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THE HOLY SHROUD.

SCIENCE AND THE ETERNAL MIRACLE OF CHRISTIANITY.

What an Investigation of the Precious Relic at Turin Revealed. Apostolic Accounts of Christ's Death and Burial Verified.

Vance Thompson contributes an article under the title "The Clean Linen Cloth" to the Criterion. "Have we a photograph of Christ?" is the question which he proposes, and for answer he states the result of the scientific investigation of the "holy shroud" at Turin, publicly exposed by permission of the king of Italy in 1833. Catholics believe that this precious relic is the clean linen cloth mentioned in the gospels of St. Matthew, St. Luke and St. John in which the body of our Lord was wrapped up for its burial in the new tomb of Joseph of Arimathea.

Vance Thompson is not a Catholic. We know not whether he belongs to any Christian body but he reminds his readers that, since no serious historian refuses to accept the records of the New Testament in so far as natural and unmiraculous events are concerned, even the skeptic may grant this primary fact that Christ was crucified and laid in the tomb in a clean linen cloth.

We have only tradition for the fact of its preservation up to 1358, but from that time its history is definitely known. A crusader back from the Holy Land gave it that year to the Church of Lirey in Champagne. In 1452 it came into possession of the house of Savoy. In 1532 at Chambéry a fire which melted the silver casket in which the relic was kept left only faint heat marks on the linen. Since 1578 it has rested under the Cathedral of Turin, being shown but rarely for the veneration of the faithful.

Mr. Thompson, who has seen it, thus describes it: "A piece of yellowed linen upon which marks are imprinted. It is a little more than twelve feet in length and four in width. Upon half of it is the print of a man's back, upon the other half an other marks. For nearly a thousand years men have looked at this piece of linen reverently, to be sure, for it is supposed to be the 'holy shroud' and have seen nothing save vague disclosures."

Now, after the latest public veneration of this relic scientists became interested. They wanted clearly to study the fabric. Having seen cloth 4,000 years old enveloping Egyptian mummies, they made no difficulty about the aged article to the "holy shroud." Antiquarians too could see it. Mr. Thompson mentions two among the investigators. Professor Lapman, a member of the Academie des Sciences, and M. Arthur Loh of the Academie des Inscriptions—their ordinary discoverers.

Mr. Thompson goes on to describe what the photograph revealed on the linen cloth. He says:

"Since every one today is an amateur photographer I need not explain that in a negative on the plate or film the light colored parts of the picture show up black while the dark tones come out white. In other words, the negative reverses reality. Only when printed into a positive does it tell the truth. The first photograph of the linen cloth showed only the reverse of light and shade. There were the face and body of a man, his wrists pierced and his side wounded, but the blacks were where the whites should be. To the photographer the explanation was simple. There was a negative picture on the cloth. That is to say, the shroud itself was a photographic negative of the body which had been laid within it. When a negative of this negative was printed, it gave that supposed picture of Christ which I am discussing."

Turning from science to history, Mr. Thompson explains how these chemicals were generated which produced the picture which has been dormant, so to speak, for nigh 2,000 years. St. John adds to his description of Christ's burial a fact admitted by the other evangelists—namely, that Joseph and Nicodemus brought a mixture of myrrh and aloes, about a hundred pound weight—sixteen and a half pounds according to English measure—and took the body and wound it in linen cloths with the spices. Comments Mr. Thompson:

"It is evident that it was the purpose of these men to wash the body and anoint it according to the Jewish rite. But it was late in the day. St. Matthew says as much, although the English version is defective here. Then, too, it was the eve of the Sabbath, and time pressed. Therefore these men did not wash the blood stained and broken body. When Christ died, his body was wounded, striped with blows, stained with blood and wet with the sweat of his death agony. The body was laid in white linen, which had been impregnated with oils and aloes. An admirable illustration of the manner in which the shroud was laid upon the body is given in the reproduction of Giulio Clovio's famous 'Holy Shroud.' Thus, then, the body lay between the two folds of the shroud, and the strange alchemy of death was busy there. What blood dyed the shroud, what seri-

ous matter fell upon it, what poisonous vapors left their imprint there, we shall see in a moment. One statement of the chemical analysis may be set down here—a dead body did not lie in this piece of linen cloth for more than two or three days."

We would enlarge this remarkable though indirect testimony of science to the resurrection of our Lord.

The best scientific study of this linen has been made by Paul Vignon, a well known scientist of Paris. Mr. Thompson describes the process through which this scientist demonstrated absolutely that the stain on the linen (which came out under the camera as the picture of a human body) could not have been the work of any ancient or medieval painter.

To say that a picture is printed by photo-chemical action is of course for the casual reader a mere phrase. It has been known for nearly six weeks now that certain chemical emanations curd under certain circumstances could a photographic plate. For instance, at the Ecole Polytechnique, by using powder of zinc they have secured veritable negatives of medals and coins.

The case of the shroud is not quite parallel. The human body is not analogous to a metallic powder chemically active like zinc, nor has the piece of white linen any likeness to a photographic plate. This, however, if we may trust the record of St. John, was not plain linen since within it with the body was a large quantity of myrrh and aloes. There was more than sixteen pounds of these spices mixed, according to the Hebrew custom, with oil. Under the influence of any oxidizing substance the aloes turn brown. A body covered with fetid sweat, as was that of Christ when it was laid in the tomb, would give out rapidly ammonia vapors. Then it is perfectly admissible that the linen shroud would have been chemically stained by these organic vapors just as a photographic plate retains the imprint of the fumes of zinc.

Admitting then, that a body was laid away in that shroud that by a photo-chemical action an impression of the body had been left upon it, it is worth while scanning with exceptional care the face and figure as they have been preserved for us. At least the piece of linen is historical. We know its history since the crusades. The photograph is not only that of a dead body, the body is scarred and marked with wounds terribly. All round the head in the hair, as on the brow, you may see these brown stains, clearly marked, which look like clots of blood. At once you think of that crown of thorns. On the left breast is a gash, which looks as though it had been made by a spear and below that at little distances are stabs, as though the blood had flowed down and clotted. The wound is large and distinct. The blow that caused it must have been given from a high left obliquely, and by the exit of blood escaped from the wound the weapon must have entered the heart or severed a great artery.

Again on the back, especially on the lower part of the body and notably on the legs is a regular series of singular marks. They are not lash marks of a whip. They are exactly the wound left by the Roman scourge, the terrible flagellum of which Horace speaks in the third satire. . . . If it was thus Christ was scourged on the day of his death, the photograph on the shroud contradicts the painters, but not the apostolic record. Moreover, on the back of the man's right shoulder—that is to say, the left of the shroud—there is a large stain reaching from the top of the shoulder down to the blade. This part of the body is not whip marked, nor could such a wound have been made by the flagellum. We know, though, that for some time, as he went up to Calvary, Christ carried the cross, and thus the vertical arm of it might have cut into the flesh. One other detail—quite clearly in the photographic reproduction (the one made by the Chevalier Secondo Pia in 1898, which I have before me) you may see that the face has been bruised. A lump breaks on the line of the nose, the cheeks are swollen, and swelling runs up to the eyes. On the night of his arrest (the account is in St. Matthew's book), at the house of Chiaphas, the chief rabbi, did they spit in his face and buffet him, and others smote him with the palms of their hands and asked him if he could tell who had struck him.

"This photograph is that of a man who was tortured to death. That much seems evident. That a negative of it may have been spontaneously impressed on this piece of linen the scientists seem willing to admit. Nor is there need to assume any miracle other than the daily miracle of photo-chemistry."

"The scientist, and notably the anatomist, makes out a fairly strong case for the authenticity of the shroud when he states that neither in the fourteenth century nor today could a forged trace back and front such a figure in negative upon antique linen. He finds that the wounds are exact in the slightest details, conformed to all anatomical conditions. Again, the forger always follows the tradition. . . . The tradition says that the nails were driven in the palms of Christ's hands, but here they are seen at the joining of the wrists. Upon this the anatomists speak with some authority, saying had the nails been driven through the palms the weight of the body would have torn the hands away. Tradition says that the spear thrust was in the right side. Here it is seen that an oblique blow struck across into the left breast and protruded for so the flow of blood denotes, entered the heart. The minute study of the divers blood stains made by M. Vignon and his doubling collection seems to lead to the same conclusion. . . . By way of summary, however, I may say that there is a striking accord between the physical-chemical results of the most zealous and the apostolic accounts of Christ's death and burial."

—Catholic Home Companion

Helpfulness. The act of common helpfulness is so simple, so easy, so natural, to the human soul that it rises from the heart and flows through the hand unnoted by us. But when a great or small one escapes the attention of the Divine Teacher and so he assures us that every noble deed in his name shall surely bring its reward.

RIGHT REV. DR. FISCHER.

Brief Sketch of the New Archbishop of Cologne.

The Right Rev. Dr. Fischer, who was recently elected successor to Archbishop Simar by the Cologne chapter, is sixty-two years of age. He made his higher studies at the University of Bonn and was a religious teacher for twenty-six years at the gymnasium in Essen. While occupying that position he gave lessons in Hebrew to a number of Protestant students who were studying for the ministry and in later years it has been his lot to meet many of them as Protestants and to hear from their mouths gratefully acknowledging his past helpfulness.

Though his duties at Essen were by no means light, he always found time to write. His first article on a religious topic for the Essener Volkszeitung, in 1889, he obtained the degree of D. D. at Bonn, and two years later he was closed in on a head of the chapter at Cologne, and on Feb. 14, 1892, he was appointed assistant bishop of Cologne. For a great part of the time since then the burden of the work of visitation and confirmation for the archdiocese has fallen upon Dr. Fischer. His colleague, Dr. Schmitz, who was appointed assistant bishop in 1893, has passed away, as have Cardinals Krönitz and Archbishop Simar.

The chapter and the emperor, who has ratified the election, show not only the high esteem in which they hold Dr. Fischer but their appreciation of his labors. It remains for Leo XIII. to confirm the appointment, and his holiness will no doubt have pleasure in promoting the Bishop of London Catholic Opinion.

The Boy and His Father.

The boy loves his mother probably more than he does his father, but usually, so far as it relates to the affairs of life and its hardest side, he has more than ten times the confidence in his father's practical knowledge and available wisdom than he has in that of his mother.

If the father finds it necessary in the management of his business to strain one or two of the commandments, the boy will keep on observing them (the commandments) to his mother and begin breaking them with his father without feeling that the singularity of the proceeding involves any great violation of principle.

The only thing that will hold him in such a way that no considerations of place or circumstance will affect him is that he be under the domination of a father whose life in the midst of the world incarnates the principles learned from the mother in the midst of the home. The boy will believe in the feasibility of his mother's doctrine of right doing if he sees his father take it out and exemplify it under the stress of business.—Boston Republic.

Lady Howard.

Lady Howard of Glossop belongs to the comparatively small group of Roman Catholic peeresses of England, her husband being a cousin of the Duke of Norfolk and directly descended from the thirteenth duke. Lady Howard of Glossop was before her marriage Miss Hyacinthe Scott-Kerr. She is exceptionally pretty and clever and concerns herself very actively with every form of Roman Catholic philanthropic work and certainly lives up to Lord Howard of Glossop's motto, "Virtue alone is invincible." Although they have a house in London, Lord and Lady Howard of Glossop spend much of their time in the country.

Love.

We have endless opportunities for exercising love. Our brothers lie stricken all along life's highway—brave men who have fought and failed, feeble folk who were never strong enough for earth's conflict, some without health, others without money; some without friends, others without hope. What is to become of them? If we would be helpers in this world of perplexity and sorrow, if we desire any real peace and happiness, if we would ever rest our aching heads where St. John rested his, on the very bosom of Jesus, we must practice the lessons of love.

Modern St. Peter's

A TENTH WONDER OF THE WORLD PROPOSED FOR NEW YORK.

The Plans of Canon Bouillon, if Carried Out, Will Give to America the Most Magnificent Structure Ever Reared by the Genius of Man.

Plans for an American St. Peter's, which, if constructed according to the model, should be the most magnificent structure in the world, are now on exhibition at the Architectural League in New York.

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THE TRUE CHURCH.

Cardinal Newman and the Testimony of Antiquity.

Newman, writing the history of the Arian heresy of the fourth century, discovered that every argument he could put forth for Protestantism of today would be exactly the arguments of the heretics of the fourth century, and every defense for the primitive church told with equal force for the Catholic church of today.

The idea is so colossal, of such vast importance to the Roman Catholic interests in this country, that eminent Catholic clergymen with whom a reporter talked were loath to express opinions. The proposition is to erect in New York on Fifth Avenue in the neighborhood of Seventy-sixth Street a cathedral that will outdo St. Peter's at Rome both in size and beauty, an edifice that will be a tenth wonder of the world. The estimated cost is \$25,000,000. Ever since the Catholic church began its work in this country it has been the aim of ecclesiastics to build a structure of this sort. It has remained for a Canadian priest to unfold the project.

Canon G. Bouillon of the basilica of Ottawa, spent eight years in working on the project. Part of that time he lived in Rome studying the architecture of St. Peter's, and, being a skilled draftsman himself, he has been able, with the assistance of the best artists in Italy, to plan a temple that will be superior in many ways to the famous "Monument of Thirty Popes."

The model for this structure is certain to attract much attention among designers. Rev. Father Bouillon came to the conclusion, after minutely inspecting St. Peter's, St. Sophia of Constantinople and many other famous cathedrals, that the ideal should be built as one immense cupola. "St. Peter's," he points out, "when first planned by Nicholas V. in 1440, had this form, but money was so scarce at that time that the work of construction came to a standstill when the walls were hardly above ground. Michael Angelo was engaged by Popes Julius II. and Leo X. to continue the work, and during his time and afterward the four naves were built."

According to Canon Bouillon, the most imposing and satisfactory arrangement for a cathedral is one that permits seeing the top of the dome from every place inside. In St. Peter's one has this privilege only when standing directly underneath. The plans for the American St. Peter's show what is practically one vast dome forty feet high inside and 500 feet from the ground level to the summit, upon which rests a cupola having a diameter of thirty feet.

As one enters the doorway the great dome, decorated with Biblical scenes done in mosaics, will rise unintercepted and almost as high as the Washington monument above all. From that viewpoint the whole temple may be seen, as it may indeed from every position, including the eleven chapels that branch off.

These chapels are thirty-five feet in diameter and 100 feet high and will also be elaborately decorated with mosaic pictures. The crowning feature of the design, the one which Canon Bouillon has most repeatedly revised, is the dome, which he believes will surpass in magnificence anything ever attempted.

It will be supported, in the first place, by four pillars, each fifty feet in diameter, and these again are provided with columns and niches with reliefs of the doctors of the church. To decorate the inside Italian artists will be employed, for they alone, it is said, know how to perfectly set little stones so as to give the effect of painting. Among these mosaic pictures will be a number representing the miracles of Christ and the Lord's supper.

Four semi-circular naves will surround the dome, encircled by an imposing row of windows. On the gable of each window there is a chapel, and between the gables are saints who adore the Holy Sacrament.

Canon Bouillon's idea is that the structure shall be a church in honor of the Blessed Sacrament, and the illustrative decorations are therefore in accordance.

His design calls for countless pieces of statuary both inside and outside of the building, representing saints, angels and other symbolic figures. These are to be of the finest workmanship and together with the other embellishments must cost not less than \$10,000,000.

Father Baudet and the Dominican order in New York have the greatest confidence in Canon Bouillon, who for many years has been famous as a builder of churches. He it was who designed the cathedral at Ottawa, and he has been identified with the construction of nearly three-score other edifices in Canada and the United States.

He is a native of Quebec and took his theological course at the University of Montreal. Designing is to him a gift of nature. He never had instruction, but since boyhood days he has employed all his leisure time aside from clerical duties in making copies and drawings from original subjects.

It was his hope at first to build a magnificent cathedral in Canada, but money is not as plentiful there as in the United States, and about eight years ago he decided to apply himself with a view to design one for this country. Consulting with heads of the church, he concluded the plan was feasible, and he has come now to New York for the purpose of getting the project under way immediately.—New York Letter in St. Louis Post-Dispatch.

SHORT SERMONS.

We are always more profitably employed in praising God than even in displaying ourselves.

A joyful messenger of peace, whose kind hands open to the weary pilgrims the gates of immortality and let the oppressed go free, is death.

How brightly do little jays beam upon a soul which stands on a ground darkened by the clouds of sorrow! So do stars come forth from the empty sky when we look up to them from a deep well.

This is the reason why we need to pray—because we need to be delivered from ourselves. This is the reason why we may pray—because God is willing to deliver us from ourselves if we be willing.

Wedding Invitations. We can supply the wants of the young lady or gentlemen who are about to be married at reasonable prices. Call and see our samples.

BIBLICAL STUDIES.

THE HOLY FATHER'S ENCYCLICAL ON BIBLE INTERPRETATION.

Instructions to the Council Which Is to Work Under the Guidance of the Apostolic See—A Warning Against Heterodoxy.

The encyclical of his holiness Pope Leo XIII., dated from Rome at St. Peter's, Oct. 30, 1902, to promote the study of the Scriptures, will be cordially welcomed by Catholics throughout the world, while it will undoubtedly arouse the opposition of the heterodox critics who attack the inspiration of the Bible.

The directions which the holy father gives in this apostolic letter establishing a commission for Biblical studies betray, it need scarcely be said, ripe wisdom. His holiness makes it clear that he desires Catholics to do all that is possible to perfect themselves in Scriptural studies. By his encyclical "Providentissimus Deus" of the 18th of December, 1893, he did much to interest Catholics in its progress and in the new questions to which the most recent studies give rise. He now expresses his satisfaction with the results that followed the publication of that document. At the same time he intimates that he considers a further step necessary, and he has accordingly decided to provide a new aid to the authority of the holy see. The explanation and defense of the Scriptures, amid such a variety of scientific opinions and such a multitude of errors, are too great a work to be done effectively by individual Catholics everywhere. United labors, under the auspices and guidance of the apostolic see, are necessary. His holiness therefore appoints a council or commission, the members of which are to see that the divine writings receive in all parts among Catholics that careful examination which the times demand and be kept free not only from the breath of error, but likewise from rashness of interpretation.

The holy father prescribes for the commissioners clear and definite instructions as to the scope of their duties. They are to take account of the condition of Biblical science today and not to regard as foreign to their purpose any fresh information that has been brought forth by the industry of modern students. If anything useful in the matter of Scriptural exegesis be forthcoming, they are to take advantage of it for the common good. They are to devote themselves with zeal to philology and kindred subjects, so that they may never be at a loss to meet on equal terms those who assail the Scriptures. His holiness deems it opportune also to remind them of the importance of a knowledge of the ancient languages of the east and of a close acquaintance with the earliest codices.

While attention is to be paid to the researches of earnest scholars who are not Catholics the holy father utters a warning against the tendency to estimate the opinions of heterodox writers at more than their due. Catholics must always bear in mind that God has entrusted the interpretation of the Scriptures to the magisterium of the church. As a decree of the Vatican council states, it is the office of the church to judge of the true sense of the sacred writings, and no one can be allowed to interpret them in a way contrary to that sense or to the unanimous consent of the fathers. The proper meaning of the Scriptures cannot, therefore, be sought from those who repudiate the church's magisterium and authority. The members of the commission are strongly enjoined by his holiness to cultivate the art of Biblical criticism, and he suggests that they should in the application of it avail themselves of the help of non-Catholics, but he advises them to be on their guard against intemperate judgments, a frequent defect of the higher criticism. The commission is to display special zeal in the work of expounding the Scriptures for the benefit of the faithful in the widest acceptation of the words. Where the meaning has been authentically explained by the fathers of the church that is the interpretation of which the laws of hermeneutics must approve. There are, however, many passages as to which, since the church has not so far put forward a fixed and definite interpretation, the investigators may follow whatever opinion seems to them best, but in discussions on such points Catholics must be careful not to transgress the laws of charity by word controversy.

The commission, his holiness estimates, will consist of certain cardinals chosen by himself, and a number of men distinguished by Biblical studies, with the duties and titles of consultants. They will hold regular meetings and will publish the results of their labors at regular dates. As an occasion demands, and they will supply information to those who may consult them. They will do what they can in every respect to encourage Biblical studies. In order that the members of the commission may the better be able to carry out their labor the holy father has assigned a part of the Vatican library to their use, and he has authorized their disposal of the same to the extent necessary for their work.

His holiness a Marvel. Dr. Mazzoni, who recently performed an operation on Pope Leo XIII.'s physician, in speaking of his holiness said: "I am sure that the pope's encouraging words did as much for the patient as I did myself, backed by the teachings of science. As to the holy father, he is and continues to be a wonder. There never was an old man so healthy in body and mind. If Leo had lived 200 years ago, his mental activity would have been regarded as nothing short of miraculous. He is everywhere in the Vatican, watches everything, knows everything, takes the responsibility for everything. He does everything himself. His ministers are but tools in his hand. And nothing of any consequence happens to the world that does not interest him, nothing for which he is not prepared. If Leo were a great madman monarch, with the power of Germany or Russia behind him, he would dictate laws to all the world, and the world would submit. Such a man as the holy father on the throne of Russia or France would solve the problems of the day. He would revolutionize the world in a political and social sense."

English Conversions.

Cardinal Vaughan reports that the conversions to Catholicity in his diocese during the year 1901 numbered 1,500, an increase over the previous year of 300. The diocese of Salford, which is the smallest diocese in the country, reports 1,300 conversions. In all the sixteen dioceses in England approximately 20,000 Protestants were reconverted into the church in 1901.

Cardinal Masella Dead.

Cardinal Gaetano Aloisi Masella, prodatary of the pope, is dead. He was born in Italy in 1826 and was created a cardinal in 1887. A prodatary is a cardinal who has charge of business relating to grants and dispensations and who dates and registers all important papal documents.

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