee we grant and impart, mercifully in the Lord, Plenary Indulgence, pardon and remission of sins to all faithful Christians of both sexes who, with true repentance, shall, after confession and Communion, visit the Roman basilicas of St. Peter and Paul, St. John Lateran and St. Mary Major's, at least once a day for twenty continuous and uninterrupted days, natural or ecclesiastical, reckoning from the first Vespers of each day to nightfall of the day following, if the faithful have a permanent domicile in Rome, whether they be Romans or not; and during ten such days for those who come as pilgrims to Rome—devoutly praying to God at the same time for the exaltation of the Church, extirpation of heresy, the concord of Catholic princes and the salvation of Christian people.

And as it may happen to many in spite of their good-will to be unable to carry out the above mentioned regulations either entirely or in part, owing to illness or other good cause during their stay in Rome or on their journey hither, we, in consideration of their good will, grant as far as we can in the Lord, that they, when truly repentant and after duly confessing and communicating, participate in the above indulgence and remission of sins just as if they had visited the basilicas aforesaid on the days determined by us.

ROME'S PLACE IN THE WORLD. Rome, therefore, beloved children, lovingly invites to her bosom all of you throughout the world who can visit her. Bear in mind, however, that the true Catholic, who wishes to live up to his profession, will, during this holy season, go through Rome with faith alone for his guide. It will therefore, behoove him to shun carefully all untimely sightseeing of things frivolous or profane and rather turn his mind to those that predispose to devotion and piety. In this he will be largely helped, when the subject is considered, by the natural character of the city and by that stamp divinely impressed upon it which cannot be changed by the designs or violence of men. For Jesus Christ, the Saviour of mankind, selected Rome from among all cities as the centre of a lofty and supra-mundane action and consecrated it to Himself. Here, not without long and mysterious preparing, He established the dwelling place of His own empire: here He ordained that the seat of His Vicar should stand indelible throughout all time; here He willed that the light of revealed truth should be zealously guarded and that from here, as from a main and glorious fount, that light should be propagated throughout the whole earth, so that separation from the faith should be identical with separation from Christ. Its sanctity is increased by the religious movements surviving from other times, by the imposing majesty of its temples, the sepulchral urns, of the Princes of the Apostles, the catacombs of most valiant martyrs. He who hearkens to the voice of these monuments will feel that he is not a pilgrim in a foreign city, but rather a citizen in his own, and will, with God's help, know himself better when he leaves than when he came.

It is our will, then, that, in order that these presents may then more easily come within the knowledge of all, all copies, even printed copies shall, when signed by a public notary and sealed by an ecclesiastical dignitary, have the same character of authenticity as if the original were presented. Let none, therefore, be permitted to alter a word of this our ordinance, promulgation, concession and well or temerarily to oppose the same. But should any one presume so to do, let him know that he incurs the indignation of God Al-

mighty, and of His Apostles, Peter and Paul.

Given at Rome at St. Peter's on the eleventh of May, in the year of the incarnation of our Lord one thousand eight hundred and ninety-nine, the twenty-second of our Pontificate.

G. CARD. ALOISIO MASELLA, Pro. Dat.

L. CARD. MACCHI, Countersigned,

DE CARIA—G. DELL' AQUILA, Visconti.

Place X of the seal. Registered in the Secret of Briefs. J. CUGNONI.

WITH THE JUNE ROSES.

There is always a beautiful appropriateness in the devotions to which Catholic piety consecrates the succeeding months of the year. Maurice Francis Egan has well expressed this idea: "These have their meaning: every month and season speaks to the Christian heart a tale of love; we, knowing this, in each may find a reason for tender thoughts for the dear Lord above. Red Roses say, 'His Sacred Heart remember! Eternal life's every hedge in December.'"

Very marked is this appropriateness in the devotion of this month, for June is symbolical of love, and where may love be found that can in any way compare with the love which inflames the Sacred Heart of Jesus in our regard! For love of us that Divine Heart shed the last drop of its Precious Blood. For love of us Christ Who died for us upon Calvary abides day and night near us in the Sacrament of His love, in order that He may hear our needs, lend ear to our petitions and grant our requests. For love of us He cries to us daily to give Him our hearts, that He may cleanse them from their stains and sins, and fill them with happiness by the infusion of His sanctifying grace. In these lovely days of June, then, let us not forget the Sacred Heart and its surpassing love for us! Let the red roses of the season suggest to us tender thoughts for the dear Lord who, through love of us, abides upon our altars. Who longs to know our needs, in order that He may succor them, and who only asks in repayment that we give our hearts to Him.—Catholic Columbian.

THE MIRACLES AT LOURDES.

The recent pilgrimage to Lourdes, which lasted from the 18th to the 22nd of April, was marked by the miraculous cure of a man who had been lame for five years. It has been well said that the nineteenth century at its close is accepting ideas and manifestations of the mysterious which, at its commencement, it would have relegated to the domains of the impossible. But the miraculous cures at Lourdes raise our thoughts into far higher regions than do natural scientific phenomena, while they present to the mind questions no more difficult of solution. It is true that, to interpret these cures, we must rise above the laws that govern earth. But the conception of the universe and the harmonies of the world raise equally insoluble questions; and as the lamented M. Faucher said in his discourse of reception at the French Academy: "There is, in the bare notion of the Infinite, more of the supernatural than in all the miracles that have ever been effected."—American Herald.

DIVORCE DENOUNCED.

"Polygamy is being practiced all over this country," were the words used by Bishop Leonard in his annual address before the Ohio Episcopalian Diocesan Convention at Trinity Cathedral, Cleveland, as he denounced divorce. "The good people of the United States are raising a great hue and cry," said the Bishop, "against the admission of a member of Congress who is a polygamist, when practical Polygamy is being practiced all over this country. Things have come to such a pass that the flimsiest pretexts are made the means of securing a divorce. A slight quarrel or miserable lust are alike made a means to this end."

Bishop Leonard then said that he wanted the Church laws made so severe that a divorced person cannot be remarried at all by an Episcopalian clergyman. He admitted that the system he advocated would cause great suffering among many who are worthy and innocent of wrong intent, but the times, in his estimation, are so out of joint that the most radical measures must be taken to provide against utter degeneracy.

NEW ENGLAND.

Many of the non-Catholic religious bodies have been in council lately, and the reports of almost every one confirm the appalling statement of Governor Rollins about the relapse into practical paganism and infidelity of the Protestant population of New England. But it is not of New England alone that this gubernatorial jeremiad is true. All over the continent the wall of decline and decay in spiritual matters among the non-Catholic people arises. Hence it is now no longer possible to deny that while the zealous missionary has been fishing abroad he would be better employed in mending his nets at home.—Catholic Standard and Times.