

The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, OCTOBER 27, 1900.

NO. 1149.

VOLUME XXII.

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London, Saturday, October, 27, 1900.

TIME WILL TELL.

A report that is receiving a warm welcome from R-publican prints is that Archbishop Ireland is the bearer of a message to the United States Government, to the effect that Pope Leo XIII. is well pleased with its relations to the Church in Cuba and the Philippines. Remembering that politicians of a certain stripe are ready to sacrifice honor, decency and truth to the good of their party, it is better to keep silent until we obtain more definite information on the subject.

WHERE IS HE?

We look in vain for some account of Captain O'Leary, sometime Governor of Guam. Possibly "the old man, broken by the storms of state, has gone to lay his weary bones among those who will look upon his edicts as epoch making deliverances." But we have always felt sorry that he was not sent to assimilate the Sultan of Sulu. He might have cut down the Sultan's monthly salary of \$250 and advised him as to his harem and slaves and the various other things that are associated with Oriental civilization. He would certainly make things lively in Sulu, where slavery and polygamy are officially sanctioned, and might possibly ere now be adorning the Sultan's private cemetery.

A PURE AND NOBLE HEART.

The announcement that the citizens of Drogheda are about to place a memorial slab to John Boyle O'Reilly in Dowth churchyard, near Dowth Castle, "the loveliest spot in the world," is hailed with delight by newspapers all over the country. Men still remember O'Reilly, and we hope that succeeding generations will realize, as we, that in very truth he was a "sower of infinite seed, a woodman that hewed towards the light." It is an old story now of his life on the prison hulk and in Australian forests: how he forged his way to the front in Puritan Boston, and, "branded convict" as his opponents called him was invited to sing the praises of Wendell Phillips, Crispus Attucks and Plymouth brethren: but it is a story that thrills us still with its record of dauntless enthusiasm and courage. We honor him indeed for his poetry, but we love him for his tender-hearted chivalry that championed the cause of the poor and the weak and the oppressed—for the kindness that seemed to be inseparable from his character. "We are growing old, Mike," he wrote to a friend, "and our turn will soon be here. May we be remembered with affection as they are—as all the kindly hearts are. After all, there is nothing so strong as kindness. Everything else—esteem, admiration, friends, is good—but there is nothing so pure and strong to hold our affections as the memory of a warm and sympathetic heart."

We may forget his labors in the literary field, but we shall never fail to remember as one

Who mourned all selfish and shrewd endeavor. But he never injured a weak one, never. When censure was passed, he was kindly dumb. He was never so wise, but a fault could come. He erred and was sorry; but he never drew. A trusting heart from the pure and true.

AN ANTIQUE CALUMNY.

Sir Alexander Bonnie is a sort of scientific Rip Van Winkle. He must have gone to sleep when tirades against Catholicism were in fashion and awakened utterly oblivious of the changes that occurred during his slumbers. Some years ago a man of distinction might, without any notable diminution of his reputation, venture to give utterance to the oft-refuted calumnies against the Church, but that time has passed away, and forever. Whatever men may think of us they recognize us belong to a religious organization that occupies a unique position in the world—that gives no place to ethical novelties and has no fear of criticism, and that is now, as in the past, the fostering mother of all that can tend to elevate and ennoble the human mind. A thousand facts bear this out. Every century has its own story of progress: at times it was slow, but its trend was ever upward

and onward. A glance at the past which speaks of the efforts of priests and Bishops to promote the interests of education at the great universities of Oxford, Cambridge, Salamanca, Paris, Bologna, Padua—that rang with the discussions of students from every clime and the eloquence of men of learning: at the grand old cathedrals, Westminster Abbey, York, Milan, Florence, Siena, Seville, Orvieto, upon which moderns gaze with wonder and despair—these, and other facts should make even a scientist think twice before saying that "the over ruling authority of the Church crushed out all enquiry into the nature of things, deeming it sufficient that men should either remain ignorant or devote their attention to a future existence."

And yet this ridiculous clap trap emanated from a gentleman at the annual meeting of the British Association for the advancement of science! It requires, to say the least, considerable hardihood to employ such an antique implement against Catholicism. We should expect to see a scientist wielding a graceful and up-to-date polemical weapon, and not one that has long since been relegated to the museum of controversial curiosities. But we presume he has been asleep or has been debarred by scientific pursuits from historical investigation.

Frederic Harrison, who is quite as distinguished as Sir Alexander Bonnie, does not forswear truth and scholarship in treating of the influence of the Church upon past epochs. Speaking of the faith as manifested by the thirteenth century, he says that it sufficed to inspire the most profound thought, the most lofty poetry, the widest culture, the freest art of the age: it filled statesmen with awe, scholars with enthusiasm, and consolidated society around uniform objects of reverence and worship; great thinkers like Albert of Cologne and Aquinas found it to be the stimulus of their meditations; mighty poets like Dante could not conceive poetry unless based on it and saturated with it. Creative artists, like Giotto, found it an ever-living well-spring of beauty. The great cathedrals embodied it in a thousand forms of glory and power. To statesman, artist, poet, thinker, teacher, soldier, worker, chief or follower, it supplied at once inspiration and instrument.

CUBANS AND THE BIBLE.

It is astonishing how much attention is given to Catholics by their separated brethren. Whilst appreciating their benevolent efforts, we should remind them that charity begins at home. According to authoritative statements from their leaders, their church-membership is declining, their pulpit influence is on the wane and professions of belief once held in honor are turned over to committees to be amended and revised—and yet, instead of putting their household in order, they must needs evolve schemes for the conversion of Catholics. One of the latest is Mr. Charles Colton, who has appealed for funds in order to present the Cuban teachers with a copy of the Bible.

One of the Cuban teachers, Rev. Manuel Ruiz, asks in the Boston Pilot: "What have the Cuban teachers done to merit this insult to their intelligence or to their faith? It is possible that some of them at least have heard of the Bible, whose pages are pictured and sculpted on the walls and sible for any of them to mistake the imposed, perverted translation known as King James' Bible for the genuine word of God known to them from childhood. When the Cuban teachers want new Bibles they can afford to buy the genuine article—the Douai version for English and any number of translations of the vulgate in Spanish."

Possibly Mr. Colton has some Bibles that he wants to dispose of. But whether commercial or religious ambition has given birth to his novel idea, we should like to inquire how can that Bible, shorn of dignity and authority by the higher critics—a mere football on life's highway, to be kicked around by every blasphemous sceptic—be productive of good amongst the Cubans. Take, for example, the case of Hawaii as commented upon in the work of Rev. Father Young. In 1820 the American Missionary Board sent Messrs. Bingham and Thurston there for the purpose of civilizing it. And they did according to the most approved methods. They robbed the natives: filched their land from them and persecuted Catholics, condemning even women who would not embrace

Protestantism to penal servitude for life. Those goodly evangelists, whatever thought they had for the treasures of the future, had such a keen eye on the treasures of the present that, according to their own testimony, they compelled the natives to pay nearly \$1,000,000 to worthy citizens of the United States. Their record in Hawaii could not be whitewashed in a thousand years. Why does not Mr. Colton send the Cuban teachers a copy of Browning or Omar's Rubaiyat, which are looked upon with a certain measure of respect by the natives of Boston? "But, dear Colton," to quote Rev. Manuel Ruiz, "if you persist in insulting our faith by foisting a spurious Bible on our teachers, as your likes put robbers in our Cuban post offices, we shall honor the Almighty by burning them, as your King James' version ancestors burned witches up your way. We reverse God's book, but not its counterfeits."

THE FORGIVENESS OF SIN.

The Reconciliation of Sinners to God at the Principal Office of the Church.

Freeman's Journal. Baltimore, Oct. 9.—Last Sunday was the first day of the Feast of the Holy Rosary, the beginning of the ecclesiastical month of pious rejoicing. The Confraternity of the Rosary was established in 1481 by Sixtus IV for the purpose of warding off by prayer the disaster threatened by the Turks. The Festival of the Rosary, occurring annually the first Sunday in October, is in commemoration of the victory of the Christians over the Turks at Lepanto in 1571.

In Baltimore the Month of the Rosary will be remembered at the Cathedral with appropriate devotions. The services on Sunday were auspicious and impressive. The forenoon was a perfect expression of Autumn weather, and large crowds were present at all the services. At 11 o'clock Mass the Cardinal was filled.

The sermon delivered by the Cardinal was the first since his return from his summer vacation. To the right of the sanctuary, the Cardinal occupying his throne, sat Father O'Brien, and to the left of the sanctuary sat Father O'Donovan and Father Russell. The Mass was sung by Nether Fletcher, assisted by seminarians from St. Mary's Seminary. The music for the Mass was by orchestra and choir, under the direction of Professor Hale.

CARDINAL GIBBONS' SERMON ON "THE FORGIVENESS OF SIN."

The Cardinal's text was from the Gospel of the 18th Sunday after Pentecost. He said: "The whole history of Jesus Christ is marked by mercy and compassion for suffering humanity. From the moment of His incarnation till the hour of His death every thought and word and act of His divine life was directed toward the alleviation of the ills and miseries of fallen man."

"As soon as He enters on His public career He goes about doing good to all men. He gives sight to the blind, and hearing to the deaf, and vigor to the paralyzed limbs; He applies the salve of comfort to the bleeding heart and raises the dead to life. "But while Jesus occupied Himself in bringing relief to the corporal infirmities, the principal object of His mission was to release the soul from the bonds of sin. The very name of Jesus indicates this important truth: 'Thou shalt call His name Jesus,' says the angel, 'for He shall save His people from their sins.'"

SIN THE GREATEST EVIL OF MAN. "For if Jesus had contented Himself with healing the maladies of our body without attending to those of our soul, He would deserve, indeed, to be called our Physician, but would not merit the more endearing title of Saviour and Redeemer. But as sin was the greatest evil of man, and as Jesus came to remove from us our greatest evils, He came into the world chiefly as the great Absolver from sin."

Magdalen seems to have a consciousness of this. She casts herself at His feet, which she washes with her tears and wipes with her hair, while Jesus pronounces over her the saving words of absolution. The very demons recognized Jesus as the enemy of sin, for they dreaded His approach, knowing, as they did, that he would drive them out of the bodies of men.

"And, indeed, our Lord makes the healing of the body secondary to the healing of the soul. And when He delivers the body from its distempers His object is to win the confidence of the spectators by compelling them to recognize Him as the soul's physician. For instance, He says to the palsied man, 'Thy sins are forgiven.' The scribes are at once offended at our Saviour for presuming to forgive sins. He replies, in substance: 'If you do not believe my words, believe my acts.' And He at once heals the man of the disease. And after he had cured the man that had been languishing for thirty-eight years He whispered to him this gentle admonition: 'Sin no more, lest some worse thing may happen to thee.'"

THE CHURCH ESTABLISHED TO PERPETUATE THE WORK OF JESUS CHRIST.

"As much as our spiritual substance exceeds this flesh which surrounds it, so much more did our Saviour value the resurrection of a soul from the grave of sin than the resurrection of the body from the grave of death. Hence, St. Augustine pointedly remarks that, while the Gospel relates only three resurrections of the body, our Lord, during His mortal life, raised thousands of souls to the life of grace. "As the Church was established by Jesus Christ to perpetuate the work which He had begun, it follows that the reconciliation of sinners to God was to be the principal office of the Church. But the important question here presents itself—how was man to obtain forgiveness in the Church after our Lord's ascension? Was Jesus Christ to appear in person to every sinful soul, and say to each penitent, as He said to Magdalen, 'Thy sins are forgiven thee?' or did He intend to delegate this power of forgiving sins to ministers appointed for that purpose?"

"We know well that our Saviour never promised to present Himself visibly to each sinner, nor has He done so. His plan, therefore, must have been to appoint ministers of reconciliation to act in His name. It has always, indeed, been the practice of Almighty God, both in the Old and New Law, to empower human agents to execute His merciful designs. When Jehovah resolved to deliver the children of Israel from the captivity of Egypt He appointed Moses as their deliverer."

"When God wished them to escape from the pursuit of Pharaoh, across the Red Sea, did He intervene directly? No; but, by His instructions, Moses raised his hand over the waters and they were instantly divided. When the people were dying of thirst in the desert, did God come visibly to their rescue? No; but Moses struck the rock, from which the water instantly issued. When Paul was going to Damascus, breathing vengeance against the Christians, did our Saviour personally restore the sight, and convert and baptize him? No; He sent Paul to His servant Ananias, who restored his sight and baptized him."

"When I think of this tremendous power which we possess, I congratulate the members of the Church, for whose benefit it is conferred: I tremble for myself and my fellow ministers, for terrible is our responsibility, while we have nothing to glory in. Christ is the treasure; we are but the pack-horses that carry it. Christ is the Shepherd; we are the pipe He uses to call His sheep. Our words sounding in the confessional are but the feeble echo of the voice of the spirit of God that purified the Apostles in the cenacle of Jerusalem."

A STRONG ARGUMENT.

The Written Statement of a Recent Convert to the Church.

Among the recent converts to the Catholic Church in England is the Rev. C. B. Chase. He has made a written statement to his friends of his reasons for quitting the so-called Church of England. It is an unanswerable argument for the primacy of the Pope, not only a primacy of order, but also of jurisdiction. He then refers to the lack of unity of doctrine among all denominations outside of the Catholic Church.

He says in conclusion: "What I feel about myself is that in the past I put on one side and passed lightly by passages from the Fathers, and I fear also texts of Scripture which refer to St. Peter and the See of Rome. How constantly and for how long have I prayed for the unity of Christendom! But how shocking it is to think that the Church of Christ can be broken up into three or any number of parts. If the Church be not one, then Christ's prayer, 'That they all may be one as Thou, Father, art in Me, and I in Thee,' has not been heard. Surely the Church of England is not one with the Church of Rome—as Father and Son are one I 'and My Father are one.' How then can there be one Head on earth, the Vicar of Christ, the Supreme Pontiff? How otherwise, in what other theory of the Church, but in the teaching of the one Church, Catholic and Roman, is one religion taught?"

"To me it was a strange sensation as well as a great joy when I went to see my Bishop, after I became a Catholic, to know that I was of the same old, to know that I was of the same religion as my own Bishop. It was a condition of things I had never experienced before. Yet the unity of the Church was to be as our Lord prayed, the very mark of His Divine mission. 'That the world may know that Thou has sent Me.'"

Mr. Chase's conversion has caused a sensation in religious circles throughout Great Britain.

A NEW ARCHBISHOP FOR SCOTLAND.—The Right Rev. James A. Smith, Bishop of Dunkeld, has been appointed by the Holy Father Archbishop of St. Andrew's and Edinburgh. Dr. Smith was ordained in 1866, and after long service in Blair's College, Aberdeen, as one of the theological professors, he was appointed Bishop of Dunkeld in 1890.

RELICS OF THE PASSION.

Churches Where the Treasures of the Faith are Preserved.

Here is some information concerning the churches which possess the principal relics of the Passion.

The wood of the cross. The largest portions are in the basilica of the Holy Cross of Jerusalem at Rome, and in the cathedral of Paris.

The title of the cross. The tablet on which is the well known inscription, "I. N. R. I." (Jesus Nazarenus, Rex Judaeorum—Jesus of Nazareth, King of the Jews) is preserved in the basilica of the Holy Cross of Jerusalem at Rome.

The crown of thorns. It forms part of the treasure of Our Lady of Paris, but is devoid of thorns, which have been granted to a great many churches. This relic, with the fragments of the cross, is born in triumph by twelve canons or cures of Paris in the solemn procession which is had at 8 o'clock Good Friday night in Notre Dame. The Church of St. Serutin, in Toulouse, has a fragment of the crown which was given it by St. Louis, through his brother Alphonso, Count of Toulouse.

The nails. One, history relates, was thrown by St. Helena into the Adriatic to calm a storm; the second is in the famous iron crown of the ancient Lombard kings (used by Napoleon I. in his coronations); the third is in the Church of Notre Dame in Paris. At Monza, near Milan, is a nail whose authenticity Benedictine XIV. is said to have established.

The sponge. It is at Rome in the basilica of St. John Lateran.

The lance. The point is at Paris and the rest at Rome.

The robe. It was given to the Church of Treves by St. Helena. It is known as the holy coat.

The tunic. Charlemagne gave it to the monastery of Argenteuil, near Paris, where his sister was a nun. The Church of Argenteuil has the relic to this day.

The different pieces of the winding sheet. The largest is at Turin. The Church of Cadoin, department of Dordogne, France, has the cloth in which the head was wrapped.

Rome has the linen with which Veronica wiped Christ's face.

The upper part of the pillar of the scourging is at Rome in the Church of St. Praxedis since 1223. The other part is at Jerusalem in the Church of the Holy Sepulchre.

MIRACULOUS CURE OF BROTHER NETHELMUS.

One of the Two Miracles Required for the Canonization of John Baptist de La Salle.

In a pastoral letter issued by Archbishop Buchet, of Montreal, ordering a triduum in honor of the canonization of John Baptist de La Salle, founder of the Christian Brothers, His Grace says:

"You must indeed be aware that one of the two miracles which were required for his canonization took place in our episcopal city in the parish of the Holy Name of Jesus at Maisonneuve. One of the members of the community, Brother Nethelmus, suffered from an incurable disease caused by an injury to the spinal column. This malady had reduced him to such a state of weakness that he was unable to walk a single step, or even to move his feet in the smallest way. Thus paralyzed and given over as incurable by the most skillful doctors, the sick man lets himself fall before the image of the founder of his order. With the ardor of filial confidence, he implores with abundant tears St. John Baptist de La Salle to look with pity upon him, and to assist him. At once a miracle is wrought: the judgments of the Church permits us to use this word: Brother Nethelmus feels his feet reviving, that strength returns to them, that he has power to move them. He gets up and walks. Supernatural intervention has cured him."

"Such is the pronouncement of his physicians: the diocesan authority, after a canonical examination, is convinced of the marvelous character of the cure; and finally, the Church, so prudent and full of circumspection, when she pronounces on the authenticity of the two miracles invariably required for the canonization of God's servants, the Church, I say, does not hesitate in this case. By her infallible mouthpiece, the Holy Father, she declares supernatural and miraculous the cure of Brother Nethelmus."

"This event was a source of great honor and rejoicing for Canada, but especially for Montreal."

THE POPES COMING ENCYCLICAL.

To Deal With Christian Socialism and American Democracy.

Rome, Oct. 14.—The Pope to-day received Archbishop Romero, the leader of the pilgrims from the Argentine Republic. His Holiness informed the Archbishop that he was preparing an encyclical to be issued in November, which will deal especially with Christian Socialism and American Democracy.

AN OLD NEGRO'S CONVERSION.

An Interesting Story Told by a Josephite Missionary.

Rev. Thomas Plunkett, who is at work in the Pine Bluff, Arkansas, Mission, relates an incident which shows, very strikingly, the great value of religious books in the conversion of infidels.

Father Plunkett, relates The Josephite, was once asked by an old negro if a certain religious work which he had in his possession was "authentic," or not. He could give no very clear description of the book except that it was a "powerful" exposition of religious truths. He had not been content to merely read the book, but he had begun to talk of it and to discuss its doctrines in the public meetings of his colored congregation. He had read the book over and over, and had learned, by heart, long passages, which he was in the habit of reciting, verbatim, in support of his religious arguments.

He, had, in a very short time, become very troublesome to his negro religious teachers. Through the knowledge that he had gained from the study of the book he was able to ask many questions which the preachers and deacons could not answer. So insistent did he become that the book was made an issue. He was told that he must either give up the teachings of the book, or leave the Church. After deliberation, he chose the book, and was expelled from the congregation. Every effort was then made to steal the book from him, but somehow he managed to keep it in his possession.

When Father Plunkett asked to see the book, the old negro went to his home and brought back a well-worn volume, very dirty, and full of thumb marks. He could not tell how the book had come into his possession, or who its author was, but he wished the priest to pronounce it "authentic." The book was a copy of one of the earlier editions of "The Faith of Our Fathers," written by His Eminence, Cardinal Gibbons.

The negro was baptized and became a truly religious man.

RECENT CONVERTS TO THE CHURCH.

Rev. J. M. Gleason in October Donahoe's.

The Japanese are an imitative and impressionable people. The recent graduates of high schools and universities, whose heads are abnormally swollen on account of the mass of knowledge absorbed, look as a rule with unceasing disdain on all forms of religion. They think this is intellectually the proper thing, and wear that air as they wear a cross in their European trousers. But their nerves have been jarred a little bit within the last few years by the numerous conversions to Catholicity of men whose names are paramount guarantees of intellectual acuteness. Little by little the Japanese student class are discovering that the greatest minds are only too proud to acknowledge the truths of religion. Mr. Irwin, the Ex-Hawaiian minister to Peking, and the Belgian minister and wife, became Catholics within three years. Within the Imperial University itself, Mr. Basil Chamberlain, the greatest name in Japan to-day, and Mr. Nedai, his fellow professor, a Japanese universally admired and respected, became Catholics since 1898. These are but a few of many who here in Japan have embraced the true faith and their example means a great deal towards leading to serious thought on this matter numbers who otherwise would never deign to notice Catholicity.

NEW WESTMINSTER CATHEDRAL.

Cardinal Gibbons Will Preach the Dedication Sermon.

To Cardinal Manning is chiefly due the realization of the scheme of erecting the new Catholic cathedral in Westminster, which is fast approaching completion. It will be the largest building used for ecclesiastical purposes that has been erected in England since the Reformation. Its extreme length will be 360 feet, the width 156 feet, and no less than \$550,000 has been spent on bricks and mortar.

Cardinal Gibbons has accepted Cardinal Vaughan's invitation to deliver the sermon on the great occasion of the dedication of the new Cathedral. An English exchange, in commenting upon this, reminds us that the Cardinal, who is now sixty-five years of age, was made Bishop of North Carolina at the unusually early age of thirty-three, and he had the distinction of being the youngest of the seven hundred prelates who constituted the Vatican Council of 1870. At the age of forty-three he was Primate of America, and at fifty two a Cardinal Prince of the Church.

The deepest mysteries of life are explained, and the deepest problems of life are solved, not by thinking, but by living. . . . Genius can do much, but even genius falls short of the actuality of a single human life.—Hamilton W. Mable.