



RECENT HAPPENINGS IN EUROPE.

OUR REGULAR WEEKLY REVIEW.

The threat of the Salisbury Government to reduce the number of Ireland's representatives in the Imperial Parliament will be carried out before the next general election has been decided upon. When the same subject was brought up for discussion many years ago, owing to the decreased and decreasing population of Ireland, Mr. John Bright denounced the proposal with all his vigorous eloquence. He reminded his hearers that one of the conditions on which the "union" between Ireland and Great Britain was effected was the stipulation that Ireland would have 103 members of parliament. If that condition were violated, then, he said, the whole union should be broken up. But the present Government are bent on taking twenty or more seats from Ireland, and distributing them amongst the more populous districts of England and Scotland. Of course, the Government speakers will declare that the distribution is simply for the purpose of establishing a closer relation between population and representation. But the truth is that the real object in view is to reduce the number of Irish Home Rulers in parliament.

An example of practical patriotism has been set by an Irish priest stationed in Glasgow, the Rev. John Toner, pastor of St. Patrick's Parish, in that city. A gentleman having presented him with a sum of money to buy a new altar for the church, Father Toner is having it made in Dublin, instead of, as is usual, ordering it from abroad. He says that altars of any kind, simple or elaborate, cheap or costly, can be made in the Irish capital as good from any point of view, artistic or otherwise, as those made in foreign lands. This is an example that should be widely followed in the United Kingdom.

It is amusing, even in all its seriousness, for Roman Catholics, to read the accounts of the struggle going on inside the Established Church of England. Naturally we are not surprised that disunion, division, misunderstanding, and conflicting theories and interests should be the outcome of centuries of groping in the dark after a light that was intentionally ignorant and shut out. But when we find Honorable members of Parliament seeking to introduce "A Church Discipline Bill" whereby they may become authorized to take the Government of their Church out of the hands of the Bishops, and when the amendment to the Bill—which amendment was carried—is little less than a denial of all spiritual power on the part of their hierarchy, we naturally ask ourselves where all this is going to end? We can see only two termini: infidelity or Rome. The amendment to the Bill reads thus:—

That this House, while not prepared to accept a measure which creates fresh offences and ignores the authority of the bishops in maintaining the discipline of the Church, is of the opinion that if the efforts now being made by the archbishops and bishops to secure the due obedience of the clergy are not speedily effectual, fur-

ther legislation will be required to maintain the observance of the existing laws of Church and realm."

Commenting upon the extraordinary—and we think humiliating—debate that followed "Reynolds newspaper" of London, says:—

"And this is what is called a Church! This institution, which both Conservatives and Liberals agree must obey the will of Parliament! We often receive queries from correspondents, with newspaper and other enclosures, in which unscrupulous persons assert that the Established priests in England form a church in no way dependent upon the State. Our readers are referred to the report of the Parliamentary proceedings this week for the refutation of these monumental non-observers of the truth. The established Church is simply a State Department—a clerical constabulary—the chief part of whose income is derived from public taxes, either in the shape of the tithe upon the farmer or of grants from the Treasury for their denominational schools. In a sentence the Establishment is not a Church in any real sense of the word. Its priests may be imprisoned and fined for breaking the ecclesiastical laws laid down by Parliament—of which three-fourths of the members are agnostics—for its guidance. And that position was reaffirmed on Wednesday by the vote of all parties in the House of Commons.

"How any man of spirit, of honesty or religious feeling can remain a member of such a mercenary institution passes our comprehension. That they do so is additionally discreditable when one knows that their reason is that they may enjoy the benefit of something like the value of £10,000,000 a year which they receive from public sources. They know very well that their own congregations would not support them; so they cling like limpets to the State, and instead of being a Church they are only a profession."

This may appear very severe, yet it is only the just appreciation of the situation and not from a Catholic Catholic source. It is absolutely unnecessary for us to insist, as far as our co-religionists are concerned, upon the peculiar facts that an establishment, which pretends to be the Church of Christ, is merely a creature of a special state, a department under a certain government—like the army or navy, or foreign departments. If ever there existed any wonder at the step taken by a Newman, by a Manning or by a Dr. Brownson, such surprise should vanish forever in the face of events of to-day. Wherein we find the most striking enigma is the fact that learned, wise, and sincere men, who cling to the teachings and professions of the Established Church in England, cannot perceive that they constantly punish the refutation of their own claims to religious authority. We can, however, afford to look on with composure, for we know that the strength of Catholicity lies in the perpetuity of the Church and in her power to wait for the future. Eventu-

ally all must come to her, for she alone stands unchanged and unchangeable.

Count Moore, the member of Derry City, has donated \$5,000 to Cardinal Vaughan's Westminster Cathedral fund. Lady Milford and Hugh McDonnell has given similar sums, while gifts of precious stones, paintings and vestments have also been presented by Lady Edmund Talbot and Sir Henry Billingham.

An interesting event occurred at Windsor Castle recently. Bishop Brindle, co-adjutor to his Eminence Cardinal Vaughan, went there by command of the Queen to receive at her hands the cross of the Distinguished Service Order to replace that which was stolen from his luggage at Naples, when en route to Rome from the Sudan, where he had been Chaplain to the Forces in the recent campaign.

The Duke of Westminster presided over the recent meeting of the executive committee of the National Memorial to Mr. Gladstone, and amongst those present was Lord Tweedmouth. Lady Aberdeen's brother. The secretary reported that subscriptions already received amounted to \$140,000, while additional subscriptions were pouring in daily.

A notable demonstration of Catholic piety took place in Liverpool on Sunday week. It was a great procession of the Catholic Young Men's Societies of that city, and was in honor of the jubilee of the Society, which was formed in Liverpool fifty years ago by Dean O'Brien. The weather, which had been threatening all the morning, cleared up in the afternoon, and the processionists had everything they could desire in this respect. Every church in the city was represented and when the 5,000 men and youths were assembled in front of St. George's Hall, all wearing the sashes of their various Societies, and each section headed by its band and the chaplain and officers, the sight was one to be remembered, especially in a city like Liverpool, where such a procession could not have marched some few years back. It was a demonstration of Catholic strength, of which all who had anything to do with the organization ought to feel exceedingly proud.

The meetings of the tuberculosis congress, held last week are of the greatest interest to all humanity. The authoritative declaration was made that medical science has already gained sufficient skill in combatting the most deadly enemy of the human race to effect cures in 20 per cent. of the cases.

Prof. Rudolph Virchow, made an important address on the causes of infection. He declared that the fears entertained in regard to the meat of cattle which suffered with tuberculosis were sometimes exaggerated, as the flesh of the parts not actually affected was in no sense dangerous. On the other hand the question of the danger in milk was much more serious. A single cow could depopulate whole villages and the only radical cure was to kill the infected animal. Sterilizing the milk was by no means an absolute protection. He believed that just as the war on trichinosis was carried to a successful issue the struggle with tuberculosis would also be successfully settled, but the intervention of legislation was certainly necessary.

teaching whenever they marry or can find a more lucrative or agreeable employment. The Catholic teachers are permanent. The average tenure of the other teachers will not exceed two years. For these reasons the Government has favored the Catholic schools but the withdrawal of the Protestant denominations was entirely voluntary. Until 1894 they received quite as much of the Indian school appropriation as the Catholics, and some years considerable more, but they gradually withdrew on the theory that it was bad policy for the government to appropriate money for sectarian schools and that each church should take care of its own."

ST. PASCAL'S GUILD. — Not long ago we drew attention to the fact that many good works in connection with the Church, could be carried on, if the ladies of our various parishes could be brought to united action, and induced to organize a central guild for the purpose of taking care of sanctuary decorations, the ornamentations of altars, the supplying of vestments, and other like useful and much desired objects. In this connection we might reproduce the following report of certain events that recently transpired in New York, and which indicate very clearly what our meaning was when we made the remarks in question:—

Mrs. Delancey Kane, in aiding the work of St. Pascal's Guild, which has been formed at the suggestion of Archbishop Corrigan to care for the sanctuaries of St. Patrick's Cathedral has donated a magnificent red and purple damask chausable, stole and manipel. In addition, the guild has prepared for future general ordination services twelve sets of vestments of very fine white gros grain silk. These will be handsomely embroidered in silk and make one of the most valuable sets in the possession of the Cathedral.

It has besides the above, made during the year sets of purple and black vestments, richly embroidered in gold four sets of white moire, five sets of black moire and one set from red gros grain, in addition to a new antependium for the high altar, two magnificently embroidered tabernacle veils and many surplices, albs, corporals and purificators.

THE SEE OF OREGON.— Bishop Christie, of Victoria, B. C., has been chosen by the Holy See, to succeed the late Archbishop Gross, of Portland, Oregon. He purposes taking possession of his new See on the 15th of June, and has notified Very Rev. Father Blanchet, administrator of the diocese to that effect. The new Archbishop is a native of Vermont, where he was born in 1853, but most of his successful life has been spent in the West, either in Wisconsin or Minnesota. It was only last June that he was appointed to the Episcopal See of Victoria. He is another of the many distinguished graduates of the Grand Seminary of Montreal. That solid, old, and ever active cradle of our Catholic priesthood, has never ceased contributing men of learning, piety and wonderful ability to the sacerdotal ranks and to the hierarchy of the Church in America. In speaking of the new Archbishop's energy, and his great work in Victoria, an American Catholic contemporary says:—

"He took charge of the diocese in the month of August. With quick perception it was not long before he took hold of the situation; what had been done and what was to be done. He immediately secured from the Catholic Indian Commission at Washington as much as could be expected from that source to help him to commence his work of improvement."

"He also made arrangements to install the Christian Brothers in his own residence, and took steps to secure a smaller house for himself and the cathedral clergy. Since his arrival in Victoria great advances have been made in the improvement of Catholic education, the establishment of a fully equipped kindergarten being the most notable."

"Then, realizing that he had but scanty resources to depend upon in his diocese to carry on the work that necessity and zeal demanded of him, he sent another of his devoted priests, Father Alfoni, to Europe to appeal to the charity of such societies as would lend support to his undertaking."

"And, last January, facing the storm of the severest winter ever experienced in this country, he crossed the Continent of America and went to

REMARKS ON CATHOLICITY.

Written for the True Witness.

It is a standing prediction in the great anti-Catholic world, that the Papacy is coming to an end. This is an evidence that the Papacy does not contain in itself any apparent principle of life and growth, and yet it continues to put forth signs of immortal youth after empires have fallen and passed away. While Lord Macaulay's famous tribute to the perpetuity of the Church has been handed down, from year to year, as the most striking proof of the Divine origin of Catholicity, still that eminent, and generally prejudiced, critic, has not given any of the reasons—much less the true reason—for the immutability of the Church.

Without entering into any arguments upon a question that history seems to have solved by the passage of time and the unchangeableness of the establishment built on the Seven Hills, we will treat our readers with an extract from one of those wonderful sermons preached in Notre Dame, Paris, by the great Dominican orator, the famous Pere Lacordaire. In dealing with this very question—which is at once the puzzle and stumbling block for all non-Catholics—that eminent preacher said:—

"Assuredly the desire has not been wanting to lay hold of us, or put us to fault against immutability; for what a weighty privilege to all those who do not possess it: a doctrine immutable when everything upon earth changes! a doctrine which men hold in their hands, which poor old men in a place called the Vatican guard under the key of their cabinet and which without any other defence resists the course of time, the draughts of sages, the designs of kings, the fall of empires—always one, constant, identical with itself! What a prodigy to deny! What an accusation of silence! Therefore, all ages, jealous of a glory which disdained their own, have tried their strength against it. They have come, one after the other, to the doors of the Vatican, they have knocked there with busking and boot, and the doctrine has appeared under the frail and wasted form of some old man of three score years and ten."

It has said:—
"What do you desire of me?"
"Change."
"I never change."
"But everything is changed in the world. Astronomy has changed, chemistry has changed, philosophy has changed, the empire has changed. Why are you always the same?"
"Because I come from God, and because God is always the same."
"But know that we are the masters; we have a million men under arms; we shall draw the sword; the sword which breaks down thrones is well able to cut off the head of an old man and tear up the leaves of a book."
"Do so; blood is the aroma in which I recover my youthful vigor."
"Well, then, here is half my sceptre; make a sacrifice to peace, and let us share it together."
"Keep thy purple, O Caesar! tomorrow they will bury thee in it; and we will chant over thee the 'A-

letia' and the 'De Profundis,' which never change."

THE CHURCH'S SUPERIORITY.— So numerous are the points of superiority which mark the Catholic Church, as contrasted with any other form of Christianity, that it would be no easy matter to enumerate them. Some years ago, a writer in an American paper—we disremember which one—said: "When you enter a Catholic Church you will find nothing but what purports to be worship in the celebration of the sacraments. All secular things have no place there. In a Protestant Church it may be anything, from preaching a sermon to the performance of a comic opera, within the consecrated walls."

Apart from the general statement we might mention that the Catholic chapel is open at all hours of the day is almost constantly occupied by one or more worshippers. Every Protestant Church is closed and locked, except during time of public service. There seems to be no idea of private or individual devotion and adoration amongst them. Then the government of the Catholic Church is by the priest and not by the people, as in the regular army orders go from the captain to the private. Moreover, the government of the Catholic Church is by men, not by women. On this there is no necessity of dwelling. The parson's wife plays no part in the teachings of the Catholic Church, nor is the "sewing society" consulted on matters theological.

When a marriage takes place in the Catholic Church it is a contract for life, and not during good looks or good behavior.

Obedience, not discussion, is the order of the Catholic organization. The laity the priest, the bishop, the Archbishop, the Pope—God. The Catholic Church professes to preach its doctrines by Divine command; no other church pretends to that authority. The Catholic Church recognizes the law of duty and not the law of choice. The Catholic must go to Mass on Sunday, rain or shine, if at all practical. He must go whether the priest be a poor or an eloquent preacher. It is to worship he goes, not to enjoy an entertainment. The Catholic Church is the only one that believes and teaches the whole Bible. The Evangelical churches teach just such facts of the Bible as they, in their human wisdom, wish to believe, and reject those facts which, in their human wisdom, wish to believe, and reject those parts of which, in their human weakness, they are unable to believe. The Episcopal Church—now torn by radical dissensions—rejects less of the truth than the others. "It is a celluloid imitation of the pure ivory of Catholicity." That is to say, an entirely different substance—but resembling in many points the original.

These are a few—very few—of the notes of superiority which belong to the Catholic Church. They are not difficult to understand, and they are apparent to every impartial observer.

DEATH OF FATHER LENOIR, P.S.S.

Rev. Father Hugues Lenoir, P.S.S., parish priest of the Church of Notre Dame de Bonsecours, and one of the oldest priests in the archdiocese, died on Tuesday morning, in the Sanitury of St. Sulpice, at the advanced age of seventy-seven.

The deceased had not been feeling well for some days prior to his death. He had no disease but succumbed solely to the infirmities of old age. Rev. Father Colin, S.S., Superior of the Sulpicians administered the consolations of religion to the dying priest.

The late Father Lenoir was born at the Holland Tamarics in November, 1822, and was ordained to the priesthood in 1848. He was for twenty-

seven years attached to St. James Church, this city, and during his pastorate at this church, constructed the beautiful chapel of Notre Dame de Lourdes on St. Catherine street, near St. Denis. He was during the last fifteen years parish priest of Bonsecours Church, and it was owing to his efforts that the aerial chapel was constructed, which stands to-day as a grand monument of his zeal. He had always a great devotion to the Blessed Virgin Mary, and he did everything in his power for her greater glory and veneration. The funeral was held on Friday and was attended by a large number of the clergy. The interment took place in the mortuary chamber of the Grand Seminary of Theology, Sherbrooke Street.

CORPUS CHRISTI PROCESSION.

The following will be the route of the Corpus Christi procession, which will take place to-morrow morning, weather permitting:— From the

Church of Notre Dame, through Place d'Armes Square, St. James St. Peter, Bleury and Dorchester streets to St. James Cathedral, where an open air altar will be erected, and thence through Cathedral, St. James, Chabouille, and Notre Dame streets back to the Church of Notre Dame.

Notes From American Centres.

THE UNITY MOVEMENT.— The consolidation of all the Catholic Insurance societies on this Continent seems to be a subject that is now commencing to awaken considerable attention. We know not yet whether there has been any move in this regard amongst our Canadian Catholic Societies, or not; but we think that there must eventually exist some kind of mutual agreement, or understanding in this connection. According to an American exchange we learn that:—
"The Forty-third General Assembly of the German Roman Catholic Central Society of North America, held at Milwaukee, Wis., adopted a resolution to appoint a committee of three members, the duty of which it was to correspond with the existing Catholic Insurance Societies with a view of ascertaining whether it would be desirable and feasible to merge all these societies in one great body."
"The members of the committee therefore ask whether the different

societies would be willing to appoint a similar committee to confer upon the consolidation of all Catholic Insurance Societies in this country."
Possibly some such scheme may yet be thought of in this country, especially in view of the recent tendency to legislate on matters connected with such societies.

INDIAN SCHOOLS.— In regard to the question of sectarian schools, supported by government for the benefit of the Indians, some very interesting information has been given by W. E. Curtis, the Washington, D. C., correspondent of the Chicago "Record." We will reproduce the remarks that more especially affect Catholic teaching, and we would humbly request that all who are interested in similar schools in Canada would make a note of them. Mr. Curtis says:—
"In answer to an inquiry from Mrs. Laura E. Howey of Helena, Mont., I would say that \$113,642 was appro-

riated last year by Congress for sectarian schools among the Indians of this amount \$2,000 is given to Hampton institute, near Fortress Monroe, Va., and \$33,400 to the Lincoln School in Philadelphia. This leaves a balance of \$60,242, which is divided among twenty-seven different schools in the Indian country. One of them, known as the John Roberts school in Wyoming is Protestant, and, I believe, is under the care of the Episcopal Church. The other twenty-six are under the care of the Catholic Church, and under the supervision of the superintendent of Indian schools, a Protestant, who is appointed by the president."

"The Catholic Schools have always been satisfactory to the Indian bureau, both in their management and in their results. The most of them are in charge of the various orders of Sisters of Charity, who devote their entire life to the work, and have no other ambition than success, whereas the ordinary schools are taught by teachers who are usually actuated only by a desire to earn a living in the easiest manner possible, and quit