

# The Catholic Journal.

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## TWO NATIONS MOURN CARDINAL NEWMAN.

Death of the Renowned English Prelate,  
Author and Philosopher.

The cable on Tuesday brought the sad news that Cardinal John Henry Newman, the renowned dignitary of the Catholic church in England, the greatest living master of English prose, the philosopher, had passed peacefully from the world.

He was born in London, February 21, 1801, and was educated at Ealing and at Trinity College, Oxford, graduating in 1820. He was chosen a fellow of Oriel; took Anglican orders in 1824; was vice-president of St. Alban's Hall from 1825 to 1826. In 1829 he opposed Catholic emancipation and in 1830 was one of the university preachers. Then he joined with Hurrell, Froude and others in forming a conservative Anglo-Catholic party within the Church of England. After a visit to Rome and Sicily in 1832 and 1833 he took part with Keble and Pusey in originating the "Oxford Movement," and was a leader in the propaganda of "high church" doctrines in "Tracts for the Times." From 1828 to 1843 he was incumbent of St. Mary's, Oxford, and chaplain of Littlemore, and acquired great fame as a preacher and writer. During these years his tendencies toward the Catholic church were rapidly developed, and in 1845 he joined its priesthood and became head of the Oratorian establishment near Birmingham. From 1854 to 1858 he was rector of the Roman Catholic university at Dublin, and then became head of the Roman Catholic school at Edgbaston. After this he returned to Birmingham, where he passed the remaining years of his life. In 1879 he was made a Cardinal deacon.

The daily life of the Cardinal was extremely quiet and regular, and to this may be attributed his longevity, he being nearly 90 years of age at the time of his death. The most sensational event in his career occurred when he abandoned the Episcopal church and joined the Roman Catholic church. This conversion was followed by that of others, particularly among the aristocracy, and much bitterness was felt and expressed in England toward Dr. Newman. It has been said that from 1844 to 1864 "no one was the object of more general and profound distrust, not to say aversion," but in time the reaction came and many years before his death Cardinal Newman was regarded by his countrymen of all creeds with a sentiment of pride and veneration. Francis William Newman, a brother of the Cardinal, and four years younger, graduated with double first-class honors at Worcester, Oxford, in 1826. While his brother was drifting slowly toward the Roman Catholic church, Francis William Newman was diverging from the Church of England in precisely the opposite direction, and in the end became a free-thinker and an unbeliever in revealed religion.

Cardinal Newman was a voluminous writer, a man of profound learning, a master of the English language, and a controversialist of wonderful power. A collected edition of his works comprises over thirty volumes. Among his writings as an Anglican are: "History of the Arians," "Prophetic Office of the Church," "The Church of the Fathers," "An Essay on Miracles," "A Translation of the Treatise of St. Athanasius," and many learned essays as well as several volumes of sermons. During his connection with the English church he published his only volume of poems, the "Lyra Apollonia," containing the beautiful "Lead, Kindly Light," which was

written at sea on an orange boat, between Palermo and Marseilles. As a Roman Catholic he wrote: "Development of Christian Doctrine," an argument for the claims of the Roman Catholic church; "Lectures on Catholicism in England," "Apologia pro Vita Sua," "Letter to Dr. Pusey," "Essay on Assent," "Letter to the Duke of Norfolk on Mr. Gladstone's Expostulation," and many other volumes on theological questions.

The following specimen of Cardinal Newman's sarcasm is from the essay on the "Prospects of the Anglican church":

In the present day mistiness is the mother of wisdom. A man who can set down half a dozen propositions, which escape from destroying one another only by being diluted into truisms, who can hold the balance between opposites so skillfully as to do without fulcrum or beam, who never enunciates a truth without guarding himself from being supposed to exclude the contradictory, who holds that Scripture is the only authority—yet that the church is to be deferred to, that faith only justifies, yet that it does not justify without works; that grace does not depend on the sacraments, yet is not given without them; that bishops are a divine ordinance, yet those who have them are not in the same religious condition as those who have—this is your safe man and the hope of the church; this is what the church is said to want, not party men, but sensible, temperate, sober, well judging persons to guide it through the channel of No Meaning, between the Scylla and Charybdis of Aye and Nay. But, alas! reading sets a man thinking. They will not keep standing in the very attitude which you please to call sound church of Englandism, or orthodox Protestantism. It tries them, it is so very awkward, and for the life of them they cannot continue in it long together, where there is neither article nor canon to lean against—they cannot go on forever standing on one leg, or sitting without a chair, or walking with their legs tied, or grazing, like Tityrus's stags, on the air. Promises imply conclusions; germs lead to developments; principles have issues; doctrines lead to action.

### JOHN BOYLE O'REILLY.

Sketch of the Gifted Irish Poet, Orator and Editor.

John Boyle O'Reilly, the noted editor, poet and orator, died suddenly Sunday afternoon at his residence in Hull, Mass.

Mr. O'Reilly was born in Dowth Castle, county Meath, Ireland, in 1844. When but a mere lad he ran away from home and worked as a reporter on the papers in the manufacturing districts of England. He was while yet a mere boy an enthusiastic worker in behalf of freedom for Ireland, and in 1863 entered the Prince of Wales regiment, the Tenth Hussars, for the purpose of propagating Fenianism. It was not long before he was tried and convicted of high treason and sentenced to imprisonment for life, which sentence was commuted, partly because of Mr. O'Reilly's youth, to banishment to Western Australia. This event occurred in 1867. Mr. O'Reilly remained there until the early part of 1869, when he escaped, through aid of Rev. Patrick McCabe, who ministered to the convicts and ticket-of-leave men in the wilds of Australia. He had a thrilling voyage and some hairbreadth escapes, but a kind Providence aided him and he landed in Philadelphia November 23d, 1869, nine months after he made his first break for the Australian bush.

Since his arrival in America Mr. O'Reilly has been a useful and respected citizen, despite the fact that he was always regarded on the other side the Atlantic as a fugitive from British justice and was warned if he placed his foot on British soil he would be seized and thrust into prison as a common felon.

In 1870 Mr. O'Reilly applied for a position on the Boston Pilot, secured it, and in time became its editor-in-chief and part proprietor. His edito-

rial style was bold and much admired. His journalistic colleague, James Jeffrey Roche, not long ago wrote this of Mr. O'Reilly's literary career in America:

He first attracted attention by his original and powerful ballads of Australian life.—"The Amber Whale," "Dukite Snake," "Dog Guard," "Monster Diamond," "King of the Vase," and others, following in quick succession, showed to the world of readers that a new and virile singer had come to be heard. It is worth remembering that it was not then as it is now in the literary life of Boston. It is less than twenty years since, but long enough for a wholly different school of poetry to have arisen. Then, it may be safely said, it required a voice of more than common strength and melody to reach the ear of the world. Longfellow, Holmes, Whittier, Lowell, Bryant, were all doing work worthy of their prime. Bret Harte, with his fresh strong lyrics, and Joaquin Miller, crowned with the praise of London critics, seemed to have pre-empted whatever field there might be for new singers. There was no room for another bard, except where room always is, at the top. The unknown youth, with no credentials but his talents, came with an unfashionable Irish name into a community which did not then discriminate too kindly in favor of a political convict whose politics were of the Fenian persuasion. Yet he took almost at once the place that was his by right of genius, in a literary circle which is always jealous, but never narrow, in defining its boundaries. In the scant leisure of an active journalist's busy life, supplemented by unceasing and earnest labors in the cause of Irish nationality, he has found time to write half a dozen or more books, including his "Songs of the Southern Seas," published in 1873; "Songs, Legends and Ballads," in 1877; "Moondyne," a novel, in 1878; "Statues in the Block and Other Poems," in 1881; "In Bohemia," in 1886; "The Ethics of Boxing and Manly Sport," "Stories and Sketches," in 1888; and one or two volumes as yet unpublished.

### THE SENTENCE OF JESUS.

Transcript of the Most Memorable Judicial Sentence in the Annals of the World.

The following is a correct transcript of the most memorable judicial sentence which has ever been uttered by human lips in the annals of the world. This curious document was discovered in A. D. 1280, in the city Aquila in the kingdom of Naples, in the course of a search made for the discovery of Roman antiquities, and it remained there until it was found by the commissaries of art in the French army of Italy. Up to the time of the campaign in southern Italy it was preserved in the sacristy of the Carthusians near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the Chapel Caserta. The Carthusians obtained leave that the plate might be kept by them as an acknowledgment of the sacrifices they had made for the French army. The French translation was made literally by members of the commission of art. Demon had a fac-simile of the plate engraved, which was bought by Lord Howard on the sale of his cabinet for 2,800 francs.

There seems to be no historical doubt, says the Kolnische Zeitung, as to the authenticity of this document, and it is obvious to remark that the reasons of the sentence correspond exactly with those recorded in the gospels. The sentence itself runs as follows:

"Sentence pronounced by Pontius Pilate, intendant of lower Galilee, that Jesus of Nazareth shall suffer death by the cross. In the seventeenth year of the reign of the Emperor Tiberius, and on the 25th of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas Pontius Pilate, intendant of the province of lower Galilee, sitting in judgment in the presidential chair of the praetor, sentences Jesus of Nazareth to death on the cross, between two robbers: as the numerous testimonies of the people prove that first—Jesus is a misleader; second, he has excited the people to sedition; third, he

is an enemy to the laws; fourth, he calls himself the son of God; fifth, he calls himself falsely the king of Israel; sixth, he went to the temple followed by a multitude carrying palms in their hands." It likewise orders the first centurion, Quirilius Cornelius, to bring him to the place of execution, and forbids all persons, rich or poor, to prevent the execution of Jesus. The witnesses who have signed the execution against Jesus are: First, Daniel Robani, a Pharisee; second, John Zarobabel; third, Raphael Robani; fourth, Capet. Finally, it orders that the said Jesus be taken out of Jerusalem through the gate of Tournea.—Catholic Sentinel.

### CLIPPED FROM OUR EXCHANGES.

**Catholic Mirror.**  
The Italian government has prohibited emigration to the Argentine Republic on account of the revolution that is supposed to be in progress in the latter country. If there is to be any slaughter of King Humbert's subjects Crispi wants the job done at home. This a patriotic impulse of the genuine Crispian brand.

**Church News.**  
It is difficult to understand how any Catholic can be satisfied with secular literature when we consider how unfair the majority of non-Catholic authors are toward the Church; how some of the grandest events in her long history are so colored as to rob her of the honor she has won in her labors for the welfare of the world. Then in the field of romance we find Catholics reading novels that contain slurs against their religion, when we have many good Catholic stories that are scarcely known, because Catholics patronize non-Catholic writers and publishers.

**Church Progress.**  
The school room should be Catholic in every particular. Its atmosphere should be purely Catholic; its discipline Catholic, its every tendency Catholic. Nothing should be indifferent to Catholicity in the entire curriculum. When Catholicity cannot be formally inculcated, as is often necessary in certain studies, at least there should ever be present the spirit of Catholicity, like the light of the sun, although not explicitly recognized. Catholic education means the development and training of men's faculties in the truth, for the truth, and by the truth, for Catholicity is the fullness of truth divinely given to men. There can be no life, except in the truth, and all truth comes from God, and in Catholicity God has given us all truth.

**Catholic News.**  
Our Catholic Colleges have sent forth their graduates to enter on the battle of life, young men full of high aspirations, trained to noble views, guided by sound religious principles. It is impossible to draw a horoscope of the future. Some will enter the professions, or the ways of commerce; some as engineers will use science to increase the material well-being of their fellow-men; a few, perhaps, will turn to agriculture. Success that is great success is the lot of few. But winners or losers, they can maintain the highest character of Christian, cultivated gentlemen. They can exert a power by their life and example, and prove a stumbling-block to none. Our colleges will send out some who will renounce all the glittering attractions of the world and devote themselves to the service of God and their fellow-men. Such have chosen the better part. It is a field in which there is no failure, where high and pure vocation guides. To all we wish success here and hereafter.

## AROUND THE GLOBE

### WHAT THE CHURCH IS DOING IN DIFFERENT COUNTRIES.

The feast of the Assumption of the Blessed Virgin was solemnly observed at the Church of the Assumption, New York. On that day Prof. Florian Gschwind celebrated his twenty-fifth year as organist of the church.

This is a year of jubilee among the hierarchy and clergy of the United States. Already Archbishop Riordan, of San Francisco, Bishop Northrop, of Charleston, Bishop Wiggan, of Newark, Bishop De Goebsland, of Burlington, Vt., have celebrated their grand preparations are under way for the celebration of those of Archbishop Williams, of Boston, Archbishop Elder, of Cincinnati, and Bishop Loughlin, of Brooklyn. Nearly 200 of the clergy have their celebrations this year.

A strikingly beautiful ceremony occurred July 30 at the Home of the Sisters of the Blind, 527 Pennsylvania avenue, Jersey City. It chiefly consisted in the admission of Miss Anna Shea, recently of Crawford, Pa., into the Third Order of St. Francis, where she will be known in religion as Sister Mary Francis Paul. The young lady is totally blind, and has the use of but one lower limb, the other having been amputated because of an accident when a child. There were a considerable number of people, including a large delegation from the Order of St. Francis, in attendance.

There has been a great number of converts from the Anglican into the Catholic Church of late. As published in the Pall Mall Gazette a short time ago, the Rev. Dr. Townsend, superior of mission houses of the Oxford University at Calcutta, and the Rev. Dr. Rivington, superior of a similar institution in Bombay, have stepped into the Catholic Church; also the following clergy: Dr. Tatlock, Dr. Beasley, Dr. Clark, of Christ church, Clapham, (London) Helmsley church in Yorkshire, and St. Jacobs in Liverpool. From the beginning of last not less than 100 conversions have been reported from a single parish in North London. In Brighton, the center of Ritualistic activity, the number of conversions is rated at about 500. The Redemptorist Fathers have together converted 1,000 persons.

Very Rev. James D. Waldron, O. S. A., pastor of the church of the Immaculate Conception, Hoosick Falls, N. Y., has been elected provincial of the Augustinian Fathers. This position makes him head of the Order in the United States. Father Waldron was born in London, England, of Irish parentage, in 1830. He received his primary education in his native city, after which he went to Philadelphia and entered Villanova college, where he was graduated with high honors. He then joined the Augustinian Order and after making his novitiate and a four years' course of philosophy and theology, he was ordained by Bishop Neumann. His first mission was as pastor of St. Thomas, Villanova. After a few years he was made procurator of the college, a position he filled for many years. In 1865 he became pastor of the Immaculate Conception church, Hoosick Falls, N. Y., an office he has successfully filled up to the present time. During his pastorate he has enlarged and beautified the church, built a new pastoral residence and one of the finest parochial schools in that part of the country, which will be ready for occupancy next September. Father Waldron is a man of medium height, of an imposing appearance, a profound scholar, and possessed of much piety and business tact.