

S. Genevieve--Patroness of Paris

SAINTE GENEVIEVE, Chief Patroness of the City of Paris, was born in the year 422 at Nanterre, a small village four miles from Paris. S. Germainus, Bishop of Auxerre, on his way to Britain to combat the Pelagian heresy, noticed the gentle Genevieve, the seven-year-old daughter of the old Shepherd Severus, and foretold her future sanctity. The Holy Prelate gave her a medal upon which was engraved a cross, telling her to despise every other ornament and to choose Jesus Christ for her bridegroom. Her life now became one of singular austerity and prayer, and God Himself shielded her miraculously from harm. Her frequent visits to the church annoyed her mother who struck her in the face for pleading to be allowed to go. That instant the mother lost her sight nor was it restored till she had bathed her eyes in water which her daughter had blessed.

Later on Genevieve was denounced as an impostor and led out to death, when a messenger bearing the Eulogies or blessed bread to her from S. Germainus appeared, testified to her innocence and saved her life. Henceforth the tale of her sanctity spread throughout Gaul.

During the siege of Paris, Genevieve, with only a few followers, bravely left the city, and returned with ships laden with provisions for the starving inhabitants. When Attila and his host threatened the city, she promised the people deliverance if they would turn to God and do penance, and her words were fulfilled. At another time, when seeking pardon for some condemned criminals from King Childeric who was outside the city, the gates of Paris, closed by the royal order, opened miraculously, and gave her a free passage to the King.

Her holy example through ninety long years enlightened and sanctified her land, and on her death she was laid by the side of Clovis in the church which bears her name.

In 1129, when a pestilence broke out in Paris, the shrine of S. Genevieve was carried in solemn procession through the city. That same day the plague abated and no others were taken ill. This was but the first of a series of miraculous favors which the city of Paris has obtained through the relics of its patron saint.

such comprehensive change, substantial equality could still be secured. "ALL THIS CAN WE BELIEVE, BE ATTAINED BY MODIFYING THE CONSTITUTION OF THE UNIVERSITY OF DUBLIN SO AS TO ADMIT THE ESTABLISHMENT OF A SECOND COLLEGE WITHIN IT, IN EVERY RESPECT EQUAL TO TRINITY COLLEGE, AND CONDUCTED ON PURELY CATHOLIC PRINCIPLES." Such were the proposals made upon this subject by the Irish Bishops as far back as 1871.

THE RESOLUTIONS OF 1889

At their annual general meeting at Maynooth on Thursday 25th June, 1889, the Archbishops and Bishops adopted the following resolution of the Episcopal Standing Committee on the subject of University Education: "As regards University Education, the Committee renew the oft-repeated protest of the Catholic Bishops, clergy and people of Ireland against the unfair and oppressive system of higher education established and maintained in Ireland by State endowments, in the interests of non-Catholics and to the grave social detriment of Catholics."

"Catholics demand equality in University as well as in Intermediate and Primary Education with their non-Catholic fellow-subjects, so far as those systems are sustained and endowed by the State. They demand that their educational grievances, which have extended over 300 years, and which have been a constant ever-growing source of bitter discontent be at length redressed, and they appeal to all sections of Parliament, without distinction of political parties, to legislate properly and in a just and generous spirit in this all-important matter."

"The Committee abstain from formulating the University system which would best satisfy their demands and wishes. They will merely observe that these would be satisfied substantially (a) by the establishment in an exclusively Catholic or in a common University of one or more colleges conducted on purely Catholic principles, and at the same time fully participating in all the privileges and emoluments enjoyed by other Colleges of whatever denomination or character; (b) by admitting the students of such Catholic Colleges, equally with the students of non-Catholic Colleges, to University honors, prizes and other advantages; (c) by securing to Catholics in the Senate, or other Supreme University Council, an adequate number of representatives enjoying the confidence of the Catholic body."

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Hon. John Gates, ex-Representative of Iowa, after 10 years of suffering from heart, stomach, and bladder troubles, says: "I lose no opportunity to advocate Dr. Miles' Special Treatment. I am better now than for 20 years, which I attribute solely to his skillful treatment."

Mrs. Mary A. Braden, of Rapids, Me., writes: "I consider your heart treatment worth its weight in gold to me. You have saved my life after others failed."

Philip Metz, of Monro, O., reports: "I had heart trouble for 15 years and was very near death's door, when I commenced your Special Treatment. I now feel well and work every day."

Mrs. August Kronck, of Huntington, Ind., cured after 30 physicians failed. Mrs. Flora Greater, of Bristolville, O., after 22, Mrs. R. Parker, of Mishawaka, Ind., after 6, and Mrs. E. Norris, of Windsor, O., after five gave her up. A thousand references to, and testimonials from Bishops, Clergymen, Bankers, Farmers, and their wives will be sent free on request. Send at once to Franklin Miles, M. D., J. L. B., 207 to 209 State Street, Chicago, Ill. For copyrighted examination chart and pamphlet. Mention this paper.

been published in the "Libre Parole," and it corroborates what was already fairly well known. This is, that Madame Dreyfus Gonzalez was M. Waldeck-Rousseau's intermediary agent with the Superiors of Orders, whom she reminded of the Dreyfus case. Her monumental words were that Waldeck-Rousseau was really "the friend of the Orders," and that "France was expiating the crime allowed to be committed when an innocent person, Captain Dreyfus, was condemned." Father Du Bourg was especially astounded by these words, as he was formerly in the army, but he also notes them as showing the connection between the Dreyfus affair and the Associations Bill.

This action of Madame Dreyfus Gonzalez also shows the strange aberrations, the extraordinary frames of mind, brought about by the "Affaire." Madame Dreyfus Gonzalez is, as has been said, a good Catholic, she is no relative of the Jewish ex-Captain, but she took up his case blindly with many other Catholics. This, however, is not the only strange outcome of the "Affaire." Even Labori, the advocate of Dreyfus, who is still retailing all his grievances in columns of prose, writes that the whole country has been disorganized, and that France is going through a terrible crisis owing to the abandonment of principles, to cynicism, greed, and general mendacity. "This is something like what his friend Clemenceau said last week. 'Everywhere,' says Labori, 'you see nought but self-interest, no more battling for ideas. Parties are only mere cliques, and whoever talks of being sincere is put down as a babler or a fool.'"

TO THOSE OF SEDENTARY OCCUPATION.

Men who follow sedentary occupations, which deprive them of fresh air and exercise, are more prone to disorders of the liver and kidneys than those who lead active, outdoor lives. The former will find in Parmentier's Vegetable Pills a restorative without question the most efficacious on the market. They are easily procurable, easily taken, act expeditiously, and they are surprisingly cheap considering their excellence.

ANTARCTIC EXPLORATION.

The English Antarctic exploration vessel "Discovery" is proving unsatisfactory. Her journey from London to Cape Town proved that she is not a very good sailer. She consumes a great deal of coal, and makes little progress in a heavy wind. She also leaks on the voyage out, and it became necessary to shift all her cargo for repairs. This work proved a severe task to the crew in a tropical sun, but fortunately fine weather prevailed, so that the repairs were effected satisfactorily. A relief ship is going to be sent out to the "Discovery" at the end of her first winter in the Antarctic, and for this purpose a Norwegian whaling vessel has been purchased and is now being fitted up.

IT IS KNOWN EVERYWHERE.

There is not a city, town or hamlet in Canada where Dr. Thomas' Electric Oil is not known—wherever introduced it made a foothold for itself and maintained it. Some merchants may suggest some other remedy as equally beneficial. Such recommendations should be received with doubt. There is only one Electric Oil, and that is Dr. Thomas'. Take nothing else.

FATE OF AN "ESCAPED NUN," SO ADVERTISED.

The "Swami," alias Vera Ava, alias Ann O'Dell Diss Debar, alias the Escaped Nun of Chicago, has been sentenced to seven years' imprisonment in London for playing confidence games and other games too infamous to be named. Her confederate and alleged husband received a sentence of fourteen years. The way of the "Escaped Nun" is hard, everywhere except in Boston, where the Y. M. C. A., to its shame, patronized one of them a few weeks ago.—Boston Pilot.

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The Catholic missions in the West Indies, which for several years past have been in charge of the Irish province of Dominicans, are now about to be handed over to the care of the English province of the same order. In accordance with the instructions of the Holy See the Rev. Fr. Thomas Greenough, O. P., who has already had over thirty years' experience in Trinidad, will leave Southampton on Nov. 27 to take over the missions. Father Greenough will act as Superior, and will have for his colleagues the Rev. Father Matthew Gurrin, O. P., Father Bartholomew Moran, O. P., and Father Gilbert Tiber.

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The CATHOLIC CHRONICLE...

DEVOTED TO FOREIGN NEWS

ROME

THE ITALIAN DIVORCE BILL. The Pope has delivered an Allocution on the new divorce measure which is before the Italian Parliament. He began by saying that, although he should have liked to speak of more joyous things, he was obliged to speak of the sorrows which had marked the last few years. The causes which troubled Catholicism were of various kinds, and they are not small ones. He did not propose to touch upon all of them, but would confine himself to speaking of a matter which tended to the detriment of morals and faith, and which ought not to be passed over in silence.

He said that if old age gave authority, if faith in a common fatherland was worth anything, he addressed not only a warning, but an appeal to those who proposed to vote in favor of the bill now drawn up, to desist from their intention in the name of all that they held sacred and dear. He exhorted them not to refuse to consider the conjugal bonds of Christians as bonds holy, indissoluble, and eternal in virtue of Divine right. No human law could ever abrogate such a right.

His Holiness went on to expound at some length his ideas of the sanctity and indissolubility of religious marriage, and after a detailed consideration of its relation with the civil law, urged upon his hearers the evil results, so far as the family and society were concerned, which divorce involved.

"The power of a State being closely allied with its morals and its laws, corruption meant its ruin, and the laxity it encouraged was not only a private calamity but a public calamity, for it contributed to the perversion of the people.

His Holiness expressed the hope that those engaged in politics would not forget the lessons of their ancestors that they would keep an upright judgment, and would not relinquish that prudence that nature had given to Italians. Concluding the Pope exhorted the Cardinals to pray to God to protect Italy in the present difficult times.

IRELAND PRONOUNCEMENTS OF THE BISHOPS.

In the year 1871 (says the Archbishop of Dublin in his book of "The Irish University Question," page 91) a Pastoral letter was issued from a meeting of the Bishops of Ireland, at which his Eminence Cardinal Cullen, Archbishop of Dublin, presided.

In that letter, referring to the department of higher, or Univer-

sity, education, the Bishops put forward in the first place the claim for a Catholic University. They did so in the words of a former resolution of the Episcopal Body, which they reiterated as follows: "As regards higher education, since the Protestants to which Catholics have had a Protestant University with rich endowments, for three hundred years, and have it still, the Catholic people of Ireland clearly have a right to a Catholic university. But, forestalling an objection which it was foreseen might possibly be made to this proposal, on the ground that it would involve an addition to the existing number of Universities in the country, the Bishops once proceeded to point out another way in which, without any such inconvenience, if it be inconvenient, the essential condition of religious equality could still be secured: "Should Her Majesty's Government be unwilling to increase the number of Universities in this country, religious equality cannot be realized unless the degrees, endowments, and other privileges enjoyed by our fellow-subjects of a different religion be placed within the reach of Catholics on terms of perfect equality."

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"Should it please Her Majesty's Government, therefore, to remove the many grievances to which Catholics are subjected by existing University arrangements, and to establish a National University in this Kingdom for examining candidates and conferring degrees, the Catholics of Ireland are entitled, in justice, to demand that in such a University, or annexed to it, (a) They shall have one or more Colleges conducted upon purely Catholic principles, and, at the same time, fully participating in all the privileges enjoyed by other Colleges of whatsoever denomination or character. (b) That the University honors and emoluments be accessible to Catholics equally with their fellow-subjects. (c) That the examination and other details of the University arrangements be free from every influence hostile to the religious sentiments of Catholics, and that with this view the Catholic element be adequately represented on the Senate or other supreme University body by persons enjoying the confidence of the Catholic Bishops, priests, and people of Ireland."

Finally, in deference, doubtless, to the feelings with which it might be anticipated that the authorities of Trinity College, Dublin, would receive the suggestion of so great a change in the status of that College as would be involved in the establishment of a National University, the Bishops proceeded to suggest a third course, viz. the adoption of which, without any-

THE STATEMENT OF 1896. At the annual general meeting of the Archbishops and Bishops in Maynooth on Tuesday and Wednesday, the 13th and 14th October, 1896, the following statement was unanimously adopted: "What then do we claim? Simply to be put on an equality with our Protestant fellow-countrymen. We take Trinity College, Dublin, with its endowments and privileges, and seeing what is done by public funds and legal enactments for half a million of Protestants of the Disestablished Church of Ireland, we claim that at least as much should be done for the three millions and a half of Catholics."

"We do not seek to impair the efficiency of any institution. We do not want to take one shilling from the endowments of any other body. We look—apart from the consideration of our own equality—with much admiration and sympathy upon the work which Trinity College and the Belfast Queen's College are doing. But we ask, as a matter of simple justice, that the Catholics of Ireland should be put on a footing of perfect equality with them."

"How that equality is to be reached, it is not for us now to define. We have stated on many occasions that we are not irrevocably committed to any one principle of settlement; and whether that settlement is carried out through a distinct Catholic University or through a College, we shall be prepared to consider any proposal with an open mind, and with a sincere desire to improve, rather than to aggravate, difficulties."

FRANCE CRUSADE AGAINST LIBERTY. The present French Cabinet is decidedly distinguishing itself by its attempts to crush liberty. Some of the Sectarians, and others, who are endeavoring to control this country, are worthy to take their places among the organizers of the concentration-