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Catholic Record.

LONDON, SATURDAY, MARCH 12, 1887.

THE POPE'S GOLDEN JUBILEE.

La Monteur de Rome says that the year 1887 will be the blessed year of the present Pontiff. It will be an epoch dear to the Pontiff's heart, an epoch of sweet remembrances and holy hopes, the time when the Catholic universe will gather at the feet of Leo XIII. in a spontaneous outburst of love and gratitude.

This is assuredly a spectacle that crowns the work of Catholic solidarity in the Church of God. The concentric movement of the bishops around the Papal throne after the Pontifical letter addressed to the late Cardinal Guibert, has brought into unparalleled and unprecedented brilliancy the indissoluble unity and the cordial union of the ecclesiastical hierarchy.

It will not be one of our glories, if the deeds and the example of the present generation encourage and accelerate this movement on the part of so many souls. If the Papal jubilee be celebrated in all the attractive beauty of Catholic unity, if it display the majesty of Catholic strength, the internal force of its solidarity, it will serve as a powerful guide to troubled man and to erring communities.

to take place on the occasion of the Papal Jubilee. Pius IX saw the whole Catholic world at his feet on the occasion of the fifteenth anniversary of his first mass. But things have since changed. For a moment arrested in its course, the persecution of the Papacy soon resumed its brutal force. Anti-clericalism recommenced its war dance around the Vatican.

THE TRUE CROSS.

A late number of the Christian Guardian contains a burlesque account of the manner in which the discovery of the true cross of Christ was made by the Empress Helena, Mother of Constantine the Great. Fable is so intermixed with truth, the testimony of veritable historians with the "Golden Legend" and other fanciful stories, that but little edification could be derived by readers of that journal from the article on "The True Cross" furnished for the instruction of the "Family Circle" in its issue of the 23rd ult.

When in A. D. 312 the forces of Maxentius being overthrown, Constantine found himself at the head of the Roman Empire, he at once gave full liberty of conscience to Christians, who for nearly three centuries had been subjected to a series of persecutions which aimed at their complete extermination. Constantine himself, though not yet a Christian, favored Christianity. His Mother, St. Helena, was a devoted servant of Christ; and the Emperor could not forget that miraculous vision of the cross triumphant which had animated him to gain the great victory which placed him indisputably on the throne.

The Lutheran centuriators of Magdeburg attempt to throw doubt upon this whole history, stating that Erasmus rejected it, and that St. Ambrose was the first who related it. The opinions of Erasmus are not necessarily correct, and the statement that St. Ambrose was the first to give the history is false. Ambrose, however, was almost a contemporary of the event, having been born in 333, a few years after it, so that he had every opportunity of verifying it, and of obtaining his information from eye-witnesses; and as the event was one so well known and public he could not have been deceived concerning it.

testant writers, acknowledging that there are earlier witnesses than St. Ambrose, endeavor still to throw discredit upon a fact which attests the great respect and reverence with which the cross was regarded at that early period of the Church's history. And this reverence was equally to be found in the East and the West. It was a feature of the whole Church. The compiler of the article on the Cross in the "Dictionary of Christian Antiquities," Rev. Robt. Skinner, calls the history a legend, and states that the earliest mention of the finding of the cross is "in the Catacombs of Cyril of Jerusalem, delivered rather more than 20 years after." St. Cyril lived on the spot where the event took place. He was contemporary with it, probably an eye-witness of the fact; but at all events he had opportunities of hearing all particulars from eye-witnesses, and especially from his predecessor in the Episcopate, the holy Macarius. His testimony, therefore, cannot be despised.

Eusebius, the first church historian, was the intimate friend of Constantine, and learned from the Emperor himself many of the facts which he relates in his life of Constantine. It is remarkable that in his life of Constantine there is no clear mention of the particulars of the finding of the cross. However, in his Chronicles there is mention made of it as follows: "Helena, the mother of Constantine, admonished by divine visions, found at Jerusalem the most holy wood of the cross, on which hung the salvation of the world."

It would seem that Eusebius considered the above notice of the event sufficient. However, in his life of Constantine there is at all events a reference to the events which cannot be mistaken, though particulars are not given. This is in a letter written by Constantine to Macarius: "Constantine the Victorious, Most Great and August, to Macarius: In presence of the surprising wonders that the favor of our Saviour has accomplished among us, I can only adore and be silent. How divine a prodigy! How providential a favor! Jesus Christ gives to His servants the revered memorials of His passion. When from all parts of the world the learned exercise their genius to celebrate these great events, they will fall short of the majesty of such a subject. These wonders excel human intelligence as heaven is above earth."

He then expresses his desire to have no expense spared in making the Church of the Holy Sepulchre the finest in the world. The building is then described by Eusebius, who says that it exceeded even what the words of Constantine expressed. There are, indeed, few facts of profane history of that ancient period better attested than this of the finding of the cross and the miraculous circumstances which attended it. Writers a little later than those we have named relate it with more detail even. And they are not to be regarded as mere copyists of St. Cyril, but as independent historians who were accustomed to enquire into the truth of what they record. Such are Rufinus, Socrates, Sogomen, Paulinus, Sulpitius, Severus, St. Jerome, John, Chrysostom and Ambrose, Theophanes and Nicephorus. Theodoret also, Bishop of Cyr in Palestine adds some details which other writers do not give. He relates that in the time of Adrian a grove had been erected on the spot where our Saviour had been buried, and that there the Bacchanalian revellers, the "Corybantes," were accustomed to hold their orgies. The Empress, in concert with her son, conceived the project to build on the spot a grand basilica, and for this purpose undertook her journey to Palestine. The destruction of the pagan temple is then related as we have stated it above, as also the miracle by which the true cross was distinguished from those on which the two thieves had suffered death. Rufinus here records the prayer which the Bishop Macarius offered up when the crosses were applied to the sick lady: "Lord God Almighty who hast destined to redeem the human race by the passion and death of your only son on the cross, who hast inspired thy faithful servant the Empress Helena with the holy desire to seek for the sacred wood on which hung the Saviour of the world, finish thy work, and show us by an unmistakable sign which of these three crosses has been the instrument of our redemption. Grant that this sick woman may be raised to life and health, as soon as the true cross shall have touched her." The historian then relates how two of the crosses were applied to her without effect, but as soon as the third was made to touch her, the sick woman opened her eyes, raised herself to a sitting posture and cried out, "I am cured."

Theodoret adds that the portion of the cross left in Jerusalem was placed in a box of silver and gold, adorned with precious stones, and deposited in the basilica of the Holy Sepulchre, "ouilt by Helen with a magnificence which need not be described, as the pilgrims of the whole world who visit it every day can behold it for themselves." Theodoret's testimony is especially

decisive, for he was familiar with the spot where the discovery took place, and the church erected as a memorial of it stood in all its splendor during his episcopacy, which was only a short time after the occurrence took place. There can be no evidence more conclusive than the mutual support given to each other by historical testimony, popular tradition and public monuments.

The facts, moreover, demonstrate that the respect shown to sacred relics, and especially to the instruments of our Saviour's passion, is not an innovation of modern date. No sooner was the Church free to worship in public, than her devotion to the symbol of salvation became apparent. The cross, hitherto used for the punishment of criminals, became the glory of Christians, because it is the sign of our salvation. It was chosen by our Lord as the instrument by which he would conquer the power of the devil; and that it was a free choice he himself makes clear in St. John x. 17: "Therefore doth the Father love me because I lay down my life that I may take it again. No man taketh it away from me, but I lay it down of myself, and I have power to lay it down; and I have power to take it up again."

The cross of Christ is the altar on which was offered the greatest of all sacrifices, it is the means by which we became entitled to enter into his kingdom, the instrument of man's redemption whereby the devil is shorn of his power, and by which was blotted out the "handwriting of the decrees that was against us, which was contrary to us, and he hath taken the same out of the way, fastening it to the cross."—Col. ii, 14.

CARDINAL JACOBINI.

Death has removed, in the person of Cardinal Jacobini, a great churchman and a profound statesman. Born at Albano, May 6th, 1832, he died February 28, 1887, in the fifty-fifth year of his age. His promotion in the Church was singularly rapid. Created by Pius IX. in 1862 a domestic prelate, he became, soon after, secretary of the Propaganda. He was next selected as one of the consultors of this same congregation, his particular duty being to examine and report upon decrees and ordinances of provincial synods. He was in 1867 appointed a member of the preparatory commission charged with the examination and arrangement of business to be brought before the Vatican Council. In 1874 he was named Nuncio at Vienna, a position of no little difficulty. Promoted to the archbishopric of Thessalonica, he remained at Vienna till October, 1880. On September 19th, 1879, he was created cardinal, but it was judged desirable that he should still remain at Vienna to carry out the negotiations begun with Germany and Russia, and regulate the new ecclesiastical establishments for Bosnia and Herzegovina. In conformity, however, with the strict etiquette of the Papal court, which forbids a cardinal to hold the inferior rank of Nuncio, Cardinal Jacobini, after his elevation to that dignity, bore the title of Pro-Nuncio. Recalled to Rome in October, 1880, he was appointed to the high and responsible position of Papal Secretary of State, in succession to Cardinal Nona. This position he held till January 20th, 1887, when ill-health compelled his resignation. He has now gone over to the majority. Cardinal Jacobini's last official act was a letter to the Nuncio at Munich, Mgr. de Pietro, justifying the action of the Vatican in recommending the German Catholics to support the Septennate Bill. Baron Von Franckenstein had, amongst others, objected to the tone assumed by the Vatican in using its influence with the Centre in favor of the Bismarckian scheme. He had put certain questions to the Nuncio which betrayed strong feeling. If the Holy See had come to the conclusion that the services of the Catholic party in the Reichstag were of no further use, he and his colleagues were prepared to retire from public life. The Cardinal, evidently not taken by surprise, made a very explicit rejoinder. He wrote, says the Montreal Gazette:

"That the task which German Catholics had undertaken—that of defending the interests of their church—was not imposed on the times and seasons to yet terminated, but the duties thereby and there were of different kinds, and observed in their respective characters. Where merely political issues were at stake the party of the Centre was entirely untrammelled and could frame and carry out its own programme. It was otherwise in important ecclesiastical or religious interests were in question. In such cases it must be guided by the inspirations of the church authorities. As to the septennate policy, it might, on a careless view, be deemed wholly unconnected with the interests to which reference has been made. Of itself it certainly was not an ecclesiastical question. But, as the Cardinal pointed out, which had a religious and moral character. In supporting the German Government, the Vatican was using its influence for the preservation of peace in Europe. More than that, it was putting the Emperor and Prince Bismarck under obliga-

tions, the remembrance of which could hardly fail to dispose them favorably toward the Roman Catholics of the Empire. The Holy See, therefore, could not, with justice to itself, permit the opportunity of conciliating so great a power to pass unutilized. These were considerations which had prompted the opportune pronouncement of the Vatican on the side of Prince Bismarck against his rebellious Parliament."

The Cardinal's reply gave rise to very general and earnest discussion. Something in fact akin to sensation was raised when it appeared in Vienna, Rome, Paris and other European capitals. The Italian government, ever jealous of Papal influence, looked on it with suspicion, not unmingled with alarm, as portending an alliance that might work evil to the Sardinian dynasty and Italian unification. In France it drew forth many bitter comments. The indignation among the German Liberals was intense, while not a few of the Catholic party viewed the Cardinal's course with extreme displeasure: Bismarck's victory at the polls was, if not really secured, at all events greatly enhanced, by the Cardinal's course in advising the German Catholics to sustain him. Whatever the feelings the German letters of the departed churchman may have temporarily excited, his course commends itself as wise, far reaching, and incontrovertible. But will Bismarck's electoral victory secure peace for Europe?

THE WAR CLOUD.

The war-cloud has not only not disappeared, but seems to grow hourly more and more threatening in aspect. All Europe seems in a troublesome, fevered condition that cannot endure. The N. Y. Star's London correspondent, lately writing from Europe, says:

"The outlook in the East becomes hourly more threatening. The Times publishes a statement from Vienna that the relations of Russia with Germany and Austria are severely strained, and that there are no further attempts in official circles to conceal these facts. Despatches from other sources confirm this. The Levant Herald, whose correspondents have recently been making close enquiries into Russian armaments, declares that the Russian forces now concentrated in Central Asia are equipped for active service in the field, number fully 300,000 men of all arms. Of these, three divisions of fifty thousand each are ready to march on Afghanistan at a few days' notice. Reports have also been received of Russian troops massed in Russian Poland, proving that Russia has made enormous preparations for an offensive war. Details confirm the outline of the Russian plans published by the Russian papers based on the assumption of a war between France and Germany. At the War office and the admiralty the opinion grows hourly that Russia means simultaneous operations against Bulgaria and Afghanistan and that Austria and England will meet her on those fields."

Russia does, in truth, appear to be in a condition of gravest inquiet. Her relations with all her neighbors, with strange to say, the sole exception of Turkey, seem to be in a dubious if not ominous state of tension. With Germany her relations are far from friendly, with Austria they are very unfriendly, with Britain far from reassuring, and with China almost openly inimical. Russian diplomacy is, however, proverbially cautious, and we can hardly believe it possible that the Slav statesmen will draw upon themselves so many enemies at once. It may not, however, be within their power to prevent a general onslaught from two or three points in Russian dominions. In the present condition of things in Europe, war once begun, it is difficult to say when or how it might end. An enterprising correspondent of the N. Y. Post lately had an interview with General Wolseyley, in which the latter is made to say:

"Simply expressing my personal opinion I should say I feel sure that a vast and appalling war is a certainty in the near future. But this, indeed, everybody may be said to know. The rapidly increasing armaments, the huge burdens which several of the powers are laying upon themselves and the directions in which the armaments are being developed and massed make war inevitable. But whether it will be this summer or next is only one man in Europe who knows—that is Bismarck." The recent German elections, he said, did not mean peace. Gen. Wolseyley grew eloquent in picturing the rise of the German empire under Bismarck's imperious statesmanship, and said the miserable party squabbles of English statesmen precluded any hope of a counterpart of Bismarck arising in England. He rejoiced, however, in the prospect of an imperial federation. That was his ultimate ideal for the British people. "When every man who speaks English is in the same empire or federation, or whatever it may be called, an international millennium will be reached, for we should then be able to impose peace and freedom on all the world."

portion of the English speaking family, 20,000,000 in number, scattered throughout the world, dissatisfied, imperial federation must be simply an idle dream, and the talk of perpetual friendship with the United States empty foolish speech. The General is credited with the following finale: "I am," he added, "a great admirer of America and American people. I witnessed at Washington the final review of the armies of the republic at the close of the war. The spectacle of that immense force melting away among the people and being almost immediately absorbed was the most colossal I have ever seen, and left upon me an ineffaceable impression. I never lose an opportunity of assuring people in England that the education of a public man is not complete until he has been in America and stayed there at least six months. Every step which brings England and America nearer together seems to me a step nearer the realization of the ideal civilization of the future. I am, therefore, always delighted when I hear of an Englishman marrying an American lady, or vice versa. With such a miserable squabble over a kettle of fish as the present fisheries dispute, I have not a moment's patience. I am convinced if I or any other man of ordinary tact or experience was sent over with sufficient authority to arrange matters, with a similar American representative, the whole affair could be settled out of hand in a week."

Very good in its way—it smacks of the postprandial—but in many respects very wide of the mark. With all due respect for Britain's "only general," we may be permitted to say that we have statesmen on this side of the Atlantic much better qualified than he to assist in the settlement of the "kettle of fish" dispute. Gen. Wolseyley must not believe that because he thought he had in 1870 besieged and carried Fort Garry by storm, he can just deal with Canadian affairs as he pleases. The gallant officer is a good man in his own place, but out of it he is even as a fish out of water. If he could see himself as others see him, in print he would shun interviews and interviewers with extreme rigidity for the future. He says, however, some just and wise things that we commend to the attention of the fire-eating section of the Canadian press.

THE ELECTIONS.

In reply to enquiries we beg to state that the number of Catholic members elected to the new Parliament is 68, divided as follows:—Quebec 52, Ontario 5, Nova Scotia 5, New Brunswick 3, Prince Edward Island 2, and Manitoba 1. The English speaking Catholic members from Quebec are: Messrs. Curran.....Montreal Centre McGreevy.....Quebec West. The Catholic members for Ontario are: Messrs. Labrosse.....Prescott Purcell.....Glengarry Robillard.....Ottawa Bergin.....Cornwall & Stormont Coughlin.....Middlesex North. The Catholic gentlemen who stood for Ontario seats and were defeated on the 22nd were: Messrs. Anglin.....North Simcoe Cleary.....North Essex Conlon.....Wentland Quinn.....East Simcoe St. Jean.....Ottawa Routhier.....Prescott Hawkins.....Oxford South MacMahon.....Lambton West. The Catholics elected from New Brunswick are: Messrs. Costigan.....Victoria Burns.....GloUCESTER Landry.....Kent. In Nova Scotia the following Catholic candidates were successful: Messrs. Thompson.....Antigonish McDougall.....Cape Breton Cameron.....Inverness Flynn.....Richmond Kenny.....Halifax. From Prince Edward Island come two Catholics to the new Parliament, viz: Messrs. McIntyre.....Kings Perry.....Prince. Mr. Royal, elected for Provescher, is the sole Catholic representative from Manitoba and the North West. If the Catholics of Ontario were represented according to population they would have fifteen instead of five members in the House of Commons, and those of New Brunswick five or six instead of three Parliamentary representatives. The total number of French members in the new House will be 53, all Catholics.

BALLYKILBEG RAMPANT.

We are told that a rumor published last week to the effect that the government had decided on the prosecution of Archbishop Croke, had excited some sensation in the British metropolis. Mr. Wm. Johnson, ever thirsting as of old for Papist gore, was so overcome with delight at the publication of the report that he rose in his place in the House of Commons, to ask Sir Michael Hicks Beach what the government intended to do with the turbulent Archbishop. Were Her Majesty's government to take Ballykilbeg into council, the Archbishop would soon be disposed of. Not exile

nor prison for the patriotic prelate would satisfy the hon. member for Belfast, whips and cords, the rack, and finally stake would be deemed the right thing. A Popish prelate of Irish sentiment. The government did not, however, in requisition the hon. gentleman's good counsel, for Sir Michael Hicks Beach, amid much good natured laughter from the Irish National benches, announced that the question was engaged the attention of Her Majesty's government. And so the episode ended, to the poor Ballykilbeg's discomfiture.

EDITORIAL NOTES.

The Dublin Municipal Council has adopted a resolution to appeal to free peoples of the world to prevent British Government from carrying their "threats of outrage against the people." Lord Mayor Sullivan and others spoke during the meeting, which the resolution was adopted, all violently denounced the Government.

SIR MICHAEL HICKS BEACH has resigned the office of Chief Secretary for Ireland, owing, it is said, to ill-health. The Rt. Hon. Arthur J. Balfour, Secretary of State for Scotland, has been appointed to succeed him. Sir Michael Hicks Beach's physicians have issued a bulletin concerning his condition. They say that he has a catarrh over both eyes, which was the cause of his resignation. It might in truth be stated that nearly all English viceroys who take up their residence in Dublin Castle become in short time afflicted with the same case.

The Bishop of Kingston preached Sunday morning in St. Paul's Church, Philadelphia, at the request of the Very Revd. Maurice Walsh, V. G., who is native of Dangarvan, Ireland, and has been an intimate friend of the Bishop from early boyhood. In the evening His Lordship preached in St. Vincent de Paul Church, at the request of the Very Rev. Nicholas Walsh, Pastor. On Monday Tuesday he was the guest of Archbishop Ryan, who took him and Vice-Governor Walsh and Dean Gauthier, of Brockville, to his magnificent seminary of St. Charles Borromeo, at Oranburg, whose learned professors were highly gratified at the presence of their distinguished visitor.

SIR WM. VERNON HARCOURT has written to the Times to show that the troubles Ireland arise from the attempt of the Government to enforce payment of rent which their own Land Commission had declared people are unable to pay. He quotes from speeches of Sir Michael Hicks Beach and other Conservatives made last year, in which it was admitted that Farnell was able to prove all promised would be bound to attempt to supply remedy. The Land Commission, says the writer, proved Farnell to be in the right, yet the Government, instead of bringing a bill to deal with judicial rents, proposed fresh coercion measures.

The London correspondent of the N. York Post cables that he believes there is no truth in the story that the Government have decided to proclaim the National League and put Archbishop Croke on trial for instigating sedition. He says their law officers warned the Archbishop that no proof of the Archbishop's guilt would be forthcoming, and that the chance of convicting a Catholic archbishop was absolutely non-existent. For the National League, he says, the important fact is that it has been very quiet of late, and has had nothing to do with the plan of campaign, which is the work of private and more or less spurious agencies.

MR. JUSTIN MC CARTHY left New York last week for Ireland. Before his departure he said to a reporter, "I think Ireland will have Home Rule in two years at the utmost. Gladstone will come in power again. Lord Randolph Churchill is silent in his views and favors Home Rule. If England has war with Russia or any European power, she will give Ireland Home Rule in a week. She will not go to war without first giving Ireland independence in home government. Ireland would receive assistance from England's enemy, and granting Home Rule would prevent it. I believe war will be inevitable in Europe, but I cannot tell whether it will be this spring or not. I hope to come back to America again and meet my many friends."

St. Patrick's Day in London.

On the evening of the 17th the usual grand concert will be held in the Opera House in this city, the funds derived from which will go towards liquidating the debt on the Cathedral. Rev. Father Tiernan has made arrangements that will tend to make this concert one of the most successful ever held in London. You may mention that in addition to having secured the best local and other talent available he has engaged the services of Mrs. Martin Murphy of Hamilton, a lady whose reputation as a vocalist is known all over the Dominion. We hope Father Tiernan's efforts will be suitably appreciated by our people by an overflowed house on the evening of the 17th.