

DUBLIN ARCHBISHOP

On the Approaching Jubilee Festival of the Sovereign Pontiff.

AS SISTERS TO THE CLERGY AND LAITY OF THE ARCHDIOCESE OF DUBLIN—WORDS OF PROFOUND IMPORT—THE PONTIFF'S PRAYER—HOW THE POPE FINDS HIMSELF BIRTHED—THE DUTIES OF HIS FAITHFUL CHILDREN.

With omission of a few lines of invocation, the following is the full text of the most reverend doctor's letter to the clergy and laity of his diocese on the Holy Father's jubilee. In ordinary circumstances, dearly beloved, I should rest satisfied with merely notifying to you the day appointed for this collection, knowing, as I well know, that no words of mine are needed to stimulate the earnestness with which the clergy and the laity of the diocese have always contributed towards the support of our chief pastor. It is now not far short of twenty years since, by an invasion in flagrant violation of international law, the first great inroad was made upon the dominions of the Sovereign Pontiff. Spoilation followed spoilation, until at length the Holy See was deprived of those possessions with which the piety of the faithful in past ages had endowed it, and by means of which for so many centuries its pastor had maintained his sovereign dignity and had defrayed the heavy charges inseparable from the administration of the universal church. The new responsibility thus thrown upon the Sovereign Pontiff was indeed a heavy one. Those charges have now to be defrayed out of the offerings—sometimes abundant, sometimes scanty—which are contributed to the pontifical treasury from year to year by the generosity of Catholics throughout the world.

It is not, however, the needs of the common father of the faithful. The burthen, indeed, which has now for many years pressed so heavily upon the Sovereign Pontiff has not been removed, but it has been made possible of endurance by the offerings which have never ceased to flow from the love and devotion of his faithful children. In this glorious work—a special one. A diocesan offering, such as of other years might well be deemed even more than worthy of your zeal and of your Catholic devotedness to the See of Peter, would fall far short of that which in the special circumstances of the present year may confidently be looked for from the clergy and people of Dublin.

My purpose, then, in thus addressing you on the approach of our annual collection is but to remind you that this year is one of special interest in the life and in the Pontificate of his present Holiness. Before it will come to an end, our Holy Father will celebrate a festival that to him and to his children throughout the world will be a feast of great joy—the jubilee, or fiftieth anniversary of his ordination to the priesthood, and of his first mass. No sooner had this become known than the Catholics of many nations—first in Europe, and then in the more distant portions of Christendom—determined to seize upon the occasion as one most specially suited for a world-wide manifestation of their attachment to that See which is the centre of Catholic unity, and of their affectionate filial veneration for the Pontiff who in its present illustrious occupant. Everywhere the project has been taken up with enthusiasm. Pilgrimages or deputations are being organized, even in the most distant countries, to bear to Rome the offerings of the faithful and the expressions of their undying fidelity to the Holy See. From all Catholic lands costly gifts, many of them most precious works of ecclesiastical art, will be sent for the acceptance of His Holiness. These are to be displayed in an exhibition in the Vatican palace, which will be thrown open on the occasion to the members of the various pilgrimages or deputations and to the other visitors who will have

THE HAPPINESS OF BEING PRESENT in Rome during the celebration. In many parts of Ireland arrangements are being made to secure for the various dioceses of our country a worthy place in this great demonstration of Catholic loyalty. An address will be presented to the Holy Father by a deputation of our bishops, who will proceed to Rome for the purpose. A suitable present of Irish lace for the Pontiff robes will also be tendered for the acceptance of His Holiness as a special offering from the members of our episcopal body. You are already aware of the preparations that have been made in our own diocese. Some weeks ago a meeting was held at the pro-cathedral, Marlborough street, which may well be regarded as one of the most fully representative assemblages of the Catholics of the diocese ever witnessed in our city. At that meeting, and at the subsequent meetings of a committee then appointed, arrangements were made for the presentation to His Holiness of a diocesan address, and of some appropriate gift which may form a permanent memorial of the part taken by the Catholics of Dublin in his jubilee celebration. It is to be hoped also that some, both of the laity and of the clergy of the diocese, may be able to be present in Rome on the occasion of the presentation of the diocesan address, and may

THUS PERSONALLY TAKE PART in the congratulations that will then be offered to the Holy Father. The day on which the deputations and addresses from Ireland will be received at the Vatican cannot, of course, as yet be finally determined. But it has been arranged that it will be at the end of next January or the beginning of next February. The earliest possible intimation will be given of this and of all other matters of detail, when the arrangements

have been finally completed by the authorities at the Vatican. It is due to the pious zeal of our devoted community of men throughout the diocese that I should not omit to mention that many of our convents are engaged in the preparation of presents suitable to the occasion, and in every way worthy of a place in the Vatican exhibition of ecclesiastical art. But our main effort must be to make our diocesan offering of Peter's Pence for the present year worthy of the great occasion. I appeal, then, with the strongest feeling of confidence to the clergy and laity of the diocese, to enable me to present to the Holy Father, as the result of next Sunday's collection, an offering which will adequately express the earnestness of our desire to take part to the utmost limits of our power in the united tribute of the Catholic world.

WHY NOT INVESTIGATE?

N. Y. Catholic Review.

We have several Protestant friends who are more or less inclined to the Catholic cause. With some we need not social intercourse, with others we correspond. Some of these friends have been educated in Catholic colleges or convents, and, of course, have none of the common, vulgar and absurd prejudices against the Catholic religion. Others have been strictly brought up in the Protestant tradition, but by association with intelligent Catholics, occasional attendance at Catholic church, or reading Catholic books and periodicals, have been favorably impressed, and acknowledge that they look upon the Catholic Church now in a very different light from what they once did. They will confess, frankly, that they were very much impressed with the solemnity of the Catholic services they have on one or more occasions attended; that they were much interested in the Catholic oratorical or periodical they have read; the argument, they say, was strongly put, the style was excellent and the spirit good; and some are ready to admit the reasonable, newness of one or more doctrines of the Church. One will acknowledge the necessity of the Immaculate Conception of the Blessed Virgin Mary as a logical sequence from the Incarnation; another will confess to seeing the beauty and attractiveness of devotion to the Blessed Virgin, and the elevating, purifying influence it has upon all who practice it. One acknowledges that even Confession is a good thing—that it must be as consoling to the troubled conscience as it is restraining in its influence on the conduct; another appreciates the reasonableness of the middle state of purgation for the great majority of Christians who die in mortal sin, and there are not wanting those who have come to see the absolute necessity of a head and centre of unity for the divine organism of the Church, and a final court of appeal to decide disputes, and they acknowledge that if there is any truth in Christianity at all it is in the Catholic Church.

But the misfortune is that, with all these favorable dispositions, these intellectual convictions and candid admissions, those friends of ours remain where they are, and talk of these important and vital questions with the same nonchalance with which they discuss abstract topics in science, philosophy or politics. The difficulty with them is that they seem to have no conception, or if they have, they have no realizing sense, of the awful responsibility of seeking and knowing the truth—the imperative obligation that rests upon every human being to seek for the truth as he hides treasure, and when found, embrace it gladly and follow it joyfully. None of them can say that they are certain that they have the truth, indeed, most of them are ready to acknowledge, and they have often acknowledged to us, that they really do not know what to believe. Even those who profess entire confidence in the Church to which they belong, when you come to pin them down, are obliged to confess that the Church itself speaks with double tongue, and that while they side with one party in the Church rather than another, it is more a matter of accident arising out of taste, or feeling, or sympathy, the result of education rather than a solid conviction arising out of an undoubting certainty that they have the truth. Indeed, what else could be expected of the endless discussions of High Church and Low Church, Evangelical and Ritual, Old School and New School, Hard Shell and Soft Shell, Conservative, Progressive and Radical, but that the individual the people who follow them should be left in a state of doubt and confusion worse confounded; and that they should sigh and long for a more perfect way? "Who will show us any good?" "Who will teach us the truth?" "Who will give us the unspeakable gift of a certain faith?"

Why, then, in heaven's name, when brought in contact with another system that promises them relief, a system which comes to them with the prestige of a venerable antiquity, a compact, unbroken well-defined faith, claiming to rest upon an infallible authority and commanding the homage of 300,000,000 of the most enlightened people on earth, a system, many of the beauties and strong points of which they themselves, have glimpses of, enough, at least, to suggest the possibility of its being true and just what they want, why will they not—we will not say, accept and believe it—we do not ask them to do that without evidence—but why will they not seriously entertain the subject and make up their minds to investigate it? One would suppose that, like the drowning man, they would be ready to catch at the least straw that offered to float them out of their uncomfortable and perilous condition. They know in their hearts that if the Catholic Church is what she claims to be, she is just what they want: safety and salvation. Why, then, not go to work in earnest and satisfy themselves whether she really is what she claims to be? Dear friends, it is not a difficult task. The facilities for a satisfactory investigation abound. Catholic books, Catholic papers and periodicals, Catholic churches, Catholic priests and intelligent Catholic laymen, are all at your service. What you lack is good will, an active interest in the subject and a deep and abiding sense of the imperative obligation to seek and follow the truth and the infinite hazard of falling to correspond with the grace given to lead you into light, and life, and peace. We are not preaching a sermon, yet we should

ful of our duty if we did not add the important suggestion to pray to the Father of Lights that He will give you light and He will surely guide you into all truth.

THE BISHOP OF GALWAY ON HOME RULE.

London Uلتصر, June 18.

On Sunday the popular and patriotic chief pastor of Galway was accorded a very warm welcome by the members of the Aloysian Society. His Lordship, accompanied by the Very Rev. Fathers Lally, P. P., and Greaves, P. P., proceeded to the assembly for the purpose of receiving an address from the members of the society. There was a very large attendance of the members and the general public.

Brother Lynch read the address, which he prefaced by many complimentary allusions to His Lordship, and which, *inter alia*, "We know the spirit of patriotism that burns in your breast, for, but very recently, when the tyrannical oppressors of the poor, with worse than pagan cruelty, were preparing to banish from the shelter of their humble dwellings the widow and the orphan, and to fling these homeless and homeless beneath the storms of winter, foremost among the Bishops of Ireland your generous voice was heard to denounce the barbarity and to encourage the noble minded men who determined to protect our suffering poor" (applause).

His Lordship, who was received with great enthusiasm, said: Very Rev. Fathers, Brothers, and gentlemen of the Aloysian Society, I thank you for the very warm and enthusiastic reception which you have given to me, and before I refer to the address with which you have been so kind as to present me, I must say with what interest I have listened to the eloquent statement which has been made by Brother Lynch. It was interesting to me to listen to the story of the origin, establishment, progress, and history of the society, and there is one fact in that history which will stand out prominently in its annals for a long time, and that is that one of its members was

THE CELEBRATED FATHER TOM DUKE (applause). If your society had nothing else to boast of that were a great deal, but wherever the Irish race is scattered there is no Irishman or Irishwoman who does not feel a throb of pride when his name is mentioned (applause). You have been very complimentary in your address when you say you are able to recognize in your present bishop all the virtues which adorn the character of each of his illustrious predecessors—the Archbishop of Tuam and the Archbishop of Melbourne, the former my professor at St. Jarlath's, the latter my fellow-student, but both my life-long friends (applause). The noble prelates ended with rare vigour and gifted with profound and varied learning, may well be proposed for imitation.

IT WILL BE MY AMBITION TO FOLLOW THEM as closely as my humble powers will enable me to do. In attributing to me the desire to co-operate in raising our country to a great commercial centre you do me but simple justice (hear, hear). Time was when Galway held second place in the list of prosperous ports in the three kingdoms. Alas! how her commercial glory has gone. It is easy to tell the story of her decline, and easy to trace its cause. The noble prelates, persecution of race and religion, destructive land laws, an Irish oligarchy with West British ideas, famine, enforced emigration, and continued coercion are the prominent factors of modern Irish history. No wonder that the people have been impoverished, persecuted and crushed in our unhappy country in the face of such powerful, persistent, and pernicious influences (applause). And it will also be my earnest desire, as it is my duty, to promote the educational interest of Galway—(hear, hear)—by every means in my power. A State college has been opened here for almost forty years which should have been a home of Christian education for

THE CATHOLIC YOUTH OF GALWAY and this western province. The godless character of the mixed system was stamped upon its teaching from the beginning, and the Catholic educational interests of the country, its halls are being deserted more and more every year and the curse of sterility more broadly traced upon its career. Justice has been long denied—too long for the human patience of any civilized country—Catholic claims ignored, Catholic rights trampled under foot, and Catholic educational interests neglected and scandalously sacrificed to the notions of secularist statesmen, and through the apathy of a foreign legislature. Our domestic legislature, of which we have been robbed by one of the basest acts of treachery and fraud to be found in the books of time, once restored to us the tide of commercial prosperity would soon set in again, and the fountains of true education become more thrown open to Catholic Ireland (hear, hear, and applause).

BETTER DAYS, LET US HOPE, ARE COMING. Meantime let every man do his part in regaining the rights of our injured and impoverished country. Be assured that I will always take a friendly interest in your society, which is based upon the dual principle of intellectual and moral improvement. Let religion and science go hand in hand as the Almighty designed. There is, I trust, good work done by your society. There is always a secret charm about the study of a secret charm, and the edification afforded by the example of the members of this Aloysian Society must help to attract to virtue and learning, as did the admirable life of the great saint whose name you have the privilege of bearing and under whose banner your work is carried on (loud and long continued applause).

A LETTER TO LEO XIII.

From a Distinguished Irishman, W. J. O'Neill Dunn,

ON IRISH CATHOLIC AND NATIONAL AFFAIRS—A BRIEF HISTORICAL SURVEY—THE FEDERAL FIDELITY OF IRELAND TO THE APOSTOLIC SEE—MR. DAUNT TELLS THE HOLY FATHER WHAT HIS COUNTRYMEN ARE STRUGGLING FOR.

Mr. O'Neill Dunn has addressed the following letter to His Holiness the Pope: Most Holy Father: I trust that Your Holiness will pardon a humble Irish Catholic for placing before you his thoughts on a subject which appears to him of essential interest to the Catholic religion in Ireland. It is rumored that the English government desires to effect some arrangement with Your Holiness by which they expect to obtain control over, or influence in, the appointment of the Irish bishops. Of course, I know not the particulars of the rumored proposals; but I do know that on various occasions in past years it has been the strong desire of the government to acquire an influence in our episcopal appointments; and it is more than probable that they are now, as formerly, actuated by the same desire. In view of any attempt on their part in this direction, it is desirable to consider their historical and political relations with the Irish people. It would be wrong, in this retrospect, to refer to the sanguinary efforts in former centuries to crush Catholicity out of existence, if we did not find an anti Irish and anti-Catholic spirit operative at the present day—its exhibition modified, of course, in accordance with the modern policy, which seeks by an economic and social system formerly effected by violence. In Elizabeth's reign the reformation was sought to be propagated in Ireland by "fines, imprisonment, tortures and death; unscrupulously employed by the ecclesiastical as well as civil agents in that alleged reformation." King James I.

CONQUERED SIX WHOLE COUNTIES in the province of Ulster, supplanting the native Catholics with Scotch and English Protestants. His majesty said: "Root out Papists, plant Ireland with Puritans and then secure it." The reign of King James and of his son, King Charles I., were marked by the confiscation of the estates of the Irish proprietors, and by a systematic endeavor to uproot the Catholic religion. Yet the Irish were loyal to King Charles, for they deemed his tyranny more endurable than the tyranny of the antagonist power that overthrew his throne and brought him to the scaffold. The extermination of the whole Irish race, including the Celtic descendants, was the object of the English Parliament of the period. When King Charles was beheaded the reins of state were assumed by the usurper Cromwell. His rule was marked by the massacres of the Irish he committed at Drogheda and at Wexford, and by the vast confiscation of Irish estates by the vast owners had been loyal to the late unhappy king. He died in 1658. In 1660 Charles II. was restored. During his reign the public exercise of the Catholic religion was permitted; but the Cromwellian confiscations of Irish landed property were, with few exceptions, confirmed. Cromwell died in 1658, and his son, James II., who was his successor, incurred the hostility of so large a portion of his English subjects that, after a short reign of scarcely four years, he was forced to abdicate his crown.

HE TOOK REFUGE IN FRANCE, whence in 1688 he sailed for Ireland, in the hope of striking a blow for the recovery of his throne. The fortunes of war were against him; and his ill-starred campaign was closed by another flight to France. The garrison and people of Limerick stood out to the last for King James. William of Orange, James' victorious son-in-law, was proclaimed king of Ireland, and the Catholic church, without exception, renewed his attack on that city on the 25th of August, 1691. The siege was protracted for several weeks; and after a prolonged struggle, in which both sides displayed great bravery, the city surrendered to William's general, Ginckle, on the 10th of September, 1691. Under the terms of that treaty William undertook to enjoy the free and un molested exercise of their religion; that all the inhabitants of the counties of Limerick, Cork, Clare, Kerry and Mayo who had fought for King James should possess their estates and practice their religion as of old; that the only oath they were required to take was the oath of allegiance to William and Mary. Not one article of that treaty was observed. Acts were passed to violate every one of its articles; to reduce the Catholics who still retained land to the alternative of renouncing their faith, and to disqualify all Catholics from practicing their calling and professions. The Irish parliament of the period was largely composed of Protestants who held

CONFISCATED ESTATES. William had confiscated 1,000,000 acres and the holders of those and other previous forfeitures against any possible resumption to be crushed the Catholics to the dust. The atrocious laws that effected this purpose constitute what is called the penal code. But while those laws continued to operate the English government was incessantly employed in active efforts, legislative and administrative, to paralyze every Irish interest, commercial, manufacturing, agricultural and even pastoral. This persistent and powerful hostility was destructive to the interests of the Irish Protestants, and as years went on the imperative necessity of self defence against English aggression produced the Protestant mind a sentiment of Irish nationality. The mere fact of legislating at home also necessarily generated an attachment to their own country, and it is most worthy of especial note that in proportion as national principles advanced among the Protestants, in the same proportion did their sectarian animosity to Catholics decline. In the December, 1775, Henry Grattan entered the Irish Parliament. A Protestant himself, he worked through his long and glorious life to remove the restrictions under which his Catholic

countrymen labored. He spurred the insolent claim of the English Parliament to legislate power over Ireland. Under his influence and that of his colleagues one after another of

THE PENAL SHACKLES was removed from the Catholics in 1778, 1779, 1782 and 1783; and there cannot be a doubt that if the Irish Parliament had continued to exist it would, in a very few years, have restored the Catholics to full political equality. Influenced by Grattan, it had asserted its legislative independence in 1782; and England, by the voices of her King, Lords and Commons, had pledged herself to respect that independence for all future time. The Protestant feeling towards Catholics had in general lost most of its ancient acerbity, and all things seemed tending to the final extinction of old feuds, and the amalgamation of Irishmen of all creeds in one great national fraternity. But Ireland would in that case have become strong and prosperous; and in order to keep her weak and powerless, Pitt, the potent English minister, resolved to check the growing fusion of her inhabitants, to revive the internecine hatreds that were gradually passing away, and to inflame those hatreds to a pitch of sanguinary fury. To effect this purpose his agents in Ireland commenced a persecution of the people which may be truly described as diabolical. The persecution accomplished the purpose of its authors; the people were driven to rebel in 1798; and the outrages on both sides which necessarily accompanied such an outbreak effectively realized the design of the government in renewing the rancorous hatreds of classes, and in affording a pretext for covering Ireland with a large army of occupation. Under terror of that army in the country, and by the employment of enormous

SHIBBOLETHS. The Union—rejected in 1793—was in 1800 forced on the prostrate and unfortunate country. It was a crime of the blackest turpitude. To achieve it cost some millions of money, and the sacrifice of many thousand lives. Such, Holy Father, were the hideous methods by which the Irish Parliament was destroyed, and by which the English Parliament obtained legislative power over Ireland. Pitt had pretended that the Union should be followed by Catholic emancipation, but he subsequently told King George III. that he would never obtrude the Catholic question on His Majesty's notice. Twenty-nine years later and by the English Parliament the concession would not have been made if O'Connell had not convinced the government that the alternative was civil war. Eighty-seven years have passed since the Irish Parliament was destroyed by the means I have described. The long interval presents a sad record of turbulence generated by popular misery, enormous abstraction of Irish revenue, public and private, by dishonest taxation and by absenteeism; decay of Irish manufacturing interests; periodical famines; our population diminished by more than three millions, partly by deaths from famine, partly by the emigration of our people from their country, which the English had stripped of the means of supporting them. I do not know the exact proportion of Protestant and Catholic emigrants at present; but I know that in the decade ending in 1870 thirty-six Catholics had emigrated for one Protestant. In the year 1819, the English Parliament had stripped of the means of supporting them. I do not know the exact proportion of Protestant and Catholic emigrants at present; but I know that in the decade ending in 1870 thirty-six Catholics had emigrated for one Protestant. In the year 1819, the English Parliament had stripped of the means of supporting them. I do not know the exact proportion of Protestant and Catholic emigrants at present; but I know that in the decade ending in 1870 thirty-six Catholics had emigrated for one Protestant.

TO GET RID OF THE IRISH RACE has been the traditional policy of English governments for centuries. In ruder ages the object was effected by massacre; in our more civilized period it is effected by a process that goes far to render Ireland uninhabitable. Home rule, which has been persistently sought since the date of the Union, simply means that the Irish nation should retain the control of their own special concerns. It means the retention in Ireland of the gifts, material and intellectual, which God has bestowed on our country, and the development of these gifts to the benefit of the Irish people. The Union, on the contrary, means that the products of Ireland, material and intellectual, should be utilized, not for her own benefit but for the benefit of England. Whatever we have lost there is one possession which the mass of our nation have retained—fidelity to the Catholic church, of which our Holiness is the visible head. With the mass of our nation the sentiments of Irish nationality and of Catholic fidelity are so thoroughly interwoven that any attempt to sever them would be a most dangerous experiment. It is our earnest desire that the necessary understanding between the Catholic and the Irish Catholics, clerical and lay, should be direct and intimate, and undisturbed by the intervention, direct or indirect, of the English government. With the dark record of that government and of its policy to Ireland, there could be no surer way

TO DERIVE THE IRISH HIERARCHY of the confidence of the Irish Catholics than to allow the English ministry any voice or influence in Irish ecclesiastical appointments. And it need not be said that religion would sustain a heavy blow from such a deadly severance of our bishops and their flocks. In all I have now written there is not one word inconsistent with our loyalty to Queen Victoria. We object to the rule in Ireland of the London Parliament, knowing the infamous means by which that rule was acquired, and the horrible consequences which for eighty-seven years it has produced. We are loyal to her majesty not as Queen of England but as Queen of Ireland, and we loyally desire that Queen Victoria should govern her Irish subjects through an Irish ministry and an Irish Parliament. To this I only fervently disclaim all desire for political ascendancy in our restored constitution; being firmly convinced that the peace, prosperity and stability of the Irish state can best be promoted by the perfect political equality of all classes of religionists. In conclusion, permit me, most Holy Father, in this year of our jubilee, to lay at your feet the homage of my congratulations and filial devotion. I implore Your Holiness' apostolic benediction upon my declining years, as also upon all the individuals of my family and household. I pray the Almighty to prosper and protect Your Holiness; and

I pray Him also to preserve the Irish church from the fatal taint of English governmental interference. I beg to subscribe myself of Your Holiness the deeply respectful and devoted servant.

CARDINAL MANNING ON THE BLESSED SACRAMENT.

London University, June 18.

The Sunday within the octave of Corpus Christi was observed with much solemnity at the Pro-Cathedral. There was a crowded congregation at the High Mass, when His Eminence the Cardinal Archbishop preached from the words, "I am the living Bread which came down from heaven. If any man eat of that Bread he shall live for ever. And the bread which I will give is My Flesh for the life of the world." His Eminence said: The mystery of the Blessed Sacrament is the one point which makes the Catholic Church differ from all those who profess to have reformed the faith of God. They teach that the Divine Presence is metaphorical or figurative, or by a sign or by a symbol. We believe and we affirm that it is a reality; and this is what I will undertake to prove. The Church in the Council of Trent has, with the most wonderful freedom of words, expressed the faith which fills us thus—that "Jesus having loved His own while in the world, He loved them to the end, and that He might never be absent from His own, by a wonderful mystery of His Divine Wisdom ordained a mode of presence above the order and the laws of nature, but which the heart illumined by faith can conceive." When our Divine Lord at the Last Supper blessed bread and broke it and gave it to the apostles and said, "This is My Body," were His words only metaphorical or were they a reality? When He said "Let there be light," was there still darkness or did His Divine words call the light into existence? So, I ask, when He said, "This is My Body," did the same almighty power work a work of omnipotence, so that what He said was true? There are two worlds: the world of faith and the world of unbelief, and the world of unbelief is as old as the incarnation itself. There were men in the beginning of the Church who thought that the visible humanity of our Divine Lord was only a phantasm. They believed that His manhood was only an appearance, an impression upon the senses. They naturally and logically inferred that the Blessed Sacrament of the altar was only the figure of a phantasm. St. Ignatius the martyr penetrated by the faith of the Blessed Sacrament argued from the reality of the Incarnation to the reality of the presence of our Divine Lord in the Holy Sacrament, but from the reality of His presence in the Holy Sacrament to the reality of the Incarnation itself. We believe the Incarnation to be the very manhood which our Lord took of the substance of His Blessed Mother, and we believe the Sacrament of the Altar to be the prolonged reality of the Incarnation. As for three years our Lord prepared the Disciples to know His G-dhead, so for forty days after He rose from the dead He prepared them to believe in the great mystery of His presence, real but invisible. During these forty days they knew He was always near them, though they did not always see Him. He was training them to believe in His invisible presence, and the invisible presence of a Person, fulfilling His own promise, "Behold, I am with you every day, even to the end of the world"—not God the Eternal only, but Jesus your Lord and Master, I will be always with you. His presence is divine and human, because the Godhead and the Manhead are indissolubly united in the Person of the Eternal Word, and also sacramental. This is what is meant by the words above the order and laws of nature; and when unbelievers, who live in the world of shadows, ask questions as to the mode of that presence, whether it can be tested by measures, or weight, or by chemistry, or by sense, they only prove this—that they do not know the faith of the Catholic Church against which they are contending. When our Divine Lord was in the world the Apostles adored Him. They saw only His Manhood, but they adored "the glory of the Only-Begotten of the Father." They believed in that glory, but neither by sight nor by sense had they any realization of it. The reality of faith were greater than the realities of sense. How is it with us? We do not see His Godhead, for it is invisible; neither did they. We do not see His manhood, which they saw. What do we see? His vestment. As the poor woman who touched the hem of His garment knew the way to touching, as it were, the Person who healed her, so we can see His vestment. And what is it? The Sacred Host, which to sense is what it is; but to faith is the presence of our Divine Lord Jesus Christ. Our eyes are held like those of the disciples who were Emmaus, but our hearts are not held, for our knowledge is illumined by faith, and we know that that same presence is with us wherever the Mystery of the Most Holy Sacrament is. Is it, then, possible that men's hearts can be so cold that they do not come to eat of the Bread of Life? "I am the Bread of Life, which came down from heaven. If any man eat of that Bread he shall live for ever." It is a mystery that men should turn their backs upon their Divine Master, but there is a still greater mystery, and that is the indifference, the lukewarmness, of men to the Divine Sacrament. That men should not believe we can understand, but that they should believe, and neither act upon their faith nor "feel their hearts burn within them," is a great paradox and a greater mystery than even men's unbelief.

THE MOON'S INFLUENCE Upon the weather is accepted by some as real, by others it is disputed. The moon never attracts corn from the tender, sowing spots. Patnam's Corn Extractor removes the most painful corns on sore spots, doesn't go fooling around a man's foot, but gets to business at once, and effects a cure. Don't be imposed upon by substitutes and imitations. Get "Patnam's" and no other.

DANGEROUS FIRMS are often caused by worms. Freeman's Worm Powders destroy worms.

PILGRIMAGE TO LOURDES. A CALIFORNIAN'S VISIT TO OUR LADY CELEBRATED SHRINE.

San Francisco Monitor.

Our readers will call to mind an article published in the Monitor's columns recently in which was set forth the remarkable cure of Mr. T. Hallahan, who had been suffering for several years with spinal disease, and who, after making a novel attempt to the health of his spine, was restored to health. It was also stated that Mr. Hallahan, in thanksgiving for his miraculous recovery had promised to undertake a pilgrimage to Lourdes. Since publishing that article Mr. Hallahan was to, and recently returned from Lourdes. Hearing of his return to his Oakland home a Monitor representative visited him last week. He promptly expressed his willingness to grant an interview, and the following conversation ensued: Monitor Rep.—You went to Lourdes in fulfillment of a promise made to our Blessed Virgin? Mr. H.—Yes; I made a promise to visit Lourdes if I could only get to use my crutches. I did not expect to be so well, and I had not asked this of the Virgin. When did you start? I started on the 15th of January of the present year. No incident worthy of note occurred on the journey overland. Having crossed the Atlantic, I presented myself at the station by rail to London, where I improved a limited time by inspecting all places of historic note and interest. Afterwards went to Paris and from Paris to Bordeaux. From Bordeaux I went to Lourdes.

In Lourdes a very large place! Well, the resident population is about 5,000, but there is a floating population of fully 40,000. It is delightful to make tour of the town. Everything seems Catholic. On nearly every building there is a cross. I went to the Grotto alms-house, immediately on arriving at Lourdes, where a number of people were prostrated at the feet of the Virgin. I present them to you. During my stay I met a Bishop from Texas, who had come for the benefit of his health, and to enjoy a short rest from the cares of his episcopal chair. I met the Duke and Countess Mecklenburg, and two distant relatives of St. Francis de Sales—Monsieur de Sales, a military musician, and his wife, who lives at present in the castle where Francis de Sales was born. The Count is a very old man. He served Mass almost every morning in the crypt over Grotto.

It is a fact that the Duke of Mecklenburg has returned to the Catholic Church. He received instructions every morning from Father Domink, and latter informed me that he was about to become a Catholic as soon as certain of his affairs at home were adjusted. His personal appearance of the Duke is striking. He is fully six feet in height, has a herding, military mustache, and a wonderfully handsome countenance. He also met and dined with Michael Dand, and his estimable wife at the Hotel Solitude.

Were you a witness of any remarkable cures while at Lourdes? Well, the resident population is about 5,000, but there is a floating population of fully 40,000. It is delightful to make tour of the town. Everything seems Catholic. On nearly every building there is a cross. I went to the Grotto alms-house, immediately on arriving at Lourdes, where a number of people were prostrated at the feet of the Virgin. I present them to you. During my stay I met a Bishop from Texas, who had come for the benefit of his health, and to enjoy a short rest from the cares of his episcopal chair. I met the Duke and Countess Mecklenburg, and two distant relatives of St. Francis de Sales—Monsieur de Sales, a military musician, and his wife, who lives at present in the castle where Francis de Sales was born. The Count is a very old man. He served Mass almost every morning in the crypt over Grotto.

How far from the Grotto do the relatives of Bernadette reside? The surviving sister and brother Bernadette live about a half-mile from the Grotto, where they keep a small family store. The sister looks very much like Bernadette.

What relics did you secure? I have a small piece of the Grotto, a piece of the door of the house where Bernadette was born, and several other relics consisting of flowers and statuettes which are the offerings to the Blessed Virgin.

There is a room set apart for the relics of the Basilica near the Grotto. Some of the gifts must have cost incalculable sums of money. There is a cross three feet high, literally covered with diamonds, precious stones, and in it are worked the five Divine Mysteries. The cross is a gift of the people of France through the Archbishop of Tarbes. There is also an diamond cross, presented by Pope IX, and a smaller cross which he wore during his lifetime, and which he wore to the Grotto of Lourdes. There are several superb paintings by distinguished artists of France, Germany, Italy Spain. A unique feature of the decorations of the Basilica are the stags from Japan, China, Germany, England, Ireland and other countries; the largest and most magnificent of splendid specimens of mechanical ingenuity is the gift of the people of Ireland. I suppose there are many curious things made.