Catholic Record,

"Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY, JANUARY 4, 1896.

VOLUME XVIII.

LEAGUE OF THE SACRED HEART.

General Intention for January.

THE FOURTEENTH CENTENARY OF THE BAPTISM OF THE FRANKS.

Messenger of the Sacred Heart.

tory of the Church, which has lasted nigh two thousand years. And yet the celebrations to be held this year, and which are to culminate in the olemn Christmas festivals of 1896, are solemn Christmas festivals of 1000, and intended to commemorate an event which took place on the feast of Our tradic Nativity as far back as the year Creator of all things, that He has not 496. This event may fittingly be called "The Baptism of a Nation."

Remote, though it be from us Christians of to day, it has ever exercised a prepondetating influence on the changes and vicissitudes of Christen. dom during the ages which succeeded it; nor has that influence been other than benign for the successors on the throne of the Fisherman. So much so, that the great achievements of the nation, which was then christened, in upholding the rights and prerogatives of the Church have been passed down in history as the Gesta Dei per Fran-

We may safely conjecture that, long before the final conquest of the Gaul by the Franks, this warlike race had gained some knowledge of Christianity. Their very wars brought them into contact with Christians of other lands.

Intrepid in battle and rapid in they had time and again attack. broken through the chain of Roman outposts along the Rhine, and, crossing, over into the frontier regions of the Empire, had laid under destruction both town and country.

It was, no doubt, their partial successes which emboldened them, later on, to aim at gaining a permanent foothold in those coveted regions lying Years before their further to the west. conversion to Christianity many had served in the regions of Rome, and they were thus brought into close and familiar intercourse with the current thought and every-day life of the Romans

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About the second half of the fifth century the Franks settled permanently in Gaul, and had split into two great branches, the Salii and the Ripuarii, the former occupying the country between the Scheldt and the Meuse, whilst the latter dwelt between the Meuse, Moselle and Rhine. The rapid extension of their power was due especially to the valour of Clovis, the son of Childeric and chief of the Salic Francs, who, by his victory at Sois-sons, A. D. 486, over the Roman governor Syagrius, put an end to the Roman supremacy in Gaul.

Although the Franks, during their numerous wars, had sacked and destroyed many cities, and carried desolation far and wide, there is no evidence that they purposely oppressed the Christians, or manifested any special dislike to their religion. On the contrary, it would seem that they were, if not well disposed towards Christianity, at least tolerant of its while they held posses

but, as he was a pagan, insisted on the promise to be allowed the free exercise of her religion. They were united at Soissons in 493; and from that instant Soissons in 493 ; and from that instant Clotilda prayed incessantly for the conversion of her husband, and lost no opportunity of explaining to him the doctrines of the Christian faith.

The death of their first born, bap-Fourteen centuries is a long period tized under the name of Ingomar, on which to look back even in the his-threw Clovis into a state of despair, and bitterly did he reproach his wife. " My son has died only because he

was baptized in the name of your God. He would still have been living had he been placed under the protection of my found me too unworthy to associate in the number of His elect the fruit of my womb ; for I know that the children whom God takes in their white garments of baptism enjoy His beatific vision.

The miraculous recovery of their second son, Clodomir, from a sickness which, as far as human prevision could determine was to end fatally, made a deep impression on the father, who was obliged to acknowledge the power of the God of the Christians.

Clotilda wished to profit by this occa sion, in order to induce him to aban-don the worship of idols, but political considerations still retarded the effects of grace. Clovis feared lest in changing his religion he might alienate the hearts of his subjects. He contended himself, therefore, with promising his wife that, on the first favorable occaion, he would fulfil his intention. But who could tell when such an occa-sion would present itself? God in His

wisdom was shaping events and He would provide. The clouds of war had been long gathering on the western frontiers of

the newly-acquired dominions of the Franks. On a sudden in 496, great bodies of Suevi and Alemanni swarmed across the Rhine at Cologne and poured into the Kingdom of the Ripuarian Franks, over whom Sigebert held sway. Left to their own re-sources the latter would have been owerless to stem the tide of invasion, out Clovis armed the Salic Franks and hastened towards the Rhine to the help

of Sigebert. The two armies met near Tolbiac, now Alpich, in the Palatinate. Both nations were equally brave, equally jealous of their glory and their freedom. The shock of battle was appalling, and for hours victory hovered uncertain over the rival standards. Sigebert fought with all the intrepedity of his race for his kingdom, and wherever there were signs of wavering thither would he hasten to cheer on his warriors by word and example. But fin-ally he fell wounded, and his troops were thrown into a state of disorder. The panic was rapidly spreading

along the ranks, so that even the veterans of Clovis were losing ground, when, seeing the desperate state of the Frankish cause, he raised his battleaxe towards heaven and cried aloud : "God, whom Clotilda worships, I

Come to have no refuge but Thee. my help and I will believe in Thee. I will be baptized in Thy name ! This vow, uttered in a loud voice, rallied his scattered warriors about him. Clovis himself felt a new cour-

uplifted hand ready to pour the water upon the brow of the royal catechumen, St. Remigius, in a tone which could be heard by all within the sacred precincts, thus addressed him :

" Mitis depone colla, Sicamber, adora quod incendisti, incende quod adorasti. (Bow down your neck in meekness, great Sicambrian prince; adore what you have hitherto burnt, and burn what you have adored.)'

Then, having received from him the profession of his belief in the Holy Trinity, he baptised him and anointed him with holy chrism. The three thousand officers and soldiers who accompanied him, besides a great number of women and children, were then baptised by the attendant Bishop and other clergy. Audefleda received bap tism, and Lautechilda, who was already a Christian, but had fallen into Arian

ism, was reconciled to the Church. Clovis, unwilling to see the rejoic ings of so happy a night, marred by the tears of the unfortunate, ordered the release of all captives and made costly offerings to the churches.

That Christmas night, which lighted the birth of the Franks to the true faith, has always been dear to France as a family festival.

" Noel !" was ever the cheer and the battle cry to her warriors.

The news of the conversion of Clovis was hailed with joy throughout the whole Christian world. Pope Anastasius I. was more than all the others overjoyed, when it was announced to him, for he hoped to find in this new Christian prince a powerful protector of the Church. Clovis, in fact, was the only true Catholic sovereign then reigning. In the East, the Emperor Anastasius was given up to Eutychianism ; Theodoric, in Italy ; Alaric II., king of the Visigoths, in Spain and Aquitania; Gundebald, king of the Burgundians in Gaul; Thrasimund, king of the Vandals, in Africa, were all, without exception, Arians. Both the Pope and St. Avitus, Bishop of Vienne, wrote long congratulatory letters to the new Constantine of the West.

The hopes that both these latter prelates centered in the nation of the Franks were not doomed to disappoint. ment, nor were their prayers for her prosperity and glory without result. The subsequent history of Christendom bold relief.

magne, which consolidated the temporal independence of the Church, and together with it, and through it, the freedom and independence of all Christian kings and peoples. It was the sword of the Franks, under the leadership of Godfrey and Tancred, which prepared from afar the deliverance of the Western nations from Moslem

of the Church. Amen.

FATHER BEGLEY'S RIDE. Interesting Details of the Frontier Priest's Heroic Performance.

The details of Father Begley's arrived at the ranch just an hour be-ronderful ride of 170 miles through fore Mrs. Quinlan became unconscious an interesting and thrilling narrative. The subject has been widely noticed by was briefly referred to in the Catholic Times of last week.

The hero of the story is Rev. J. Begley, who is stationed at Kingman, in the Diocese of Wichita, Kansas. He was born in Kansas in the territorial days and for twenty years has been a

homa and Dallas, Texas. About six to the spiritual welfare of a scope of

of it to the other. SON'S SUMMONS. the ranches en route to furthan him not on earth the view of the invision relays of horses for every thirty miles. With one hundred and seventy miles of desert county before him and an in-tricate trail to follow he mounted an and the sheep? But feeble and worn and the sheep? But feeble and worn be and the sheep?

Paladaro Ranch. that he was all right.

her so glorious title of eldest daughter of the Church. Amen. but his priesly dress soon satisfied them of their mistake, and they not only let him pass, but offered him a fresh horse and any other assistance As has been already he might need. stated, he ate nothing during the trip and drank but once. Father Begley arrived at the ranch just an hour be

the wilds of the Cherokee strip make and five hours before she died. was very much fatigued by his ride, an interesting and thrilling narrative. The subject has been widely noticed by the secular press of the country and woman's soul had departed from the body, for he stayed by her bed until death took her away.

THE PRISONER AT THE VATI-CAN.

The following is from an address pioneer missionary priest in the West. He now has charge of the frontier of three dioceses, those of Wichita, Okla-turn from Rome:

And now that I have referred to the vears ago a stage coach in which the Vicar of Christ, spontaneously I know priest was riding was upset and both of his legs were broken, leaving them hearts—how is the Pope? How is Leo permanently deformed. Notwith-standing this physical defect he attends terval of four years, and these the four years between his eighty-second and country that is 620 miles from one end eighty-sixth year, it is a wonder and it is a delight to be able to say to you

that I perceive no trace of failure, The Paladaro Ranch, in Hansford mentally or physically in him (cheers) county, in the Panhandle of Texas, is owned by a young man named Quin lan, whose mother went recently from New York to see him. While visiting New York to see him. the ranch she was taken suddenly ill, and, feeling that she had but a few hours to live, desired a priest. Her son sent his foreman on the swiftest steed in the ranch to Englewood, Kan., that could do that has not been the sere through him, but the man that could do that has not been the nearest telegraph station, where he wired for Father Begley. The looking at him pale in his white robe priest immediately took the train and and his white face, he seems almost a arrived at Englewood at 4 o'clock in being from another world, almos the afternoon. There he was informed that arrangements had been made at is not a supernatural person, for is he Both the ranches en route to furnish him not on earth the Vicar of the invisible

indian pony one hour before darkness as he is, when he comes to speak his and bravely headed for the far off face is lit up, and his deep voice, tremaladaro Ranch. In ten minutes he was in the wilds forth. Then you see that there is yet, of the Cherokee Strip. At dusk he en-tered the Salt Plains, where for ten work for the days yet to come in Leo XIII. and the Church brings this fact out in miles there was neither a blade of But, my friends, under what circumtrass nor a drop of anything to drink stances of sorrow and humiliation has bold relief. It was the sword of the Franks, under Charles Martel, that saved Europe from ight he arrived at the Stirrup Ranch, years of his pontificate he has never Charles Martei, that saved Europe from Mahometan barbarism. It was the sword of the Franks, under Charle-hours and five minutes. After taking magne, which consolidated the temon the trail and put the spurs to a to face. During the years of his ponsplendid cow pony. A darkness pre-tificate he has never once entered his valled so intense that he could not see the trail, but the sound of the horse's church of the world—St. John Lateran. boofs on the beaten earth satisfied him He is to all intents a prisoner in his own Vatican palace. As he pathetically After traveling some twelve miles he said to us Irish Bishops the other day, those who have plundered him, those the Western nations from Moslem tyranny. It was the piety of the Franks, more resistless even than their sword, which, in the person of St. Louis, triumphed over his conquerors by his very misfortune. The zeal of the Franks and of their princes, down to our own day, for the brom substance of the faith, has rendered the expected, and he lost nearly twenty handle opinion there never yet has the expected, and he lost nearly twenty handle opinion there never yet has been waged more directly he expected, and he lost nearly twenty or more ninutes putting it out, during which diabolically against the Christian rehis horse broke loose from him and ligion a campaign of persecution so started to recross the stream, which it bad as this since the days of Julian the would have done had it not been for Apostate himself. Everything that the quicksands. This was the only could be done is done, not only to crush time the priest lost his nerve, and out and destroy and eradicate from when he regained his horse he never the hearts of the Italian people every trace of the Christian religion-it is so et go of the reins again. NO STOP FOR REFRESHMENTS. it bad, so irreligious, After crossing the brow of a hill he utterly pagan in its character and After closing distance, and at 11 in its works that I believe if it were o'clock at night he arrived at Box known it would revolt the consciences Ranch, whose proprietor had thought. of honest Protestants (applause) almost fully set fire to a haystack as a beacon as much as it revolts the Catholics (ap light for the priest, whom he expected as much as it revolus the California (approximate) as much as it revo night crossed the line into No Man's to take off the ecclesiastical garment and Land, where he passed a few settle go as private soldiers into the ranks ments and found a more distinct trail. There is no religious service of any At 2:10 in the morning he arrived at kind for the Italian soldiers. In the JcKinley Bros. ranch, where he got a schools of Italy the name of God resh mount, and at once headed for never mentioned. There is no religion taught in the Italian schools a northern line of Texas. the northern line of Texas. He crossed the Adobe Walls trait on the Canadian river at 5 o'clock in the morning, and ten minutes thereafter during the last hour by the light of a during the last hour by the light of a quarter moon that had just risen. At 7 o'clock in the morning he crossed from No Man's Land into Northern only of Catholics revolt against it, but Texas and arrived at Paladaro Ranch there is no honest man in the wide at 10:35 a. m., after completing nearly world who believes in the living God one hundred and seventy miles in but would rise up against such an seventeen hours and thirty minutes, a abomination (applause). Is it not a feat which, considering the nature of hard thing for us Irish Catholics to the country, the darkness of the night know, as we do know, that the full and the physical condition of the man, weight and influence, great as it is, of is acknowledged by all frontiersmen to the British Empire is being used to constitute the greatest ride on record. countenance and sustain that nefarious work? Of course, we must make HIS MISSION ACCOMPLISHED. Only one horse gave out under him allowances for the exigencies of pubtrip, and that was lic affairs and governments ; but makduring the whole what is called an American horse in ing every allowance that need be controdiction to a cow or Indian pony. made for the peculiar circumstances of This horse sprained his leg in a the case, I have no hesitation in saying O Jesus, through the most pure Heart prairie-dog hole and walked lame for that the countenance and the good will nearly five miles. This happened of the present Conservative Govern-about 3 o'clock in the morning, and, ment of England, given to Signor lacking the excitement of rapid rid- Crispi's Government in Italy, is inconlife corresponded to the purity of her faith. She consented to marry Clovis, the font, the king begged the grace of Mass, in reparation of all sins and for his saddle. In Hansford county, principle whatsoever (applause).

READ THE BIBLE. What Popes, Bishops, Saints and Others Have Said.

NO. 898.

One of the favorites of the many charges made by the Protestants against the Catholic Church is that she fears and hates the Bible, and does all she can to keep it a closed book." It requires but little research o prove the falsity of such a charge, and to show that, far from fearing the Bible, the Catholic Church has at all He times urgently recommended the read-ing and studying of the Sacred Scriptures to her children. Pontiffs, doctors of the Church, founders of religious orders, and all who have spent their lives in the promulgation of the Word of God, have always recommended the constant use of the Bible to those who would lead the lives of true followers of Christ.

Pope Pius VI. (1778) wrote : "At a time when a great number of bad books are circulated among the unlearned you judge exceedingly well that the faithful should be excited to the reading of the Bible, for this is the most abundant source which ought to be left open to every one to draw from it purity of morals and of doctrine." Pope Pius VII. (1820) urged the English Bishops to encourage their people to read the Bible.

Our Holy Father, Pope Leo XIII., made the study of the Sacred Scriptures the subject of a recent encyclical This study he calls a "noble one."

The doctors and fathers of the Church are unanimous in their recommend ations to read the Bible. "To be ignorant of the Bible," says St. Jerome, "is to be ignorant of Christ." And again, ' Full of delights is the word of God from it everyone draws what he needs." St. Augustine tells us that "The earnest reading of the Scriptures puri-fies all things." He calls the Scriptures "letters sent us from heaven."

St. John Chrysostom says : " Excuse not thyself from reading by saying I have a trade, a wife or a family. Thou hast all the greater need of the consolation and instruction of the Gospel.

"To neglect the reading of the Bible," says St. Odo, " is as if we were to refuse light in darkness, shade in the burning heat, medicine in sickness.

Says St. Gregory : "The King of heaven, the Lord of angels and of men hath sent you letters to be your life, and do you neglect to read them fer-vently?" "The Bible," he tells us, changes the heart of him who reads, drawing him from wordly desires to embrace the things of God.

"To think over the accounts given in the Holy Gospel is alone sufficient to inflame a faithful soul with divine love," says St. Alphonsus Liguori.

And so through the writings of all the fathers of the Church we find the same exhortations and admonitions re-The garding the Sacred Scriptures. founders of religious orders made it a portion of the daily life of the members of their societies that the Scriptures should be read, discussed and meditated upon. In fact, the principal occupation of the monks of the Middle Ages was to study the Bible and multiply copies of it. In our own country the admonition of our Bishops has always studying God.

sion of the cities of Cologne, Maestricht, Tongres, Treves and Toul, not a single church was destroyed. It is, more-over, certain that Comes Arbogastus, who ruled, perhaps in the name of the Roman Empire with sovereign author ity at Treves, as early as A. D. 470 was both a Frank and a Christian Nor was the Christian religion un known in the royal house of the Salii, for Lautechild and Audefleda, the daughters of Childeric, were Arians.

These various circumstances may serve to explain why the Frankish chieftains entertained so high an admiration of St. Ambrose, and ascribed to his friendship and good-will the victories of the Frankish Comes Arbogastus.

St. Remigius, the most illustrious of the Gallic prelates, was at that time Bishop of Rheims, and Clovis, who was as skilful a politician as he was an intrepid warrior, made every effort to win his favor and that of the Catholic clergy to his cause, for he held their mission and salutary influence in the highest veneration. An exchange of good offices followed which was pregnant in great results.

St. Remigius, struck by the noble alities of the barbaric king, desired nothing more ardently than to implant the true faith in the heart of a prince whose power kept pace with his reand who was evidently destined nown. to rule the whole of Gaul.

He deemed that this could be best brought about by giving to Clovis a Christian wife. The task was not a Christian wife. difficult one, for there was then living at the Burgundian court a princess, by name Clotilda, the reputation of whos virtues, whose beauty, whose sweet disposition had reached the ears of the conqueror of the Gauls.

Clotilda was the niece of Gundebald, king of the Burgundians, who had murdered her own father. This princess and her sister were spared in the general massacre of their relatives, on account of their youth. Brought up by an Arian uncle, she had clung to her religion, and the holiness of

him. age within his bosom, and cheering on his Franks, rushed with headlong daring upon the enemy. In turn the in-vading hordes were filled with consternation and fled before the exterminating arms of the Franks, leaving their king dead on the field of battle. On his return to his own domain after this victory, Clovis put himself under the direction of St. Remigius and of St. Vedastus, a holy priest from the neighborhood of Toul.

The Bishop joyfully made prepara-tions for the baptism of the king and of his Franks, and assisted by Vedastus, continued to instruct and to prepare them, according to the canons, some days of fasting, penance and prayer. The baptismal fonts of St.

Martin's, the great church of Rheims, were magnificently adorned ; the nave was decorated with white hangings the same emblematic color al peared in the dress of Clovis and the ther catechumens chosen from among the flower of the Salians.

On Christmas night, A. D. 496, al the streets were tapestried from the king's palace to the basilica; the church blazed with a thousand fires shed from richly perfumed tapers. The procession moved on towards the basilica, preceded by the cross and the book of gospels borne in state.

St. Remigius led the king by the hand ; they were followed by Queen Clotilda, and the two princesses Audefleda and Lautechilda, sisters of Clovis pward of three thousand officers and obles of the court, all dressed in white ornaments, were going to receive baptism with their king. Clovis, struck by the splendor of this

august night, asked the holy Bishop : Father, is this the kingdom Christ, into which you promised to lead me?'

" No," answered St. Remigius. is but the opening of the path that

leads to it. The king and his royal train at last

heir name illustrious throughout the Catholic world. What wonder if, now that the faithful in France are about to enter upon a jubilee year, com-memorative of an event that made that kingdom Catholic for all time, our sympathy should go out to them? that we should join in thanking God with them for the gift of faith? that we should mingle our supplications with theirs that the eldest daughter of the Church be rid of the degrading Masonic yoke that oppresses her?

Surely long since would she have been up and doing, at the sight of the aged Pontiff, a captive in his own palace, were it not that the vampire sects are draining her life blood and little by little destroying the vigorous spirit of her early Christian days.

Oh ! that the Sacred Heart of our Lord take pity on France, and lead her back, penitent, to the baptistery of Rheims and re-echo again in her hear ing, "Burn what thou has adored, and adore what thou hast burnt.

When a Christian renews the prom ises of baptism, he yows, on the gospel, to renounce Satan and to adhere to Jesus Christ. France, struggl ing so long in the toils of secret societies, is to arise, and this year of 1896, is to go in pilgrimage to Rheims. There, before the tomb of her first Apostle, she will again pronounce the solemn vow of chivalrous and Chris-tian fealty. The Masonic sects are even now devising means to crush her in the person of her Religious. Let her arise ; let her renounce satan, and let her return to the allegiance of her true Suzerain, her Redeemer, her God. We ask all our Associates of the Apostleship to unite their prayers with

hose of the Associates in France that the Jubilee of Rheims, in 1896, may be for the children of Clovis the dawn of their country's regeneration.

PRAYER.

of Mary, I offer Thee all the prayers, reached the baptistery, at the entrance of the great cathedral, where the vast the intentions of Thy Divine Heart, in

The Third Plenary Council of Baltimore speaking on this subject says : "It can hardly be necessary to remind you that the most highly valued treasures of every family and the most frequently and lovingly made use of should be the Holy Scriptures, i. e., the Bible. We trust that no family can be found amongst us without a correct version of the Holy Scriptures.

Numberless other authorities could be cited to show the attitude of the Catholic Church toward the Bible. The above quotations and opinions will suffice, however, to show how utterly false is the charge made by the Protestants that the Catholic Church discourages the use of the Bible among her hildren. That the contrary is the case the writing of the saints and doc-tors of the Church in all ages and countries clearly demonstrates. And, strange though it may seem, the Catho ic Church surpasses all in the reverence which she pays to the sacred writings and in the zeal and care with which she promotes their study.

> No Color Line in Catholic University.

The Catholic University is as broad as the Church itself in its policy govern-

ing the admission of students. Two colored men registered on Oct 3, for the School of Philosophy, J. H. Love, an alumnus of Oberlin College, and William Tecumseh Sherman Jack son, an alumnus of Amnerst. Both were professors in the Colored High School. Many will follow the example of these, for the ambitious and cultivated among the colored youth of the South chafe under the social sentiment which calls for separate institutions for their race, and practically brands them as an inferior order of creatures. The Catholic University of America has opened its doors for that truly Christian association of men of races, which so thrilled the heart of Wendell Philips under St. Peter's Dome and in the Halls of the Propaganda. - Boston Pilot.