

The Catholic Journal.

Vol. VIII, No. 30.

Rochester, N. Y. Saturday, April 24, 1897.

Price, 3 Cents.

RELICS

Of the Crucifixion—Where the Cross, Nails, Lance, Sponge and Other Mementoes Are.

The relics of the crucifixion are objects dear to every Christian; but few know of their history and present location.

To the pious Helene, mother of Constantine, the world owes much for the discovery of the cross. She visited Palestine in the year 326, and began a search for the precious relic. After much excavatory proceedings the workmen came upon a sepulchre, near which was discovered three crosses. The inscription, "I. N. R. I." was detached and lying convenient. Which was the cross of Our Savior was ascertained by the working of a miracle, and it was soon after enshrined in a silver case, with the exception of two pieces, one of which was sent to Rome and the other to Constantinople.

Jerusalem was captured by the Persians in 614 and the cross was conveyed to Persia. Haradus vanquished the Persians in 628, and one of the conditions of the peace was the return of the cross. When the Arabs took Jerusalem they endeavored to obtain possession of the portion of the cross recovered by Heraclius, but the Christians divided it into small pieces, which they sent to various places. Thus it was that so many churches obtained relics of the True Cross, the largest portions being in the Basilica of the Holy Cross of Jerusalem at Rome, and in the cathedral of Persia.

The tablet on which is the well-known inscription, "I. N. R. I." (Jesus of Nazareth, King of the Jews), is preserved in the Basilica of the Holy Cross of Jerusalem at Rome, which was especially built to enshrine the relics forwarded to Rome by the Empress Helena. As to whether there was three or four nails in the cross found by Helena, there is much doubt. History says that one was thrown by Helena into the sea to calm a storm. In the church of the Holy Cross is a portion of a nail which is said to have been presented by St. Helena. It is believed that the missing part was cut off and placed in the crown of Constantine, which is now known as the celebrated Iron Crown of the King of Italy. This is made of gold, lined on the inside with a very thin plate of iron forged from the missing portion of the sacred nail. The third nail is in the church of Notre Dame, in Paris, and in the Monza, near Milan, is another nail whose authenticity Benedict XIV. is said to have established.

The body of the lance that pierced the side of Christ is at Rome, and the point is at Paris. The sponge is at Rome, in the Basilica of St. John of Lateran. The principal part of the crown of thorns is preserved in the Church of Notre Dame in Paris, but is devoid of thorns, pieces of which have been granted to a great many churches. The relic, with a fragment of the cross, is borne in triumph by twelve canons or canons of Paris in the solemn procession which is held at 8 o'clock on Good Friday night in Notre Dame. The upper part of the pillar of scourging is in Rome in the church of Praxedes since 1223. The other part is in Jerusalem in the church of the Holy Sepulchre.

The city of Turin rejoices in the possession of the shroud, or winding sheet, in which Joseph of Arimathea enveloped the body of our Saviour. According to tradition it was brought thither from Jerusalem, and a feast, instituted by Pope Julius III., in 1506, is celebrated in its honor on the 11th of May. The precious relic is preserved in the chapel called the "Holy Shroud." There is even a confraternity bearing the same title. Lisbon and other places claim to be in possession of the Holy Shroud. It is probable that they have only portions of it. However, as it was customary with the Jews to envelope the dead in several winding sheets, it may be that these relics are genuine.

The Catholic church treasures in Rome the towel of Veronica, bearing the imprint of the face of Jesus. The story runs that Emperor Tiberius was afflicted with leprosy, and hearing accounts of the miracles and wonders wrought by Jesus in Judea, sent ambassadors to Him to obtain a cure; but when they arrived at Jerusalem Jesus had been crucified. Having made inquiries into the circumstances of His life and death, they learned amongst other things that He had left the impression of His face to a holy woman afterward known as Veronica, and that many persons had been cured by its means. Veronica was venerated by the ambassadors. She acknowledged that she possessed the sacred relic, and offered to accompany them to Rome, affirming that at one sight

of it the Emperor would be cured. Her offer was accepted and the event justified her prophecy; for Tiberius did actually obtain his cure after beholding the impression of the Divine countenance.

The largest memento of the Crucifixion is the Scala Sancta, or Holy Stairs, which it is popularly supposed Christ ascended while being brought into Pilate's presence. The memento is composed of 28 marble steps, and is located in the church of the Passionists, beyond the walls of Rome. A visitor to Rome thus writes of these stairs: "No one is allowed to go up except on the knees, a task arduous and painful, for the climb is a steep one. The pilgrims however undertook the duty with celerity and devotion. From step to step they proceeded, halting at intervals to recite aloud prayers and invocations. When the summit was touched some of them could not use their legs for awhile because of the pain consequent upon this novel mode of locomotion. The chapel on the landing at the top was in its day a private one for the Pope, and has stored in it many relics of the Passion of the Redeemer, which fact gave rise to the inscription in Latin: 'There is not in the whole world a place holier than this.' The descent is by easy passages on both sides of the Holy Stairs, each terminating at the base with striking pieces of statuary. One of these represents the betrayal of Jesus. The expression of the thick, puckered lips of Judas, in the act of kissing the cheek of his Master, is admirably carved. The other group is a renowned 'Ecce Homo,' with Pilate presenting Christ, bound with ropes, to the populace.

These stairs were taken to Rome in the year 326 by order of the Empress Helena. They are protected by a covering of wood from the wear to which they would be subject were not such precautions taken. They are five feet long, and are treasured as relics beyond price.

THE NEW JESUIT PROVINCIAL.

Rev. Edward J. Furber, S. J., Succeeded Very Rev. William O'Brien, P. D., S. J.

The news of the appointment of Rev. Edward J. Furber, S. J., as provincial of the New York-Maryland province of the order was made a short time ago, and a short sketch of the reverend gentleman will not be out of place. The appointment was made by the father general, Father Furber, who is a distinguished member of the English province, succeeds Very Rev. William O'Brien, P. D., who has held the office of provincial since 1893. Father Furber is a well-known English Jesuit and not unfamiliar with affairs in the United States, having spent two years here, from 1877 to 1879. He comes from Wimbledon, England.

Both Father Pardow and his predecessor, Father Campbell, were New Yorkers, born and reared. Under their administration much progress has been made and new ideas enforced in the conduct of affairs in the different houses that make up the jurisdiction. During Father Campbell's term of office he enjoyed the distinction of being one of the delegates to the convocation of the order at which Father General Martin was elected. This was at Loyola, in Spain, in 1892.

The general of the order has a council of five "assistants." The English speaking assistant named by the new general was a Father Jones, an Englishman. He died shortly after his appointment, and Father Rudolph F. Mayer of Milwaukee, Wis., was named as his successor. England now returns the compliment by sending Father Furber to direct the most important section of the order in the United States.

There are about 14,000 Jesuits in the whole world. They are divided into five groups—the Italian, with 2,000 members; French, 3,000; German, 4,000; Spanish, 3,000; and English, 2,500. They are subdivided into provinces. There are two provinces in the United States—the New York-Maryland, which has foundations in the states of New York, New Jersey, Pennsylvania, Maryland and the District of Columbia, Massachusetts and Rhode Island; and the Missouri province, which includes the western states. There are two "missions"—California and New Orleans. In the territory over which Father Furber will rule there are about seven hundred Jesuits. In the United States there are nearly two thousand. He will have under his jurisdiction 13 colleges. The provincial holds office for four years.

JOYS AND HOPES

Of St. Joseph's Colored Mission Union.

Give alms of thy substance and turn not away thy face from any poor person; for so it shall come to pass that the face of the Lord shall not be turned from thee.—To. 4v. 7c.

The holy season of Lent is now over, a time especially given to prayer, fasting and alms-giving. During that period we appealed by letter to many of the faithful to assist the colored missions of Virginia.

Having sympathized with our Lord in his sufferings during that penitential season, will they not now rejoice His Sacred Heart by making an Easter offering to aid in winning more souls, more partakers, of His glorious Resurrection?

This will be a joy to our Risen Lord, it will prove a joy incalculable to the soul reclaimed, and it will be the sweetest of joys to the giver for the act of charity will be our expression of gratitude for the blessing of sharing in the graces of a Christian Easter.

In our last appeal to the Catholic laity we did not plead in vain, for many hearts touched by the love of God and souls came cheerfully to our relief. Our immediate wants were met, and owing to their generosity we were enabled in the month of January to open another mission which is doing splendidly.

In the month of February we visited this new mission, preached at night in the school building, read Mass in the same place on the following morning and gave out a lot of Catholic reading matter to the assembled crowd of Protestants.

We were gratified with the number present, on both occasions attention was given us and the readiness with which they accepted the Catholic reading matter sent us by friends of the mission. It would be well to state here that a new feature has been added to our mission union which is rapidly taking shape, and promises not only to be a great outlet and fostering of Catholic zeal on the part of the laity but an immense force in our missionary work.

Some Catholic ladies in our larger cities recognized that where like spirits are brought together and united by the bond of charity for one common purpose, this work for the honor and glory of God and the salvation of souls becomes more effective.

The Holy Spirit being their guide, they have in a number of places organized themselves into bands of "twelve" and are called "The Apostles" of St. Joseph's Catholic Mission Union of Virginia.

A president and secretary are chosen from among themselves, and they meet monthly at the different members' homes. Their meetings are not only given to the charitable work for which they were organized, but it gives these chosen spirits of God an opportunity to interchange kindly greetings and enjoy the pleasures of each other's friendship at twelve happy meetings in the course of the year.

During the month each collects old Catholic papers, Catholic magazines, etc., and bring the same to the next monthly meeting. The collections made by the different members are placed together and sent to us by the president after each meeting.

We always take a great amount of this reading matter when out on our missionary journeys and distribute it to the crowds that flock to our services.

Not only then, but even during the intervals of our visits to our missionary centres, we send quantities of this reading matter to our teachers and have it circulated by them through their school children among our separated brethren.

In the month of March we sent boxes of this living energy of Catholic truths to Norfolk, Va., Keswick, Va., Lynchburg, Va., and here in Richmond, Va., distributed such matter twice every Sunday. Who can tell how many homes and hearts these Catholic truths will enter where the voice or presence of a priest would never be heard or seen. Since such a power for good is apparent, why then should not souls imbued with the love of God gladly organize and gather up old Catholic magazines and papers to aid Holy Church in saving these children which she longs with a mother's heart to claim as her own.

Our purpose by the aid of "The Apostles" is to pour forth over Virginia a continuous stream of Catholic reading matter until eventually it can be said, there is not a colored home in the state where books and papers explaining the Catholic religion may not be found.

We may not live to realize the good results of this movement, but then we are of the church, and she labors not alone for the present, but also for the future. She was the church of the past, she is the church of the present, she will be the church of the future.

Let us ever keep in our mind as laborers, not of despair, but of hope. "I have planted, Apollo watered, but God gave the increase." 1 Cor. 3-6.

When we can bring ourselves in direct contact with non-Catholics and succeed in getting a hearing of Catholic teachings and a reading of Catholic truths, we may well entertain hopes that God's grace will give us a fruitful and abundant harvest.

There are a number of our Catholic laity who have that divine spark within them which needs only the whisperings of the Holy Spirit to fan that spark into a flame and help with all their energies to spread over the hearts of the unregenerated the Sacred Fire which our Lord came on earth to scatter. "The charity of Christ presseth us." 2 Cor. 8-14.

Let all do that which their hand findeth to do and withhold not (according to their ability) their support and their prayers to aid the missionary spirit of our glorious old Mother now blazing forth from so many ramparts in different sections of our beloved America. Then will those empowered by God and His church go forward in the field now ripened for the harvest, sustained by Heaven's strength, provided with human means by the charity of the faithful and buoyant with the hope that knows no failure. "Go, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," was a day a year, or an age, but for all ages. Will we, in our age, prove unfit and unfaithful to this Divine commission? The work we are called upon in our age to cope with is not different from that of the work of the past. The commission and the means of salvation given us are the same, and if the work be not done where rests the blame?

We, dear Catholic friends, have the same glorious and heroic priesthood to-day that has won the peoples of the past.

We, kind children of the church, have the same holy doctrines and soul saving sacraments made use of in ages gone by.

Will we not give evidence that we have the charity and desire to aid that priesthood and these sacraments in the reclaiming and elevating humanity in this our age and in this our country?

We have here in Virginia one of the church's fairest fields to crown her brow with the brightest of laurels.

Labor untiring, prayer unceasing, sacrifice uncompromising, and charity not too sparing will attain wonders. At present we are pleased with the results of our labors at Norfolk, Keswick, Lynchburg, and here in Richmond.

Encouraged by the favor heaven has shown our efforts at these points we hope in September to open up two other missionary centres.

By the advice and with the approbation of our Ordinary, Rt. Rev. Bishop Van de Vyver, the first to be opened will be at Alexandria, Va., where we have from 150 to 200 Catholics, and this will prove quite a factor for a successful spreading of the faith at that point.

The second place or missionary post we contemplate erecting is at a point between Parkersburg, Va., and Weldon, North Carolina, in the very midst of what is known as the "Black Belt."

Why establish the work in the very midst of a people that rarely in life ever heard a Catholic truth? An answer for them and a reason for us is given in the words of the subject of Queen Condoo: said the spirit which moved Philip—the man of God—to go near and show these people that they may understand.

We have placed before you, our dearly beloved brethren in Christ, the cause of our joy and the reason of our hopes.

May we rely on your charity and hearty co-operation to aid us in closing up our present obligations by June and then array ourselves wisely and ably to open up our work with advance posts along the line at Alexandria and down in the Black Belt? We have the men, God's grace is never wanting, the third element (your charity) is yours and we hope will not withhold from the God who has bestowed these means upon you.

All using our collecting cards become members of St. Joseph's Colored Mission Union of Virginia, and we read two masses every week for the living members of this union and one

for the dead. Please write for these cards and help in a way that is easy and within the means of all to aid in a work so dear to the Sacred Heart and so profitable for the souls of all who help.

Wishing you the joys of a happy Easter and the hopes of a glorious future, I remain,

Yours in the Sacred Heart,
(Rev.) THOS. B. DONOVAN,
P. O. Box 531, Richmond, Va.

CATHOLIC STATISTICS.

The Catholic papers have long urged the Catholic directories to publish statistics of the church in Mexico and of the Central and South American states. "Hofman's Directory" for 1897 has these statistics. We learn from that publication that there are six archdioceses and 52 dioceses in Mexico, with one vicariate-apostolic. The archdioceses are Oaxaca, Durango, Guadalajara, Linares, Michoacan and Mexico city, and the statistics of the various episcopates, if not as full as might be desired, are very interesting. Our American dioceses, even the largest of them, are not in it in some particulars with these Mexican and South American episcopates. Here is the Oaxaca report with 980 churches in the diocese, for instance, and a Catholic population of nearly 900,000, and the Guadalajara report declares that there are Catholic schools in every parish in the archdiocese.

For Central America we are told that the Catholic population in the archdiocese of Guatemala exceeds 1,800,000. Honduras has one diocese, Comayagua; Costa Rica one, San Jose de Costa Rica; Nicaragua one of the same name, and San Salvador the same. All these sees are suffragan to the archdiocese of Guatemala; and British Honduras constitutes a vicariate, of which the Jesuits have charge. The Mexican vicariate, mentioned above, comprises Lower California, which has a Catholic population of 35,000. The vicariate is now vacant; its affairs being looked after by Bishop Lopez of Sonora, one of the suffragan sees of the Durango archdiocese.

In the West Indies we find an archdiocese at San Domingo; in Hayti there is one at Port-au-Prince, with four suffragan sees, Les Cayes, Cape Hayti, Gonayves and Port de Paix. Cuba has an archdiocese at Santiago de Cuba, with San Cristobal de la Habana and San Juan de Puerto Rico for suffragans. Trinidad has an archbishop at Port of Spain, to whom is suffragan the bishop of Roseau and the vicars-apostolic of Jamaica and Curacao. The diocese of Base-Terre, in the island of Guadalupe, and of St. Pierre, Martinique, are suffragan to the French diocese of Bordeaux, which Bishop Cheverus once filled, and the Bahamas belong to New York.

In Argentina the archdiocese is at Buenos Ayres, whose Catholic population is 1,570,000; and the suffragan sees are Cordova, San Juan de Cuyo, Patagonia, Salta, and the vicariate of North Patagonia. The Bolivian archdiocese is at Charcas or La Plata, with Cochabamba, Santa Cruz de la Sierra and La Paz as suffragans. Brazil has an archbishop at Bahia, subject to whose jurisdiction is a Catholic population of 2,060,000, with suffragan prelates at Amazonas, Belém de Para, Fortaleza, Goyas, Maranhao, Olinda and Parahyba. Rio Janeiro is the second archiepiscopal see now vacant, and subject to it are the dioceses of Curitiba, Curitiba, Diamantina, Mariana, Niteroi, San Paulo, San Pedro Rio Grande, and Espirito Santo. Chili's one archbishop resides at Santiago de Chili, and his suffragans are the bishops of Concepcion, San Carlo di Antof, and La Serena, the vicars-apostolic of Antofagasta and the prefect of South Patagonia. The United States of Colombia has an archbishop at Bogota, suffragans to whom are the prelates of Antioquia, Cartagena, Santa Marta, Medellin, Nueva Pamplona, Panama, Pasto, Popayan, Tolima, Tunja, Socorro, and the vicars-apostolic of Casanare, Quito is the archdiocese of Ecuador, whose dioceses are Cuenca, Guayaquil, Ibarra, Loja, Porro Viejo, Roborombi, with vicars at Mender, Canelos, Napo and Zamora.

In British Guiana there is the vicariate of Demerara; that of Surinam in Dutch Guiana, and the prefecture of Cayenne, in French Guiana. Paraguay has one diocese, Paraguay, suffragan to Buenos Ayres. Lima is the Peruvian archdiocese, with dioceses at Arequipa, Chachapoyas, Cuzco, Guano, Huancayo, Puno and Tarma, and a vicariate of Tarma. Subject to the Venezuelan archdiocese of Caracas are the sees of Barquisimeto, Calabozo, Guayana and Merida. The one diocese of Uruguay, Montevideo,

is subject to the Holy See immediately, and the Capuchins have two prefectures and three missions in that all a mission in Uruguay, a prefecture in Chili, and a mission in the United States of Colombia.

CATHOLIC SOCIETIES.

What is Transpiring in the Nighttime—Fraternities—Current Calendars.

The twentieth anniversary of the C. M. B. A. in Rochester was appropriately observed in Fitzhugh Hall last Monday evening. A musical programme of an excellent character was presented and rendered in a most satisfactory manner.

The introductory number of the musical programme was the rendition of an overture from Suppe by Meyerling's orchestra. The chorus of the Polyhymnia and Bachman societies were enthusiastically received. Another entertaining feature of the evening was a solo by W. Carl Engel, who responded to an encore by singing "Little Sweetheart." Miss Carolyn Cramer sang a pleasing duet solo entitled "A Gypsy Melody," and she answered an encore. Patrick Dwyer rendered some very humorous selections. Others who pleased the audience were William J. Kane, solo, and Prof. Wilfred B. Leland, violin solo.

After the musical treat the floor was cleared and dancing enjoyed by a large number. Although the weather was inclement there were nearly 400 persons present.

At the back of the stage two immense American flags were draped, and in front of them, suspended by ropes from the ceiling, hung an elaborate and dazzling electrical column in red, white and blue incandescent lights, spelling "77—C. M. B. A. H." The electrical display was the work of C. R. Barnes.

Council 27 will give a musical and literary entertainment at the C. M. B. A. Tuesday evening, at which the following will appear: Baldwin's orchestra, Mr. Edward Coleman, Miss Mary Sheridan, Nellie Whitcomb, Miss Hull, Mrs. E. Dougherty, Miss Mrs. Miss Minnie Mather, the Baldwin Master Edward Sawyer and Frank Sweeney, accompanied. After the entertainment a short dancing programme will be enjoyed.

A social party will be given by the members of Auxiliary No. 3, A. C. H., at their rooms, 16 Dundas building, Friday evening, April 30. The members of Auxiliary and Division 5 will hold a social party at their rooms, over 21 State street, Tuesday evening, May 4th.

Knights of Columbus.
Rev. A. M. O'Hall of St. John's delivered a lecture on Friday evening, the first of the lectures on the "Mysteries of Christianity," and it was most enjoyable and eloquent manner by the grand gentlemen. A short musical programme preceded the lecture.

Comus Club Reception.
The Comus club gave a reception Wednesday night at French Hall, and it was one of the most pleasant events of the month. The guests were present, including the speakers who were to be heard from the pulpit. This was the first of a series of receptions held by this organization.

The patroness of the Comus club, Mrs. C. R. Barnes, was assisted by Mrs. D. B. Barnes, Mrs. P. R. Barnes, Mrs. E. B. Barnes, Mrs. F. B. Barnes, Mrs. G. B. Barnes, Mrs. H. B. Barnes, Mrs. I. B. Barnes, Mrs. J. B. Barnes, Mrs. K. B. Barnes, Mrs. L. B. Barnes, Mrs. M. B. Barnes, Mrs. N. B. Barnes, Mrs. O. B. Barnes, Mrs. P. B. Barnes, Mrs. Q. B. Barnes, Mrs. R. B. Barnes, Mrs. S. B. Barnes, Mrs. T. B. Barnes, Mrs. U. B. Barnes, Mrs. V. B. Barnes, Mrs. W. B. Barnes, Mrs. X. B. Barnes, Mrs. Y. B. Barnes, Mrs. Z. B. Barnes.

Society Calendar.
C. M. B. A.
Monday—11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.
Tuesday—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.
Wednesday—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

C. M. B. A.
Monday—11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.
Tuesday—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.
Wednesday—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

C. M. B. A.
Monday—11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.
Tuesday—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.
Wednesday—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

C. M. B. A.
Monday—11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.
Tuesday—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.
Wednesday—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.