

blood of St. Januarius at Naples, and for the motion of the eyes of the pictures of the Madonna in the Roman States. I see no reason to doubt the material of the Lombard Crown at Monza; and I do not see why the Holy Coat at Troves may not have been what it professes to be. I firmly believe that portions of the true Cross are at Rome, and elsewhere, that the crib of Bethlehem is at Rome, and the bodies of St. Peter and St. Paul also. I believe that at Rome, too, lies St. Stephen, that St. Mathew lies at Salerno, and St. Andrew at Amalfi. I firmly believe that the relics of the Saints are doing innumerable miracles and graces daily, and that it needs only for a Catholic to show devotion to any Saint in order to receive special benefits from his intercession. I firmly believe that the Saints in their lifetime have before now raised the dead to life, crossed the sea without vessels, multiplied grain and bread, cured incurable diseases, and superseded the operation of the laws of the universe in a multitude of ways. Many men, when they hear an educated man so speak, will at once impute the avowal to insanity, or to an idiosyncrasy, or to imbecility of mind, or to decrepitude of powers, or to fanaticism, or to hypocrisis. They have a right to say so, if they will; and we have a right to ask them why they do not say it of those who bow down before the Mystery of mysteries, the Divine Incarnation. If they do not believe this, they are not yet Protestants; if they do, let them grant that He who has done the greater may do the less.

CHURCH CHIMES.

The Catholics of Algeria are now in possession of the site of the house wherein St. Augustine lived for forty years, and where he died. They have bought also considerable land adjoining, and have erected for the ancient town of Hippo much needed educational and charitable establishments. The charity of other dioceses, and of pious people in France, have materially aided in this most desirable acquisition for the church in Algeria.

Although only 10,866 out of 21,803 electors voted in the recent municipal elections in Rome, the result is more encouraging than appeared at first. The three candidates of the *Unione Romana*, Prince Plutini-Bandini, Count Vespignani, and Signor Camillo Re, were not the only Catholics elected. It appears that no less than four of the other successful candidates are equally staunch Catholics, and that the moderate Liberals who have been victorious were only four in number, and these are not only in favor of religious education but are honest and able administrators. The *Diritto*, an organ of the Left, says that the clerical victory has produced a great impression not only in Italy but abroad. It has certainly encouraged the Catholics in the rural districts. In the Pontifical States nearly all the rural municipalities show a majority for the Catholics. The same is seen in the Neapolitan district. At Fratta Maggiore, for instance, out of twenty-four Councillors elected sixteen are priests, one of whom has been named Syndic.

Very Rev. John McMullen was consecrated at Chicago, on July 25th, Catholic Bishop of the newly created See of Davenport, Iowa. The ceremony took

place at the cathedral of the Holy Name. Archbishop Feehan was the celebrant, assisted by Bishops Spalding of Peoria and Baltes of Clinton. The sermon of consecration was preached by the Rev. Dr. McGlynn of St. Stephen's church, New York. The ceremony was of a very imposing character.

The Very Rev. Father McMullen D. D., who has been for a long time vicar general of the Chicago diocese, was born March 3, 1833, in the town of Ballinacinch, in the county of Down, Ireland. The family moved to America in 1837, settling in Lower Canada, and subsequently moving, first to Ogdensburgh, N. Y., then to Lockport in that State, and finally to Chicago, where the future bishop entered the college of St. Mary's of the Lake, graduating in 1853 with high honors. His education was completed at the Urban College, Rome, and in 1858 was ordained priest, and returned to Chicago, where he was appointed pastor of St. Louis Church. Since that time he has been engaged in promoting the growth of the Church in that diocese, establishing churches and missions in different parts of Chicago and its suburbs. In 1861 he became president of the university where he graduated, and was succeeded by Dr. McGovern in 1865. In 1870 he was made rector of the Holy Name, and in 1877 he was appointed vicar general of the diocese.

The energy with which Mgr. Dupanloup, the late Bishop of Orleans, thrice combated the late M. Littré's candidature for admission to the Académie Française, even sending in his resignation when the compiler of the famous dictionary was finally elected, is well known. That the prelate was actuated by conscientious motives and not by personal bias, is proved to-day by the publication of a letter addressed by him to M. Littré on May 23, 1863. In it he expressed his deep regret at having had to oppose the candidature of one whose qualities deserved his respect, and continues: "Allow me to offer you my hand. Let me entreat you not to abandon, on account of what has passed to-day, the religious search of the true in the all-important questions that are the supreme interest of every life. The noble labor is far above all the rest. Suffer me, then, Sir, to invoke with ardor that God whom I adore, our common Father, that he may enlighten you as to the truth and as to the fragility of your doubts and that, allow me to add, He may also manifest to you the purity of my intentions and the sincerity of the esteem which I retain for your character." The publication of this document forms an interesting supplement to all that has lately been written about M. Littré.

There are no less than 7,800 children being educated in the free Catholic schools of Liege in Belgium. It will scarcely be believed that the municipal authorities of that city—the majority of whom are unfortunately Liberals—refused to allow these children to take part in the general muster of all the school children which was held on the occasion of the late National Fêtes. A circular had been issued by the authorities, it should be observed, urging all Belgians to forget their differences, and to unite in doing honor to their Sovereign and their country by taking part in these fêtes. And the Bishops of Belgium had intimated their wish that where it was possible, and where the fêtes were not turned into manifestations of hostility to the Church, Catholics should join in them. Notwithstanding this, the Catholic school children in Liege were forbidden to march past in procession. The leading inhabitants of