

The Catholic Record.

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

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1425

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IS THERE ONE LAW FOR THE RICH AND ANOTHER FOR THE POOR?

Now that the Armstrong Committee has finished its work the Canadian policy holders would like to see the insurance criminal prosecuted to the utmost. This Mr. Jerome promised to do before his re-election to the office of district attorney. If recalcitrant to his public pledge we may begin to think that Hon. Burke Cockran was not far wrong when he declared the other day in Congress that he did not believe there were resources sufficient to send any man who is worth \$8,000,000 or \$10,000,000 to prison.

"Some unfortunate woman," he said, "who has extracted a \$10 note from the pocket of some drunken voluptuary, is sent to the penitentiary, or on the road to it before sundown. These criminals who, by their own confessions, have not robbed the vicious, but the helpless, the poor, the industrious, who, instead of squandering their substance, have sought to save for their progeny—these criminals, who have plundered them of millions—not one of them has been called before a competent body to explain his infamy.

Perhaps Mr. Jerome may show that equal rights and laws of which we hear not a little are not merely for purposes ornamental. If as aggressive, as fearless, as independent, as principled as his friends claim him to be he will turn the criminals Sing-Singwards and incidentally empty their pockets of the monies that belong to these who were inveigled into mutual life insurance companies. Under the English companies law the problems of punishment and restitution would, as the late Whitaker Wright would testify, be simple; in the United States, where the laws are for the purpose of showing in just how many ways an adroit counsel can outwit them, these problems are more or less complicated. We hope, however, for the best—that is, punishment of the guilty, and our due share of insurance earnings.

A SUGGESTIVE WRITER.

The following sentences which we cull from an article in the December Dolphin may serve to show what reserve power is at the disposal of the scholarly Dr. MacDonald. "Intellect," he writes, "weds itself to Sense, and from the union springs a numerous progeny of Ideas, all of them spiritual in essence, as is the agent that begets them, yet all bearing the earmarks, so to say, of their lineage on the sensuous side. The germ of each several Idea is in the sense; the ripe fruit of knowledge is in the intellect alone. For it is by the action of the intellect that the germ is lifted out of its lowly environment, and purged of its grossness, and endowed with a new and higher mode of being and life. To conserve its offspring, however, the intellect must needs wrap it up in some tell-tale word or symbol even as the newborn babe is wrapped up in swaddling clothes, and when sent abroad into the world it ever comes forth arrayed in the same garb." A tonic indeed for our reading circles! We do not claim for it the merit of originality; we refer to it as an evidence of how invigorating a few sentences can be when they are chiselled by the deft hands of the trained scholar. It will surprise us greatly if Dr. MacDonald does not carve his name in indelible characters on the honor-roll of writers. He belongs not to Antigonish only, but to every diocese in Canada; and we, as we have said before, should show our appreciation of his labors by giving his books the widest circulation possible.

WE THINK SO.

Christianity of today, as Dr. Van Dyke points out, says Harper's Weekly, is bustling and social and active, and men find it difficult to see what a man buys with meditation and withdrawal. It would be well to show that there is just as much activity in renunciation as in grabbing and giving, and just as high achievement in sitting still before the fire with folded hands watching the shadows flicker over the ranged rows of book backs as in attending a church sociable.

TALK NO BARRIER TO DIVORCE.

Speaking at a meeting of the New York Bar Association the other day a learned judge said that the most disheartening feature of collusive divorces

and illegal remarriages is that by far the larger number of them are among people who should be exemplars to the less fortunate, but no idea of this character influences their conduct, and when once a man or woman becomes possessed of the wish to change a husband or wife, he or she is persistent and remorseless in its attainment, as was Henry VIII. in his efforts to be rid of Catharine of Aragon.

It is disheartening, of course, and sufficient to make us doubt as to whether we are going by leaps and bounds into more perfect civilization; but the tide of legalized lust flows on. Our separated brethren meet in solemn convalescence now and then and frame denunciatory resolutions, which, however, are promptly tabled by the lay deputy. The divines who are supposed to guide and lead are themselves led and guided by the men who pay them their salaries. The laymen control not only the tither, but the pulpit. They do not object to the minister playing vaudal with the Bible, or pondering things dead, but lust, when it happens to mean immaculate linen and a silk hat must pass unchallenged. Moreover, for many of these people the fires of hell are extinguished and the devil is but a myth. And so with the world for playground, a long purse to disarm criticism, and self will for conscience, they do what they can towards the destruction of morality. Some day Society will implore the church, which here this has protected monogamy against the brutal lust of those in power, and stands to day a faithful sentinel, guarding the family, the wife and mother, to save it from ruin.

Certain it is that the church which alone speaks with the lofty accents of divine authority can curb the passion of man.

ONE OF THE WORLD'S GREATEST SHRINES.

THE LIBERIAN BASILICA, ROME, CONTAINS CHRIST'S CRIB.

Shorn of its unique papal pomp, the Christmas of Rome is shifted from the Vatican Basilica to the Liberian, says the Rome correspondent of the Irish Catholic.

The vast church, which is the Pope's second cathedral, is indeed that of Bethlehem in Rome, as Ormelinus has shown. It is called Liberian after Pope Liberius; St. Mary Major because of its pre-eminence among the world's and all time's unnumbered churches dedicated under Our Lady's invocation; Motherhood, decorated with mosaics in honor of her proclamation as Mother of God at Ephesus while St. Patrick was telling the Irish tribes of her glory. So, naturally, it has become one of the most celebrated shrines in the world.

It is most renowned because of the miracle of the snow, which is annually commemorated on the day of the founding of the Basilica by a Pontifical High Mass in the Borgheese Chapel, when the Offertory showers of snowy rose leaves are scattered from the dome on the marble floor beneath, until this is covered with a fragrant summer snowfall, pure and spotless as the miraculous snow by means of which Our Lady vouchsafed to designate the site of her church on that burning August day of A. D. 352, and thus the Basilica came by its beautiful title of "Our Lady of the Snow."

In after times this church was added to and improved and it was entirely rebuilt in the fifth century by Pope Sixtus III. in commemoration of the Council of Ephesus. Century after century various pontiffs have enriched the grand basilica with stupendous works of art; or all that was fairest in art was brought to Our Lady's feet, but it was left to the age of the "Renaissance" to place the costliest gems of decoration in its crown in the shape of the two splendid chapels the "Borghese" and the "Sixtine" which rise in stately beauty on either side of the apse.

Inside, the church has the form of a true basilica, in its most pure and severe form of architectural beauty, and the sensation of perfect harmony is the one which strikes the eye most on entering it; a marvelous unity as one realizes its proportions as the largest church of Our Lady in the world.

It certainly has not such glowing, triumphant beauty, such floods of light and such splendor of sparkling marbles as the Basilica of St. Peter, St. John Lateran, and St. Paul outside the walls, but it possesses a solemnly rich magnificence of its own, and the faith and glories of the past seem to linger in those solemn precincts, where the grand mosaics of the walls testify to the great antiquity of the shrine.

HERE IS PRESERVED THE GREAT RELIC OF BETHLEHEM,

the crib or manger of our infant Saviour; this is why the good Romans flock in crowds to pay their devotions at the hallowed shrine which speaks to them so eloquently of the Divine Infant, for nearer to Bethlehem they can not be than kneeling beside the wood of the manger which gave its rough shelter to the tender body of the Son of God in the pitiless cold of that first Christmas midnight.

Touchingly beautiful is the association, that in the largest church in the

world dedicated to our Blessed Mother, the relics of the crib of her Divine Child should be preserved; and our hearts turn with loving devotion to the spot where Mother and Son are alike honored in that beautiful humanity which binds the Babe of Bethlehem so near to our poor nature.

The church is situated in one of the highest parts of Rome, in a fine "piazza," or square, with a beautiful column before it crowned by an exquisite statue of the Blessed Virgin, which seems to be watching over the city and the Basilica so specially dedicated to her honor.

The facade of the church, with its two fine towers, which from their commanding height are seen all over Rome, is particularly massive and imposing, a befitting approach to the splendors of this gorgeous Basilica.

Following the usual lines of architecture in which Basilicas are erected, it has a portico with columns and open gallery or "loggia" (from which the Popes used to give the papal benediction on certain feasts of the year), adorned by mosaic pictures of the fourteenth century, most of which have reference to the history of the building of the Basilica.

The legend or history of its foundation may be interesting to repeat here, for it is a singularly beautiful one, and will interest many of our readers who may perhaps have wondered why the titles of "Santa Maria ad Nives" (Our Lady of the Snow), or the "Liberian Basilica," have been bestowed on the church of Santa Maria Liberiana; but the names are more than sufficient explained by the legend, which runs thus:

In the month of August, in the year 352, a miraculous fall of snow covered the ground on the Esquiline Hill in one particular spot, and that same night, the 5th of August, the Blessed Virgin appeared in a vision to a holy Roman patrician, one John the Patrician, ordering him to erect a church in her honor on this spot, where the miraculous snowfall was found. He revealed this vision to the reigning Sovereign Pontiff, Pope Liberius, who thereupon decided immediately to lay the foundation we see to-day.

The Basilica's most striking feature is its vast nave, stretching away into far distant vistas of space, and divided into aisles by long rows of magnificent columns, said to be of Greek marble from Mount Hymettus. The "confession," in the centre of the church, to which one descends by a flight of marble steps is surmounted by a papal altar and a grand canopy or "baldachin" of bronze, a marvellous work of art, borne up by four porphyry columns, enriched with raised gilt work, and lovely marble figures of angels at the four corners.

Under the splendid altar in the "confession," rich with marbles and precious stones in the shrine where the relic of the crib is usually preserved, but the day before Christmas Eve the relic is removed and carried by the chapter of the Basilica to the sacristy, where, on the altar specially prepared for it, and enclosed in a magnificent silver and crystal casket, it is publicly exposed for the veneration of the faithful until early on Christmas morning, when it is brought back and placed on the papal altar for the whole day, only to be taken down when it is carried in solemn procession around the church after Vespers.—Boston Pilot.

THE HEROES OF CHRISTIANITY.

If the legitimate heirs of the Reformation keep on discrediting the various blunders of their ancestors, there will, in the course of another century, be long—very long, if any, distinctive doctrines of the Reformers that will have escaped the condemnation of their posterity. Chancellor MacCracken, of New York University, has been moved to comment in this wise on the non-election of any preacher to a niche in the "Hall of Fame":

"The Reformed church, when it discarded the worship [veneration] of saints, cast away near discarding also the existence of saints or of any man or woman as worthy of peculiar remembrance and respect. The church is wiser to-day. The church ought more and more to use its vantage ground to hold up not only the only Perfect Man, but also the men and women who have been his most illustrious witnesses. The future Sabbath school should not be a Bible school only; it should at least have an annex that should be a school of the heroes of our church and of our Christian civilization."

It would be unpardonable to comment on the modest proportions that would suffice for such an annex; but one is irresistibly reminded, by the foregoing, of the Prig's account of the projected canonization of some church of England "shining lights." "The Prig Council, court of last resort in matters spiritual as well as temporal for Episcopalians, decided against the forms 'St. Samuel Johnson' and 'St. Hannah More,' but testified that nothing in the constitution of the English church forbade the employment of 'Poor Hannah More.'—Ave Maria.

What a wonderful impetus would be given the cause of Catholicity if our fraternal societies were committed to the continuous practice of the spiritual and corporal works of mercy.

Any Catholic society which is not contributing something from its revenues to promote religion or aid religious work is not thoroughly Catholic. It is derelict in one of its primary functions.

REDEMPTORIST MISSIONARIES AT SARATOGA UNUSUALLY ACTIVE.

LAST FIELD HAS BEEN COVERED—HAVE CONDUCTED EIGHTY THREE MISSIONS TO CATHOLICS AND NON-CATHOLICS IN ADDITION TO OTHER WORK.

The year 1905 has been one of unusual activity for the Redemptorist Missionaries located at St. Clement's College, Saratoga, N. Y. The band of fifteen missionaries, under the leadership of the Rev. Francis E. Klender, have achieved great success in the work of their apostolic calling. True to the motto of their illustrious order: "With Christ there is plentiful Redemption," these zealous followers of the Redeemer have scattered the word of God broadcast over the land, bringing salvation to thousands of souls.

Their field of labor, which is ever increasing in extent, covered a vast territory, as far north as the Provinces of Quebec and Ontario in Canada, west to the Ohio, east to the Atlantic and below Mason's and Dixon's Line into Georgia, where they are again reaping an abundant harvest of souls as the pioneer Fathers of the order in this country did a half century ago.

The sphere of their religious activity, for the uplifting of souls to a better life, comprises the giving of missions to Catholics and non-Catholics; retreats for the clergy, sisters, novenas, parishes and church societies; as also Novenas, Triduanas and the Forty Hours' devotion. Besides these works they preached many renewals of the missions.

PREACHING RENEWALS OF MISSIONS.

Preaching renewals of missions is a special feature of the Redemptorist's plan of mission work and a word of explanation may not be out of place. The object aimed at by a mission is to arouse people from a life of worldliness and sin to embrace a life of virtue and piety, as also to instruct them in right living. The former object is obtained by inspiring them with a salutary fear of God's judgments through the presentation of the great eternal truths. The latter aim is accomplished by instructions on the reception of the sacraments and on their other Christian duties.

On the other hand, the object of a renewal is to strengthen and confirm those who have made the mission, to the practice of a Christian life. This aim is obtained by holding up before the people the goodness of God and the rewards of serving Him faithfully, at the same time instructing them in the best means of practising this Christian life. Accordingly the course of sermons at a renewal is entirely different from that preached at the mission.

Experience of many years has taught the missionaries that if they return within a year to the place where they have preached a mission, the renewal strengthens the good effects of the mission and makes them lasting; it hinders the relapse of many into their former evil habits; it uplifts those who have again fallen back into sin and gives them courage to begin with renewed energy to serve God; finally, the renewal offers another opportunity of a thorough conversion of souls to those who for any reason failed to make the mission.

MUCH WORK ACCOMPLISHED.

The following is a summary of the labors of the Saratoga Mission house during the past year: Missions to Catholics and non-Catholics and renewals of missions, 83; retreats to priests, 9; retreats to religious, 19; retreats, novenas and triduanas to parishes and church societies, 25. Add to this the successful conducting of the Forty Hours' devotion in many parishes, by means of which a new impetus was given to the devotion towards the Blessed Sacrament.

The best proof, however, that the blessing of God rested on these labors, is evidenced by the zeal and fervor of the faithful, as many as 162,000 approaching the sacred tribunal of penance and making their peace with God during these varied exercises.

THE PAULIST FATHERS.

NATIONAL FEAST OF ST. FRANCIS DE SALES AT THE APOSTOLIC MISSION HOUSE.

The Feast of St. Francis de Sales the patronal Feast of the Apostolic Mission House was celebrated with more than ordinary ceremony last Sunday afternoon. It was made the occasion of a notable University gathering and the chapel and corridors of the Mission House were thronged with professors of the University as well as representatives of the Dominicans and the Marists and the Franciscans and the Holy Cross Fathers and the other religious bodies about the University.

The choir of Paulist students, together with the chancel choir of St. Paul's church, Washington, supplied the music.

The rector of the Apostolic Mission House in a few preliminary words noted the progress that had been made in the organized non-Catholic Mission Movement. He specified particularly the organization during the past year of the Apostolate bands in the diocese of Peoria and Covington and the prospective organization during the coming year of diocesan bands in St. Louis Mo., Burlington, Vt., and in several other dioceses.

The principal address on the occasion was made by Rev. W. E. Randall, the Superior of the St. Louis Apostolate band, on the conversion of America. He said in part:

"Charity's first great solicitude is for home, and patriotism's warm heart is always at home; and patriotism and charity the noblest of all the natural virtues, and the greatest of all the

supernatural virtues, embrace and toll together in the salvation of the fatherland.

The conversion of America—how glorious the theme—but might I not as well say the conversion of the world? The conversion of America seems to mean as much.

Every great campaign has its strategic point, on which hangs the issue of the contest. The fall of Port Arthur was the fall of Russia, and the rise of Japanese dominations—in the East. Thermopylae of old determined the character of European government and nationality. On the plain of Tours the crescent was broken, and the Maham was disproved. And on the soil of America the great modern religious battle is to be lost or won; not with the weapons of lead and steel, but of conviction and persuasion. To be a leader and a captain in such a contest is honor enough for any man in this world.

The skirmishes that are now on give every promise of ultimate victory. The American public welcome the missionary, attend his lectures, give him a respectful hearing, and weigh his words? In almost any large city from the Atlantic to the Pacific, a mission to non-Catholics will garner in from thirty to one hundred and fifty souls.

As Catholicity grows among the native population, its light will be diffused, its influence will strengthen, prejudices will disappear, the traditional barriers will be broken down, and the crowds will come in. If a stampede is once started, God only knows where it will stop.

Is this a delusion and a dream, or is it a vision of a reality—a distant reality, perhaps—but an approaching and hurrying reality? Not my vision, indeed, though amidst the darkness and the fogs I seem to discern it obscurely; but the illuminated vision of glory that dawned upon the sight of those far seeing heroes of old, who labored and strived, planned and prayed, and at last inaugurated this work, and it is fitted to our hands.

"THE CURSE OF CROMWELL."

By Cromwell's decrees all the existing land owners were ordered to put their homes and their lands and to take up their abode in Connaught—a narrow tract of land between the Shannon and the sea. Once there they might never return, for a cordon of police stood in readiness to bar their way. Resistance was useless; entreaty in vain. Their possessions had been promised to the soldiery, and among the thousands who were then rendered homeless many were delicately nurtured women and helpless children. No matter! They were driven forth by the Cromwellian soldiers. So with their faces towards Connaught and with never a backward look they made their way painfully over the rough ground. But at sight of that region, so wild, so bare, so desolate—a place of naked rock and headland, without comfort, without shelter, man, it is said, turned back, preferring death to North Clare. Death, however, was a boon not granted to all, for a worse fate than death was reserved for many of the women of Ireland. Of the many Irish officers and men who had been granted leave to serve in foreign armies the wives and daughters had necessarily been left behind. Many of these were ladies, women of gentle blood and refinement, but enough—with their humble sisters, to the number of several thousands, they were sold as slaves to the West Indies. Their fate was pronounced by the English authorities; their doom was sealed by the machinery of law. There was thus no possibility of appeal. The dealers in human flesh and womanly honor piled their trade in the open.

In the land of the Celt these things can never be effaced, and the Celt of to-day can wish no worse fate to his worst enemy than that the curse of Cromwell rest upon him. The curse of Cromwell! to the Irish Celt it is a curse so deep that it plumbs the very depths of hell—Miss May Quinlan in the Tablet.

THE LATE HENRY HARLAND.

To the late Henry Harland, novelist and a convert to the true faith, who died in San Remo, Italy, on December 20 in his forty-fourth year, a writer in the Catholic Universe pays the following deserved tribute:

"The untimely death of Henry Harland will be regretted by all who have enjoyed the peculiarly delicate and unusual favor of his work. 'The Cardinal's Snuff Box,' 'The Lady Paramount' and 'My Friend Prospero' are like bits of egg-shell china, light, fragile and dainty. They are too pretty to express life as it is, but are products of very careful and exquisite workmanship and perhaps fulfil better than stronger fiction the real purpose of the novelist, which is to please, to amuse, to suggest the finer and more beautiful aspects of life. Mr. Harland was an idealist, possibly a sentimentalist, but he has the distinction of dealing with none but the most wholesome of human emotions, and these at their best. He found life so full of lovely impulses that he never discovered the ugly ones nor thought it necessary to use his art in the depiction of vice. He was a convert to the Catholic faith, and its beauty and piety-ness so appealed to his instinct for the beautiful that all his later novels were frankly and artistically Catholic. His work as a story-teller was in all respects so pure, so charming and so agreeable that the word could much better afford to lose many writers of greater power and genius."

Mr. Harland was born in St. Peter-

burg, but spent his early years in New York, and at the beginning of his literary career wrote under the pen name of Sydney Luska. Of recent years he has lived entirely abroad, and had a residence in London. His American home was at Norwich, Conn.

NON-CATHOLICS AND THE BLESSED VIRGIN.

It has long been source of unfeigned gratification to all devout clients of Our Lady that so many members of the various sects, and notably the Episcopalians, are in practice much less anti-Catholic in the matter of devotion to the Blessed Virgin than the formalities of their different creeds would lead one to suppose. We have time and again commented on the reverent attitude of the Ritualists in particular towards the Mother of Jesus; and we reproduce with pleasure, from the True Voice, other instances of the beneficent spread of her devotion among those outside of the church:

"In one of the principle churches of the Protestant Episcopal body in Chicago the Pope's prayers after Mass are daily said, as well as the Salve Regina and the Memorare. One of the best-known P. E. clergymen of Fond du Lac, Wis., has set himself the laudable task of placing a statue of the Blessed Virgin in as many of the churches in his diocese as have not already been provided with one. He was lately the guest of one of the Episcopal clergymen of Chicago, when the writer had the pleasure of meeting him at dinner. Speaking of the great work now being accomplished by his church toward Catholic unity, he said: 'If the Episcopal church is to be brought to a full knowledge of Catholic truth, it will be under God, through devotion to the Blessed Virgin the Immaculate Mother of Our Lord.'"

We fully agree with the Chicago clergyman. *Cunctas hereses sola interemisti in universo mundo.*—Thou hast trampled down all the heresies in the whole world.—Ave Maria.

CATHOLIC NOTES.

In contributions of Peter's Pence the first place among the nations is now held by Germany. The United States comes second, Belgium third, and France fourth.—Antigonish Casket.

Ireland can claim as her sons both the oldest and the youngest Archbishops in Christendom. These are Archbishop Murphy of Hobart, Tasmania, who is ninety-one years old, and Archbishop Glennon of St. Louis, forty-two.

Pope Pius X. will, it is stated, send a wedding present to Miss Alice Roosevelt, the President's daughter, on the occasion of her wedding in February. The gift will probably be a beautiful piece of mosaic work from the Vatican factory, probably a copy of one of the most valuable paintings from the Vatican collection.

It has not been determined whether Mgr. Falconio, the Apostolic Delegate in the United States, will present the gift on behalf of the Pope or a special messenger will be sent from the Vatican for the purpose.

The Marquis of Ripon is the only Catholic in the new British Cabinet, but there are several in minor offices: Redmond Barry is Solicitor-General for Ireland, and two of the Lords in Waiting on the King are the Earl of Granard and Lord Acton. Earl Granard's grandfather was one of the Irish peers who protested against the Act of Union.—The Casket.

An eminent victory for the efficiency of the parochial school is announced from Buffalo. A thousand-word composition contest, open to pupils, between the ages of ten and nineteen, of all the schools in and around that city, drew some six thousand competitors. Two were found of equal merit, and the prize was divided, the winners of both being pupils of Catholic schools.

While France is trying to do away with the support given by the state to the church, in Belgium the yearly budget of worship has been increased this year by one-half.

Sir Rowland Blennerhassett, Bart., who has been appointed a member of the Irish Privy Council, preceded Dr. Windle as president of the Queen's College, Cork. He is a forcible writer. Sir Rowland is a Catholic.

Father Schifflini, S. J., got a warm letter of praise from Cardinal Merry del Val in the name of the P. for his new work in defense of the Holy Scriptures against the novelties of the "higher criticism."

Cardinal Spínola, Archbishop of Seville, died on Jan. 20. He was created a Cardinal, December 11, 1905.

The Very Rev. Father Boylan, the Irish Provincial of the Redemptorist Order, who has been on a visit to Australia, is, it is understood, about to found a large monastery in the Philippines. It is said to be probable that several Redemptorists, at present attached to Australian monasteries, will accompany Father Boylan on his mission, and will remain in the Philippines when the house there has been opened. The removal of the priests from Australia to the Philippines has been decided upon, owing to their having been acclimated in Australia to a semi-tropical climate such as that to which they are to proceed.

Pope Pius X., on Jan. 23th, signed papers appointing the Right Rev. Wm. H. O'Connell, D. D., Bishop of Portland, Me., who recently visited Japan on a special mission, with the rank of assistant to the Pontifical throne, to be coadjutor Bishop of Boston, Mass.