

A PAINTER'S PILGRIMAGE.

The Famous Tissot goes to Palestine to Study the Life of our Saviour.

Theodore Stanton, in the June number of the Century, tells the strange story of the conversion of M. James Tissot, the French painter, whose three or four hundred pictures illustrating the life of Jesus formed one of the most interesting features of this year's Champ de Mars salon.

Seven or eight years ago artistic Paris talked for a day of the departure of Tissot for the Holy Land, in order to seek new inspirations. Tissot was then fresh in the public mind as the author of a series of etchings depicting the passions, charms and seductions of feminine life at the French capital, and many an artist smiled skeptically at this apparent contradiction. Yet Tissot had already shown more than once that his talent had bent in the direction of religious subjects.

Then, too, at the very moment when he was engaged in packing his trunk for Palestine he had in his studio a carefully hidden canvas, scarcely dry, which was so penetrated with a subtle, spiritual and Christian spirit that its timid author dared not exhibit it in public. It now forms the centre of the Tissot collection at the Champ de Mars, where it is exposed for the first time. I refer to a large oil-painting called "The Voices Within," wherein are represented a poor man and his wife, who, fallen into deep despair in the midst of poverty and ruin, finally take new heart and courage through the consolation of Jesus, who appears to them, comforts them, and shows them His pierced hands. "That was the starting point of my new dispensation," said M. Tissot pointing to this picture the first time I saw it: "but I had a long and hard struggle before I could bring myself to begin it. More than one night did I lie awake for hours, till my head was burning through the mental strain, struggling against the admission into my heart of the new light that was dawning upon me. But when I finally felt myself conquered, and was penetrated through and through by the grand mystery of a GOD TURNED MAN

in order to save humanity, I could no longer escape from it. So, of course, this large painting must go to Champ de Mars, for it is really the father of all this big brood of little ones." With such thoughts in his mind and such awakenings in his heart, in the autumn of 1886 Tissot started for the holy sepulcher of old. He saw, questioned and meditated. He made scores of vivid sketches, and wrote reams of thoughtful notes. The first visit was repeated. During this second sojourn he utilized instantaneous photography, which was then first becoming known in France, and was thus able to bring back with him quantities of characteristic types, scenes and landscapes.

The farther he wandered in Palestine, the more he saw there, and the deeper he studied his object, the stronger grew Tissot's conviction that his precursors in the field of biblical illustration had not caught the true spirit of their scheme, had not struck the right note.

He returned to France determined to catch the true spirit and to strike the right note. Once within the walls of Paris again he buried himself in his handsome, secluded home, situated at the head of a quiet lane within a stone's throw of the Bois de Boulogne, and gave himself up entirely to his thoughts, his books, his collections and his art. He pored over dusty old commentaries on the Bible, studied archaeology, mastered the Talmud, devoured books of eastern travel, read the history of the Jews and Arabs, and went over the Scriptures again and again in the Vulgate and in the French and English translations. Nor did he neglect the Apocrypha. In a word, before taking up his brush, Tissot saturated his mind with his subject, and gave full rein to an imagination now thirsting for the occult and mysterious. Society lost its charm for him. He who had been a mondain now became almost a recluse.

Emphasis must be laid on the fact that Tissot, in the enthusiasm of a neophyte, has not simply gone back to the antiquated treatments of religious subjects. Herein lies, perhaps, the chief merit of his collection. His originality may often border on profanity, but never crosses the line. His innovations in the handling of old familiar themes frequently

TAKE THE BREATH AWAY

when the beholder is of the cloth. An ecclesiastic, who has carefully studied the collection, declares that in his rendering of the Passion Tissot has introduced numerous details that had never before occurred to the clerical mind, and yet that none of these new departures is contrary to orthodoxy, and in no respect mars the emotion produced by the scene.

Tissot's series of "portraits" of the apostles is a mixture of archaeological, ethnological, phonological and historical data welded together by reverence, art and talent. They are sure to startle—that of St. Peter, for instance—a priest at the first glance, but the work will win respect and admiration at the second. For Tissot has a reason for all, even for the color of a garment, the form of a hood or the style of the fastening of a sandal. One of the visitors has remarked, concerning this remarkable gallery of saints, that the artist has not flattered his subjects. There is nothing wonderful about these poor fishermen, he says, nothing in their plain attire or everyday physiognomy to awaken awe. "But you feel that these are,

indeed, the men whom Jesus inspired." In a word, Tissot's creations are pure realism tempered by sincere faith.

Perhaps the boldest of the pictures of pure imagination is that which he has named "What Jesus Saw from the Top of the Cross." In the first place, you see no cross. The spectator stands where the Christ should be, and this, in the words of the note, is what meets his eyes: "At the foot, weeping and burning with divine love and repentance, is Mary Magdalen; His resurrection when He was about to leave them and ascend to His Eternal Father. It was an august occasion this on which He gave them His final instructions and that fateful commission which they were to hold and not to part with until they delivered it into His own hands on His second coming to judge the quick and the dead. And that they might not fail to fulfill this commission He declared that He would be with them to the end—with them in teaching all nations in all times. Now if His Church has ceased to exist, His commission and promise have failed, and if these have failed He was not what He announced Himself to be; and if not this an impostor. Our reverend friend will repudiate this alternative with horror. He must then believe that identical Church, organization, teaching and believing corporations, kingdom or fold—call it what you will—which Christ established and commissioned, still exists and continues to carry out its commission on earth and among men. It is as real to-day as when first established—as real and identical as are still the Lake of Gennesaret and the hills about it, over which our Lord wandered; or as Golgotha or Jerusalem or the land of Palestine to-day. It is not a hazy, indefinite thing, a pious or sentimental atmosphere, an unorganized school or following like that of Aristotle or Plato. It is an organism complete in itself, a perfect government, holding within it the means of salvation instituted by Christ: having the authority, given by His Divine Founder, to command intellectual assent to its teachings and obedience to its moral code. "He that heareth you heareth me, and he that despiseth me despiseth Him that sent me," said Christ to the apostles, the teaching faculty of His Church. (Luke x, 16.) It was of this same Church of His, still existing, that He said: "If he will not hear the Church, let him be to thee as the heathen and publican." (Matt. xviii, 17.) It was this identical Church that St. Paul referred to in his discourse to the clergy of Ephesus: "Take heed to yourselves and to the whole flock, wherein the Holy Ghost has placed you Bishops, to rule the Church of God, which He hath purchased with His own blood."

This Church of Christ, still existing, is self-sufficing and perpetual; independent of all social conditions, all ephemeral authorities, be they kings, emperors or republics; and it is destined to see them all pass away as the constantly arriving future merges into the present and the past, bringing with it new conditions. It is a Divine fixture with which human society, willingly or unwillingly, must deal until this globe of ours swings manless through space. Generations may persecute or applaud as they hasten swiftly from moment to eternity, but the Church, the kingdom of Christ on earth, which He established prior to His departure, will continue till He comes again, and when He calls will answer, "Lord, I am here where Thou hast placed me; the commission Thou gavest me I now return to Thee. All is accomplished." And the curtain falls on the mundane human drama.

Such is the Church built by our Lord; and it has the sole legitimate authority to teach revealed truth and rule the followers of Christ in His spiritual kingdom on earth.

Granting—as you must under penalty of imparting imposition to Christ—that this mysterious and wonderful creation, the Church, still exists among men, we have a common platform whereon we can stand, and from which we can look about us and seek among the many adverse claimants this divine thing which our Lord made and stamped with His seal.

Catholic theologians when treating of this subject are accustomed to direct attention to various marks by which to identify the Church, but as between our reverend friend and ourselves we need not enter, at least for the present, into a consideration of all these marks. One is enough; it is called apostolicity. He will admit that any institution claiming to be founded by Christ must trace its identity and origin up from the present to the time when our Lord walked and talked with men. A failure to make such connection is fatal to the claim and puts the claimant out of court.

Well, then, let us look about us among all the adverse claimants, all Christian organizations, and see which has the title, the right, to assert that it is the Church which Christ founded one thousand nine hundred years ago. As our reverend friend is a Methodist we will first consider the claims of the Methodist Church. Can it trace its origin back to Jerusalem and the apostolic age? Let us put our finger on its line of descent and see. Hayward's "Book of All Religions" traces it back to 1729, when, says the author, it arose in England. In 1741 it split into two parts, under George Whitfield and John Wesley, etc. This puts the Methodist Church out of court. The Church of Christ must be one of those that existed prior to that time. In the same way after those denominations that sprang up after Luther's revolt against the Roman Catholic Church must be ruled out.

To offset this loss of identity with the Church established by Christ, our friend may claim that Methodism teaches the same doctrine our Lord delivered to His apostles. But this claim is not valid as long as the Church which received the divine commission to teach continues on earth. In its presence the unsect organization can have no authority over men's minds and morals. Besides, even if we were to admit—which we do not—that Methodism taught the truths revealed by Christ, it would be to no purpose in the present question, which is, the identification of that Church, still existing, which was established by our Lord in Judea, nineteen hundred years ago. Methodism, as a cognizable institution, goes back only to 1729, and to say that it teaches the truths Christ delivered in and about Jerusalem in the years thirty to thirty three, is to beg the whole question at issue. But to grant again the assumption, Methodism will still have to show its commission from our Lord to teach. It was not one of the eleven whom Christ commissioned. It is not the corporation He referred to when He said, "He that heareth you heareth Me." Lacking commission, when it assumes authority to teach or represent Christ in any way, it is like a man who would present himself at the Court of St. James and, pushing Minister Bayard aside, claim to represent the United States Government. In view of Minister Bayard's recognized commission, what would his claim be worth? What would be thought of him, after admitting he had no commission, he were to still claim the right to represent the Government on the plea that he held and taught the political principles of the republic? He would be told that his political principles were of no consequence whatever in the absence of a properly attested and verified commission. When Methodism assumes to teach and represent our Lord it puts itself in the position of this would-be Minister to the English Government.

What we have said in reference to the sects subsequent to Luther's time must be said of the heresies and schisms prior to him. As secessionists prove the prior existence of the organization or government from which they separated, so heresy and schism prove the prior existence of the Church from which they separated. These heresies and schisms scattered to the right and left along the path of time are thus witnesses of the existence of a Church that has continued through the centuries from the apostles to the present time.

There is but one Church in existence that has such a cognizable historical record and that is the Roman Catholic Church. The history of Christianity is the history of its Pontiffs, of its councils, of its labors, from the time St. Peter preached his first sermon to the time when his successor, Leo XIII., issued his last encyclical. Strike anywhere on the line of time and it will be found busy and influential in the affairs of men—the golden link connecting the present with the past. Being the only Church with a history going back to the apostles, we are reduced to the alternative of recognizing it as the Church that began with the apostles, or that the Apostolic Church has ceased to exist and Christ's promises have failed.

This is the general drift of the argument that our reverend friend will find fully developed in the books we have advised him to read. In our next we will consider the second part of his first question. Meanwhile we ask our friend if he fully apprehends the import and personal obligation and responsibility induced by the fact that the very Church that Christ built still exists among us.—Philadelphia Catholic Times.

The Bible.

Our Church, however, believes as strongly in unfermented wine and in prohibition as it does that the inspired Word is inerrant.—Presbyterian Journal.

The inspired Word says nothing about unfermented wine. There is no such thing as "unfermented wine." Wine is the fermented juice of the grape and until fermented it is simply grape juice. But how does "our Church" know that the Word, that is, the Bible, is inspired? From the beginning to the end there is no statement to that effect in the Bible, and as the Presbyterian recognizes no authority but the Bible, how does he know it is inspired? Even if the Bible affirmed its own inspiration, its affirmation would be of no value until its inspiration is established. The Koran and Book of Mormon claim inspiration. The inspiration of the Bible must be established by some authority other than the Bible, and that authority can be only the Church of Christ, which existed in its own perfect autonomy before a word of the New Testament was written.—Philadelphia Catholic Times.

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CATHOLICITY OF THE CARDINALS.

What a Study of Newman, Manning, McCloskey and Gibbons Reveals.

The Cardinals are the chosen advisers of the Bishop of Rome, the head of the Church. It is remarkable how the catholicity of the Pope is evidenced in the character of these men, writes Dr. Edgar McSweeney, professor of history, Latin and Hebrew in Mount St. Mary's College, Emmitsburg, Md.

Let me cite a few examples from those of our own tongue. Do you want a man whose intellect shows the broadest catholicity? Look at Cardinal Newman. Read his splendid vindication of the rights of conscience in the famous letter to the Duke of Norfolk. "Conscience is the aboriginal Vicar of Christ, a prophet in its informatics, a monarch in its pre-eminence, a priest in its blessings and anathemas, and even though the eternal priesthood throughout the Church should cease to be, in it the sacerdotal principle would remain and have a sway." (See his "Difficulties of Anglicans.")

Read his essay on the "Inspiration of the Holy Scriptures," which Bishop Healy of Clonfert undertook to criticize. Read his letter on the "Doctrine of Hell," recently brought to light and published in the London Weekly Register, March 17, 1894. Read any and all his works, written or revised after his reconciliation with the Church. How brilliant their expression of truth, how fascinating their beauty of thought, how charming their "English undefiled."

Are you looking for a man with catholicity of heart? Look at Cardinal Manning. See how he abstained from intoxicants purely and simply to help the poor of London by his example, so that even in the weakness of his last hours he would not take alcoholic stimulants. See how he praises the Methodists, saying that "the English people might be to-day sunk again into barbarism if it were not for the religious movement started by Wesley a hundred years ago."

See how he writes to the leader of the Salvation Army, "My dear General Booth my heart is in your book." How he defends the Jews: "We owe to them both the justice of the old and the charity of the new."

No wonder the poor of London followed his hearse, for he lived and toiled and died for them and choose his grave among them. Are you seeking a catholic ruler? Look at Cardinal McCloskey. He was a regular Roman. After finishing his theological studies at Mount St. Mary's College he cultivated the science two years longer in Rome. Like the Pope he placed his authority in commission, in extraordinary cases at least.

Once a prominent individual in his flock offended public sentiment and appealed to a jury of his peers against the suspension threatened by the ordinary. The Cardinal took him at his word, appointed two jurors, or, it may be, assessors, and invited him to name the other two; with these I believe the Vicar General to hear and decide the case. Then he appeared before the tribunal, stated his charge and the punishment appealed against and went out. The accused then entered and made what defence he thought proper. The Cardinal's judgment was affirmed.

On another occasion power was made over to the *judices caesarum*, then established in the diocese. In neither case was there an appeal to Rome. "No," said the late Cardinal Simeoni, Prefect of the Propaganda, to myself in 1880, "during these sixteen years that Cardinal McCloskey governs the Church in New York we have had no appeal from his decisions."

I have spoken of the dead. May I dare to portray the Catholic spirit of our own leading Cardinal? Who does not know it? Is it not written on the record of labors struggles for justice? Is it not inscribed on the minutes of the Parliament of Religions? Is it not the tradition among the faithful as well as amongst the wandering children of the Church in Virginia and North Carolina?

Who that has witnessed the simplicity of his manner, that has heard him speak, that has read one of his essays, that has seen him in the Capitol at Washington listening to the debates on public affairs, that has assisted at his performance of episcopal functions, or watched him as he spoke and prayed over the heads of the newly wed couple, or intoned the funeral chant over the illustrious dead of the nation—who, I say, cannot bear witness to the broadness and comprehensiveness, that is, the catholicity, of him who is now the chosen representative of the spirit of Rome in our hierarchy? Truly the catholicity of the Pope is shown in the character of those whom he selects to be his councilors in the government of the Universal Church.

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THE CHURCH OF CHRIST.

Rev. Mr. Horner, in a letter which we published last week, asks: "Was the Roman Catholic Church, with all its present doctrines and usages, organized either by Jesus Christ or His apostles during their ministry on earth?"

There are two questions here. To avoid confusion and proceed in order we will separate them thus: (1) Was the Roman Catholic Church organized by Christ or His apostles during their ministry on earth? (2) Was it organized with all its present doctrines and usages? The first involves the question of identity, the second the question of inerrancy or infallibility. As these are entirely different subjects, they must be treated separately. At present we will deal with the first; its solution throws much light on the second.

We affirm that that Church, institution or corporation existing to-day and known to the world as the Roman Catholic Church, was established by our Divine Lord during the last three years of His life on earth. If we succeed in proving this proposition, the first part of our reverend friend's question will be answered, and we can then proceed to the second part.

To begin: As we take it for granted that he holds with us that Christ established a Church, some Church, we need not spend time in proving this fact. Starting from this fact, the question arises: Does the Church established by Christ nineteen centuries ago still exist in its organic integrity and with the authority and commission originally granted to it?

We do not know the position of our reverend friend on this point and, therefore, will not assume it as common ground until we have made it clear from the Scriptures. Our Lord on one occasion addressed Simon Barjona thus: "I say to thee that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." (Math. 16-18.) To say that the Church thus established by Christ no longer exists is to say that the gates of hell have prevailed against it, in which case it would follow that Christ was a false prophet. This latter alternative our friend will not, of course, admit. He must then conclude that the Church established by Christ still exists.

Again: "And Jesus coming spoke to them (His apostles), saying: all power is given to Me in heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days even to the consummation of the world." (Matt. xxviii, 18, 20.) There are several things to be observed here. Jesus had met the eleven apostles by appointment on a mountain (verse 16). It was after His mother, with her look of ineffable tenderness; St. John, buried in profound devotion; and many holy women bathed in tears. A little farther back are the blasphemers, the haters, and the timid. Staring Him in the face is the speculcher which is to receive His body that very night. Farther back are timorous disciples, who approach that they may have a final glance at the Master before night hides all from view. The fainting Lord can just hear the murmur of the distant city, and the low blare of the trumpets at the temple regulating the crowd according to the order of the sacrifices.

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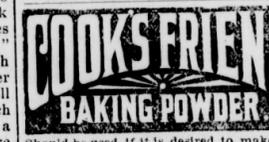
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