

The Catholic Record.

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

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OUR CONTEMPORARY

Our contemporary, the Buffalo "Echo," tells us that even as Louis XIV, intoxicated with the consciousness of his power, once declared "I am the State," so President Wilson, thinking himself the sole embodiment of government, is in effect saying, "I am the government."

It may seem so to Germanic mentality, but to thousands who are not swayed by prejudice President Wilson is, so far as the European War is concerned, the uncompromising defender of American neutrality. He is neither to be bullied nor cajoled, and is not afraid of the German vote.

May we point out to our contemporary that according to historians Louis XIV was not guilty of the arrogant statement "I am the State." No fool, he was always influenced by the truly liberal ideas which had surely but slowly made their way from the time of St. Louis to that of Richelieu. Moreover, many a word has been attributed to the world's great ones by their biographers of which they were not guilty. For instance, "The old Guard dies—it never surrenders" thrilled us in our early days. It seemed to us then that more fitting words could not fall from the lips of Napoleon's battle-hardened and best men in their hour of defeat. Later, however, we read in Lamartine's history that Cambonne, the leader of the Guard, gave to the English summons to surrender a reply that would not pass the blue pencil of our editor. Hence "The Echo" should not in the interests of true history, be betrayed by its imagination.

GENERAL JOFFRE

General Joffre is, in the opinion of those competent to judge, a master of strategy, a silent man who in the prosecution of plans is swayed neither by the multitude nor by unreflective friends. He must be a phenomenon to the enemies who believe that any plan of campaign not made in Germany is doomed to disaster. The individuals who push the buttons on the Kaiser's side can call up efficiency most ruthless and send peaceable and industrious Germans to death for the divinity that doth hedge around the house of Hohenzollern. Joffre's word, however, summons not alone squadrons, but the soul of France to do battle against the menace of a world tyranny. And a soul is not overwhelmed by flame or shell.

ANOTHER GREAT GENERAL

We should not forget in our praise of Joffre that modern times have witnessed the career of another soldier who has added lustre to the fame of France. We refer to Marshall MacMahon. He was of the Irish race. He came of that people whose fidelity to the Catholic faith sent them to Austria, Italy, Spain and France. For many years the military annals of France sparkle with the deeds of the Irish under chieftains such as St. Ruth, Dillon, Moutachel and Sarfield. Denied every right as Catholics and citizens in their own country, proscribed and hunted because of their faith, they were ready for every forlorn hope so long as they could give their reckless daring to the liberty whose love they treasured in their hearts. To this race of heroes MacMahon belonged. Back to the time of James II, the MacMahons had held command in the Irish Brigade and in due time they were incorporated in the French nobility and shared in their titles and privileges. Patrick Maurice was born on the 1st May, 1808. After study at St. Cyr he took his place—won by competition—as lieutenant of hussars. His promotion was very rapid and at the age of forty he was brigadier general of the Algerian army. A few years later he was major general at Sebastopol. When trouble arose in Algiers he exchanged into an infantry regiment and was soon on the scene of action. His personal courage attracted the attention of his superior officers. His daring was of the wild charge at

Fontenoy and the tribesmen soon acknowledged the prowess which disregarded peril. The siege of that great Russian stronghold had dragged itself along for nearly twelve months.

Pelissier, of Irish descent, was Commander-in-Chief of the French. He knew MacMahon. He ordered him to attack Malakoff, strongest of the three outworks. "Never fear," said MacMahon, "I shall get into the Malakoff and the Russians shall kill before they drive me out." The next day he kept his word. But the great difficulty was not so much to take as to hold it. MacMahon seemed to be everywhere, inspiring his men. Charge after charge was rolled back, and always where danger was greatest stood MacMahon.

In answer to Pelissier begging him to seek shelter outside the fort, he said: "Here I am and here I stay." So may Joffre say as he stands at Verdun, and those immortal words of MacMahon may strengthen the resolve of the soldiers of France.

In 1859, despite the incompetence of the Emperor who was Commander-in-Chief, he gained the battle of Magenta.

During the Franco-German war MacMahon fell under a cloud. "The share taken by him in the Franco-Prussian war," we quote the Very Rev. Abbe Hogan, D. D., "has been a subject of controversy, some tracing back to his lack of breadth and of decision the series of reverses to which we have referred; others, not less competent, claiming that he did bravely all that in the circumstances could be done, and that the only reproach he might have deserved was to have obeyed orders at a supremely critical moment and not followed his own judgment."

As President of the French Republic from 1873 to 1879 he manifested that devotion to duty and honor which had characterized him as a leader of armies.

Comte de Chambord, the pretender, could not swerve him by a hair's breadth from the path of integrity. "You can do everything," said a messenger inciting him to place de Chambord on the throne, "the Army is at your command and will gladly follow you." "I am President," replied MacMahon, "by the joint action of various parties; I cannot betray the trust of any." "When such interests are at stake," urged the envoy, "it is unworthy of a statesman to stick at technicalities." "That may be," replied the Marshall, "but you see I am no statesman; I am a soldier, and a soldier knows nothing beyond or above his word once given." He could see the straight way and not the tortuous route of unscrupulous diplomacy.

To tricksters he was an enigma. They could not see the whiteness of his honor even as he could not understand why men should be willing to part with the essentials of manhood for the baubles of an hour. When he was asked on the plea of political necessities by the new cabinet with which he found it impossible to act, to deprive of their command the ablest generals in the Army, he said: "If I touched them, men of stainless record, I should not dare to look my own children in the face." And so, a few days later he resigned his high office.

The remaining years of his life, according to Very Rev. Abbe Hogan, "were spent in the retirement of private life. He withdrew from his exalted position with less of worldly possessions than he had entered it. The end came gently, though not without suffering. The old warrior faced the last trial with his usual composure. Death had no terrors for him. As he playfully remarked to his confessor, he had seen it too often and too closely to be afraid of it. On the morning of Oct. 17, 1893, he breathed his last, being in his eighty-sixth year."

To-day France's honor is being upheld by men who are actuated by principles of devotion to the highest interests of the country. They have found themselves again and know where to find the strength which, despite all the resources of the fiendish ingenuity, fuses them into invincible opposition, and their chiefs, many of them like MacMahon, loyal and dutiful sons of the Church, see above the smoke of the guns, a new France, again the oldest daughter of the Church.

THE NON-CATHOLIC SCHOOLS

DANGEROUS TO THE FAITH

In the foreword to his latest book, "The Education of Boys"—a series of letters on Christian education—Comde B. Fallon, Ph. D., LL. D., has this to say about the disastrous results of sending Catholic boys to Protestant educational institutions: "The unhappy practice of sending Catholic boys to non-Catholic educational institutions has been waxing rather than waning. I know the ancient excuse that there are exceptions, i. e., circumstances which justify the practice on the part of some parents, but when exceptions cease to prove the rule and begin to be the rule among a certain type of Catholics, it should give us pause. Personally I have never met an exception that would bear analysis. When boiled down to the real ingredients, parental weakness or parental ambition proves generally to be the residue. Either the boy determines the choice out of his own immaturity and ignorance of danger, or the parent weighs a pseudo-worldly advantage over against the spiritual hazard and tips the beam against the Faith. If there be real exceptions, they are like the stories of the man-eating shark and the sea-serpent. I do not deny their possibility, but I am prone to skepticism."

"When I look at results I see disaster as the rule. It is a rare and extraordinary boy who gets a non-Catholic education and remains staunch all through and always. Either the Faith is entirely lost or becomes so diluted that it disappears entirely in the second generation. As for the counter-charge, sometimes advanced by the advocates of the exceptions, that even some Catholic boys who have received a Catholic education, abandon their Faith in after years, I can only say that this unfortunately happens sometimes; not, however, because they have received a Catholic education, but in spite of their Catholic education. Some well-trained boys afterwards become criminals and school training, excellent home and school training. It would be foolish to advocate the abolition of the Ten Commandments, because some people who have been reared under discipline, refuse in later life to observe them."

"The singular notion is sometimes entertained that education is like a man's apparel, an external adornment, whose fashion constitutes its value. Education is not only more than a man's apparel, it is even more than his skin; it belongs to the marrow of his being. It is the making of his character, and has to do with the immortal and most intimate part of man's nature, his soul. The Church has always understood this, wherefore she fully realizes that religion is educative and education is religious, and that the natural fusing of the two in one makes a man to be what he ought to be, a completely balanced rational animal."—St. Paul Bulletin.

THE CEMENT OF HEARTS

If there is one thing which sets off contemporary society from all ages that have gone before, it is the predominance of a spirit of mutual distrust, and in many cases, deep-dyed hatred amongst individuals and nations. In Europe, where a real war of hatred is going on, nations that were once friendly have become sworn enemies; families that were once cemented together by the bonds of blood, are pitted one against another; lifelong friendships between individuals, for political reasons, have been severed irreparably.

In our own land, where people of all the various European nationalities are living side by side, the spirit of mutual understanding and mutual friendship is fast disappearing, due in great measure to our press, which seems intent on the unholy business of making still wider the breaches created by the war. Even amongst native-born Americans the spirit of neighborliness is fast vanishing before the influence of modern city life, and especially industrialism. It is almost impossible to grow the flower of friendship in modern life. With some people one cannot become more than merely acquainted.

Even amongst Catholics this spirit of aloofness, is growing apace. Casual observers often blame it upon the clergy, who, they say, are lamentably lacking in a readiness to build club-houses and manipulate social clubs. The difficulty lies deeper than that, however. If even amongst Catholics the spirit of charity does not reign, it is because they are fast forgetting that all are brothers in Christ, because all have been bought with the same price of Christ's precious blood.

Now, the Holy Eucharist, more than any other agency in the Church, will draw men together and teach them how to sink differences of temperament and character. The Eucharistic Christ teaches us how to efface ourselves for the good of others. The humility and condescension of

our Emmanuel show us how to relinquish the high value we have set upon ourselves and our services. He invites all rich and poor, to the same table, believing that those who eat the same food and sup at the same board will thereafter consider themselves children of the same Father, as they are children of the same Mother Church.

Catholics should ponder these thoughts, and promise the Eucharistic King that henceforth they will try, each one in his own way and sphere, to love the brethren whom Christ loved first. And especially during vacation time, when so many worldly-minded Catholics are indifferent about attending Mass and receiving Holy Communion, it will be well for loyal Catholics, in a spirit of reparation, to approach the table of the Lord more frequently than at any other season of the year.—The Rosary Magazine.

ATTENDS MASS FOR THE FIRST TIME

President Poincare, of France, recently attended Mass for the first time since he undertook office. The occasion was a solemn Requiem, celebrated in the Sainte Chapelle, the beautiful thirteenth-century chapel of the Palais de Justice, Paris, for the lawyers who had fallen in the war. It was the first time Mass was celebrated in the chapel, built by King Louis to receive a relic of the Precious Blood, since the French Republic came into existence after 1870. Monsieur Poincare was also present in person at another interesting Catholic ceremony, the decoration of the Superiores of the Military Hospital, Luneville, with the Cross of War. It came as a great surprise to the good religious.

After decorating the Mayor of Luneville, the President, the ministers general and a brilliant cortege crossed the square and arrived at the hospital. They called for Sister Aimee, Superiores of the Military Hospital, and on her appearance President Poincare solemnly pinned the Cross of War with palms upon her breast. He reminded her that during her eighteen years at Bar-le-Duc she had nursed his own mother and aunt. There was great joy in the community and throughout the hospital.—Church Progress.

SAYING MY PRAYERS IN LATIN

"Learn to sing great songs like 'Credo' and 'Veni Creator' in a great tongue like Latin," writes Father McNabb in the striking little set of directions with which he points the pilgrim along the way to medievalism. Latin is indeed a great tongue to sing in, and a great tongue in which to pray. Those of us who were altar boys learned this unconsciously while serving Mass and assisting at Vespers. We lisped in Latin at first; gradually we came to use it piously, with spiritual profit. And with some of us the habit has endured.

Is it considering too curiously to wonder why a Latin "Pater Noster" yields more comfort than an English "Our Father," and why an "Ave Maria" seems more prayerful than a "Hail Mary"? Perhaps it is. Yet the fancy is pleasant and persists. Though there be no more merit in a "Salve Regina" than in a "Hail Holy Queen," one may be pardoned for confessing the preference. Latin will not take us to heaven, but there are many who speak it there. There is satisfaction in the thought that one is praying as Jerome prayed, and Augustine. Their fervor is beyond us, but we may follow them closely through their former devotions.

We are not asked to suspend our admiration for good Latinist whilst we are engaged in the solemn business of prayer. There is a literary excellence in the great prayers as in the great hymns; and if it be a little traction to dwell on it a little, doubtless it is a minor weakness. Who can recite the "Salve Regina" without valuing the music of its phrases, the insinuating grace of its appeal? The great prayers were not worded carelessly, and to me the "Salve Regina" is one of the greatest. It was not poverty of language which caused the use of "dulcedo" and "dulcis" so close together. For the "Salve Regina" is compact of sweetness. That "Eia ergo" has a fragrance which the English words could not impart. It is irresistible. It is as though a little child plucked a mother's dress. There is another phrase in this prayer which I never cease to admire: "illos tuos misericordes oculos." Only those who love the savor of good Latin appreciate the suavity of that "illos tuos." It is as though we had taken a liberty in saying "Eia ergo," and sought to tone with a little extra politeness.

The Latin of the Mass is full of these felicities of style, this verbal dignity. There are those who speak of "Church Latin" and imply a reproach; but let us seem to me thy love of Latin is neither deep nor Catholic unless you enjoy this Latin of the Mass as well as the Latin

of the Augustans. There is style here and form no less than in an eclogue or an oration of Cicero. The Mass is a drama which mounts steadily to its climax, and the Latin choir understands this better than the worshiper in the pew; unless the worshiper has the habit of reading the "Ordo Missae."

That reading is a never-ending delight. I gave it up once for a compilation of Latin prayers translated principally from the liturgy of St. John Chrysostom. The superlatives and the Oriental ornament of phraseology soon sent me back to it. Here are many "great songs," as Father McNabb so justly terms them—not "Credo" alone but also "Confiteor" and "Gloria" and "Lavabo" and "Veni Dignum" and "Communicantes" and "Nobis Quoque Peccatoribus," to say nothing of any number of little songs, the lyric cries of the great Sacrifice. Have we all our favorites among these? I confess a special liking for the "Munda Cor Meum" and the "Suscipe Sancte Pater" and the "Suscipit Dominus," although this last is a knotty piece of Latinity, the altar boy's "pons asinorum." But there is one little prayer in the Mass which above all others puts upon me a curious charm. It is the Memento for the Dead which ends with the words: "Qui nos praecederunt cum signo fidei, et dormiunt in somno pacis." I know of nothing which affects me in quite the same way except certain lines on vespers in "The Dream of Gerontius."—Edward F. O'Day, in America.

IRELAND

THE LLOYD GEORGE PLAN

Further details have been published of Mr. Lloyd George's scheme for provincial Home Rule for Ireland. The following are the principal features:

An Irish House of Commons will be constituted by the transfer to the Irish Parliament of 78 members now sitting in the English Commons, for the 26 Home Ruler counties. At present the total Irish representation in the Imperial House of Commons is 103, of which 25 members sit for 6 Ulster counties, provisionally excluded from Home Rule. (2) Of the 78 members to be transferred to the Irish House, 76 are Nationalists or Independents, while 2 are Unionists, namely, Sir Edward Carson and Mr. J. H. M. Campbell, Attorney-General for Ireland. These 2 members represent Trinity College, Dublin. They have consented to sit in the Home Rule Parliament. (3) Members of the Irish House of Commons will retain their seats in the English House. (4) Representation of the Unionist interests in the south and west of Ireland will be provided through the nomination of their representatives to the Irish Senate. It is proposed that the Senate sit with the Irish House of Commons during the temporary settlement. (5) The temporary settlement is to continue until one year after the termination of the war. At that time the whole arrangement will come under the review of the Imperial Conference, which is to be held to adjust the government of the Empire. (6) The framework of the Irish finance in the Home Rule act will not be altered, but some increases will be made in the sum to be transferred to Irish revenues from the Imperial Treasury. (7) A new Lord-Lieutenant will soon be appointed as a preliminary to the new arrangement.—America.

WHY THE GENERAL OF THE JESUITS WENT TO SWITZERLAND

Rev. John J. Wynne, S. J., one of the editors of the Catholic Encyclopedia, tells the New York Sun why the General of his Order took up his residence in Switzerland in the following letter:

Just to keep the record straight and to show how little there is in peace rumors from Switzerland or elsewhere, you may inform your readers that the General of Jesuits did not have to leave Rome, either because of Teuton sympathies or of political intrigues. His sympathies are with peace. He was scarcely chosen General when Italy went into the war, and foreigners holding ecclesiastical positions in Rome had naturally to leave Italy. Instead of going to Galicia, his native place, he went to neutral Switzerland where he might direct more freely the missionary and educational enterprises of the 16,000 men who work under him in every part of the world. Many of these men have given good account of themselves in the trenches or in the ambulance corps of Austrian and German, Belgian, French and Italian armies, and as chaplains to the British troops. If Father Ledochowski followed his own inclinations, he would have made his headquarters in his country; but the Pope directed him where to go. If his brother's commission in the Austrian army might seem to some a

reason for his sympathizing with the Teutons, his famous uncle's ill treatment at their hands might incline him in the opposite direction. He is not, however, the man to let such consideration sway him one way or the other. His dominant thought is peace, as it is the quest of all who work under him, whether in arms or not.—The Monitor.

PONTIFF ASKS THE PRAYERS OF THE CHILDREN ON SECOND ANNIVERSARY OF WAR

Rome, July 4, 1916.—The semi-official Osservatore Romano prints the following ordinance: "The Pope, always particularly desiring to see faithfully and piously carried out the decree 'Quam Singularem Tridentina Synodus' promulgated by his predecessor of holy memory, orders all European Bishops to use their utmost endeavors to have all Catholic Children of both sexes solemnly communicate for the intention of His Holiness on Sunday, July 30, 1916, in view of the imminent approach of the second anniversary of the outbreak of the war." The Pope's intention, as is generally known, is that the faithful pray to God to grant that peace may speedily be restored to Europe. Although the ordinance refers only to European bishops, inasmuch as the war is primarily a European event, yet it is the intention that Catholic children all over the world offer up their Holy Communion on that day for the early cessation of the war.—New World.

BE FAITHFUL TO THE HIGH STANDARDS

He that robs the young of their enthusiasm and ideals leaves them poor indeed. Enthusiasm for the heroic and the best, confidence in one's ability to attain it is the sole source of spiritual energy; it alone can warm the soul into sustained and successful action. The Catholic Church continually seeks to put before the minds of the young, the noblest and the most perfect examples; and, presenting them, teaches the young that these standards, so far above human nature, are, by the help of grace which will never be denied, attainable. The Church seeks to do this not alone with the young, but with all her children of larger growth. Only by the renewal of confidence, only by a regained optimism can we overcome that self-distrust, and indeed self-disgust, which is the punishment of failure, and reach out hopefully once more to better and higher things.

The readers of the common, popular magazine, like the devotees of the modern moving picture, are continually making themselves more and more spiritually deficient. Repeatedly they are allowing their souls to be impressed by visions that, against all resolution to the contrary, are creating within them a low and vulgar concept of life, that will inevitably lower their own conduct, their own estimate of what they can do or what they ought to do. Indeed it would, we think, be safe to say that the soul that gives itself to such distraction, such unbridled indulgence of the mind and the senses will not be in a condition to use properly even divine grace, for it will not be prepared to see its own duty or to think itself capable in any way of fulfilling it. We do not mention the gain that might be won in using time and mind in the positive application to the thought and the reading of better things. But we do insist on the necessarily disastrous effect of the constant reading of stories that are without character; whose evident purpose is to arouse thoughts of sexual love, and that lead one to believe there is no other thought in the world but that of sex.

The evil of which we speak is a growing evil: an evil that is being more and more widely accepted. We can at least be personally resolved to do all in our power to combat it. The most effective way, and one within the power of all is not to purchase magazines or journals unless we know they are absolutely wholesome. Another effective way is to bring into our homes, for our children and our friends, Catholic periodicals and Catholic books; to make ourselves better acquainted with the great treasury of the world's best literature which is the inheritance of Catholics. Our faithful adherence to high standards is our best means of personal and of missionary work. It cannot but affect and enlighten others; and bring many souls to a knowledge and a love of the light of life—Catholic truth.—Catholic World.

No one should think of saying of another what he would not wish thought or said of himself.—St. Teresa. Crash a mirror into a thousand fragments, and in each you will find your finished portrait, and break into as many sections as you will the consecrated wafer and God will be as entirely in it as your soul is in every part of your body.—Rev. Bernard Vaughan, S. J.

CATHOLIC NOTES

On June 20 the Sacred Congregation of Rites held a preparatory session on the miracles proposed for the canonization of the Blessed Joan of Arc. On November 14 it will consider the martyrdom and miracles of the Venerable Oliver Plunkett, Archbishop of Armagh, Ireland.

The first Catholic school in the United States was probably the one which was opened by the Jesuit Fathers at Bohemia, Cecil County, Maryland. The precise date of its opening is uncertain but Archbishop Carroll, when a boy, attended it in 1747.

The office of Secretary to the Canadian Apostolic Delegation at Ottawa, which has been vacant since the elevation of Monsignor Sinnott to the Archbishopric of Winnipeg, has now, says the Sacred Heart Review, been filled by the appointment of Monsignor Filippo, Secretary of the Delegation at Manila, Philippine Islands.

St. Anthony's Church, of Memphis, Tenn., has the distinction of being probably the only church in America, the congregation of which is entirely composed of converts. The pastor is the Rev. Joseph B. Glenn long a worker among the colored people and the 300 members of his church are all of the colored race. In addition to these 300, he has a class of 80 ready for confirmation.

Sister Rose Spalding, Superior of Holy Rosary Academy, conducted by the Dominican Sisters of St. Catherine of Sienna in Louisville, Ky., has been given the degree of Bachelor of Science by the College of Arts and Sciences, University of Louisville, of which institution she is an alumna. She is the sister of Rev. Henry S. Spalding, S. J., Superior of Loyola Academy, Chicago, who is well and favorably known in the world of letters.

Over a thousand Syrians filled Lower Washington street, New York City, while Right Rev. Bishop Hayes blessed the stone forming the corner of a rebuilt house that is to be the first Maronite Catholic Church in New York. Before the ceremony, Mass had been said in Syrian and in Latin in the temporary chapel further down the street.

Rev. Edmond J. Griffin, a noted Paulist, prominently identified with the Ancient Order of Hibernians and Knights of Columbus, and recently elected president of the Irish History Club, has been selected for the chaplain corps of the United States army. He is a native of Ireland, and graduated with the honors of his class in All Hallows' College. He came to this country in 1908.

The traditional medal annually coined by the Holy See on the occasion of the feast of St. Peter and Paul this year significantly commemorates peace. It represents the Pope surrounded by five figures symbolizing parts of the world and the Blessed Virgin descending from Heaven offering an olive branch. The first medals struck were presented to the Pope, who expressed the conviction that peace would be the most important event of his pontificate.

Recording the deaths of British Naval officers in the battle of Horn Reef, (May 31) the London Tablet lists the name of Midshipman John Henry Grattan Esmond, of the "Invincible," second son of Sir Thomas Esmond, M. P., for North Wexford. He was a student at Downside, and at the time of his death had just entered on his seventeenth year. A still younger officer, Midshipman Herbert Arthur Snead-Cox, of the "Indefatigable," lost his life on the same occasion. He was only sixteen years old, and received his appointment on January 1 of this year. His two brothers, Richard and Geoffrey, were killed in action shortly after the war began.

Admiral Charlton, now in command of the Cape squadron with his headquarters at Simon's Town, Natal, South Africa, is a grandson of one of the most distinguished Oxford converts, the renowned lawyer, Sergeant Bellasis. Newman's Grammar of Assent was dedicated to him; and after his death in 1878 Newman wrote: "He was one of the best men I ever knew." Admiral Charlton was educated at the famous English Catholic college of Ushaw, and has had a distinguished career in the navy, having been appointed Rear Admiral three years ago, and is a naval A. D. C. to the King.

St. Patrick's Cathedral in Belfast, Ireland, is the depository of a highly-prized reliquary, known as "St. Patrick's Hand." It is contained in a massive silver case shaped like a hand, with the two fingers bent as if in episcopal blessing. Well authenticated accounts say that it was on the altar of the ancient Abbey of Downpatrick, whence it was stolen in the "old, unhappy, bygone times," that it was rescued and treasured by successive old Catholic families in the County Down, who at length gave it into the keeping of Father M'Alenean, late P. P. of Castlewellan. He in turn bestowed the precious relic on the late Most Rev. Dr. Denver, Bishop of Down and Connor.