

almost impossible for our non-Catholic brethren, no matter how well disposed towards us, to understand, to appreciate our temples and the ceremonies that are performed within. With the key of doctrine by which they may understand those temples and those ceremonies they indeed should see much which perhaps without such understanding they might condemn. They look and they see after the fashion of one who would look upon these magnificent stained windows around us from the outside of the Cathedral. They see but confused decoration, unharmonious lines, leaden seams—all seems confused. But let them come into the Church—let them understand Catholic doctrine, and they see these windows as we see them to-day, with heaven's glorious sunshine streaming through them all. They understand, too, that the varied colors and rays that come through them colored in various ways, that come through storied scenes of various saints, come from the only white ray of God himself, resolved as it were by a prism into various colors of the saints and their achievements; but all their glory and all their beauty, and all their coloring come from that divine ray, from the eternal Son of Justice.

"Not that I mean to assert that there are not non-Catholics far superior to many among us in cultivated æsthetic tastes who are capable of understanding, and who with some instruction do understand the beautiful in our temples. But after all it must be with the cold admiration for the beautiful such as they might express in classic pagan temples. They might admire the beautiful, and to be consistent they must more or less condemn the dogma that produces it. We love the dogma and the beauty it creates. Who is there, Catholic or non-Catholic, who, looking at the beautiful Cathedral of Milan, for instance, will not admire its proportions and its decorations—those statues that in heaven's sunshine adorn its exterior? But a man may say 'its interior is glorious, but it is but to produce a momentary effect upon perhaps an ignorant people;' or, 'it is for the worship of the Mass, which itself may be idolatrous. And if he sees those beautiful statues he says they are grand, but they are the offspring of image worship and may tend to perpetuate it: but

if the Catholic sees the great Cathedral it appears to him as a prayer—with its great arms stretched out symbolizing Jesus upon the cross—a prayer to the Most High through those saints whose statues crown its myriad glittering pinnacles. The interior is appropriate, because here he beholds architecture, sculpture, painting and music, laying their tribute at the feet of the God of the beautiful, enshrined in the tabernacle, upon its glorious altar."

The eloquent and Right Rev. preacher concluded as follows:—

"But with regard to that Church-loving nation—the people who are so devoted to the dogmatic teachings of the Church—with regard to the Irish people, they may not have the popular education, they may not have the material wealth of other people, but judge them by their history. Take the most civilized nation on God's earth, subject it to a series of persecutions such as the Irish people have endured and it will become barbarous. It was that hope in God, that fear of God, that love of God, that sprang from doctrinal teaching that sustained them amid these fearful trials. There is a civilization of popular education and of material wealth; but there is a higher civilization. There is a civilization that for the love of a principle will reject even popular education and material wealth. There is a civilization of the man who will die before he lies—the civilization of the man who will be robbed before he is disloyal to his God. There is the civilization of the poor Irish peasant who saw his family die of starvation around him, but stood amid the ruins in his dignity. Before being disloyal to God he would see the dearest of his offspring perish before him. They might have had that civilization of popular education and art had they abandoned their faith. Had they become Protestant, like England and Scotland, they might have been wealthy and educated to-day. Because they would not; because they preferred that every altar on the island should redden into a Calvary and every laughing valley should become a Roman amphitheatre, where their children were butchered for the sake of God and their conscientious religious belief; because they could not be educated until they were