

Westminster Cathedral's Diamond Jubilee.

Great Celebration in Honor of Restored Hierarchy.

(London Tablet.)

Westminster Cathedral will, at the end of June, be the scene of a two-fold celebration; on the 28th it will be solemnly consecrated to the service of God for ever; and on the day following the Archbishop, in presence of all the Bishops of the Province, will sing Mass in thanksgiving for that consecration and for the restoration of the Hierarchy, which took place on September 29, sixty years ago. The golden jubilee of the restoration to England and Wales of Bishops in communion with the Holy See was marked, ten years ago, by the singing of a "Te Deum" in our churches, but no united national celebration was then possible owing to the incomplete state of the Metropolitan Cathedral. But now, with the Cathedral available for public worship and consecrated to God, it is both possible and right that the Diamond Jubilee of the restoration of the Hierarchy should be commemorated in a manner befitting an event of such high importance in the history of English Catholicism, and productive of so many benefits to our religious life. The two events are bound closely together, the one being linked to the other by the relation between cause and effect. If we had had no Hierarchy we should have had no Cathedral to be consecrated; and the consecration of that glorious building is the complement and crown of the restoration which was achieved sixty years ago. In it we have a sign for all to see of the progress that has been made since Pope Pius IX. gave back to us English Catholics the Bishops we had lost at the Reformation.

It seems well, therefore, that in preparation for this great commemoration, and in order that we may enter into it with a proper appreciation of its far-reaching significance, we should go back upon the history of the restoration of our hierarchy to which so much of our recent progress is due. And it is a moving story. There were many difficulties to be overcome and susceptibilities and apprehensions to be allayed. But the Vicars-Apostolic pursued the cause without faltering, and every possible precaution against offence to the authorities and incitement to prejudice at home was taken. Yet when Rome finally assented and issued the document effecting the restoration, there was an outburst of feeling and passion here in England, which showed how deeply the action of the Holy See was misunderstood, and how much prejudice and bigotry still existed against us. The agitation marked, too, the popular ignorance or forgetfulness of the origin of the episcopal sees whose holders sat in the House of Peers as Lords of Parliament.

The restoration of Bishops in the middle of the nineteenth century was the act of the same authority as the first creation which first gave Bishops to England at the close of the sixth. Pius IX. did but restore the Hierarchy of Bishops in communion with the Holy See which his predecessor Pope St. Gregory the Great had created. After St. Augustine, the apostle of our race, had been consecrated by Vergilius Bishop of Arles, he received with the archiepiscopal pallium from Rome authority to consecrate other Bishops, and a plan for the future organization of the Church in this country. According to this, there was to be an archiepiscopal see at London and at York, with twelve suffragan sees dependent upon each. The plan was carried out partly by St. Augustine, and partly by Archbishop Theodore with certain modifications, which included Canterbury remaining the metropolitan see in the South, and a long delay in the granting of the pallium to the see of York. Many changes occurred in the disposition of the sees, which never realized the number contemplated by Pope Gregory; but from the close of the eleventh century down to the reign of Henry VIII. things were left pretty much as they were. Henry's arrogation of headship over the English Church brought about an inevitable breach with the Apostolic See, which, repaired for a short time under Queen Mary, was rendered permanent by Elizabeth's restoration of the Royal Supremacy. This time the issue was clear and the full significance of the decree appreciated. The Bishops, almost to a man, refused to acknowledge the supremacy against which, under Henry, Bishop Fisher of Rochester had protested at the cost of his life. They were therefore deposed and imprisoned, and their places filled by men of a more pliable disposition. The old worship was proscribed and could only be maintained in secrecy, and at the risk of liberty or life. The flock was scattered and without a shepherd. At length, after many dark days of persecution, an Archbishop, Blauswell, the first Archbishop, was appointed in 1558 to act as superior of the English clergy. Blauswell, the first Archbishop, was deposed in 1580 for taking the more stringent oath of allegiance framed after the Powder Plot. Five years later a petition was made to Rome for a Bishop, but this was refused and another Archbishop appointed. The position of titular Bishops was taken two years later as the

result of an anxious seven days' meeting of the Vicars in the April of 1847. It was felt that something must at last be done unless the cause of religion was to be endangered. The number of Catholics was increasing by immigration from Ireland and by an influx of converts from the Established Church; Bishop Challoner's prophecy of "a new people" was in course of fulfilment. Meanwhile, unfavorable representations were being made in Rome against the English clergy by foreigners who did not understand the country, and complaints and appeals against the Vicars-Apostolic were so frequent that their position was becoming one of increasing and almost unbearable difficulty. The meeting resulted in the dispatch of two of the Vicars-Apostolic to Rome—Bishops Wiseman and Sharples, Coadjutor of the Lancashire district—to explain the exact position of affairs and to urge the re-establishment of Bishops-in-Ordinary as the only effectual means of restoring good order and meeting the growing needs of the day. This application to Rome may be regarded as the first real negotiation for a restored Hierarchy, the urgent necessity for which was strongly put in a memorial drawn up by Dr. Wiseman, who was then Coadjutor to Bishop Walsh of the Central District, and presented to the Holy See in July, 1847.

In this document Wiseman pointed out that English Catholics were governed under the system laid down in the constitution issued by Pope Benedict XIV. in 1758, which had been rendered obsolete by the course of events. It proceeded on the supposition (1) that English Catholics were under penal laws and enjoyed no liberty of conscience; (2) that there were no religious houses in England; and (3) that there were no parochial churches but only private chapels, served by the chaplains of noblemen, to which the faithful were admitted as a privilege. With the repeal of the penal laws, the return of our colleges, the opening of religious houses and the rapid increase of the Catholic population, the old Constitution was now worse than useless; instead of being a direction or a help it was a clog and an embarrassment. Then the status of the Vicars-Apostolic was not such as to enable them to rule effectively; they had no power to legislate for local wants by corporate action; they were, as their name implied, mere Vicars. Their clergy, too, were naturally aggrieved that they had no voice in the nomination of their religious superiors and no regulations to settle on as satisfactory footing the mutual relations of authority and obedience. Again, it was surely of some importance that with a stream of conversions actually flowing, there should be no ground for the taunt that, as Catholics in England were without Bishops, the Apostolic succession lay clearly with the prelates of the Established Church.

These and similar arguments carried the day in spite of certain difficulties which surrounded the re-establishment of the Hierarchy, such as the question of finding suitable men, their suitable maintenance as Bishops, their titles, and the danger of arousing local prejudice and clashing with English law. Not only was Mr. Palma and Mr. Barnabo both satisfied with Wiseman's answer to the charges of want of zeal which had been made against the Vicars-Apostolic, but it was clear to them that the time had come for the obsolete regulations of Benedict XIV. to be suspended. At first a new Constitution seems to have commended itself to the Roman representatives, but to this Wiseman objected as a mere provisional arrangement which would be as troublesome as a restoration of the Hierarchy without supplying an effective remedy to the situation. In this view he was supported by his brother Vicars at home, and at last Mr. Barnabo said: "You will allay these troubles and difficulties until you obtain a Hierarchy. Ask for one and I will support your petition."

Acting on this plain-spoken declaration, so fully in consonance with their own desires, Wiseman drew up a petition for the re-establishment of the Hierarchy and presented it to Pope Pius IX., who expressed himself in its favor. Among the objections which were, according to the petition, raised against the granting of a Hierarchy might render English Catholics less loyal to the Holy See. This, however, was triumphantly disposed of by the two Bishops, who pointed out that the English was the only nation which had given martyrs, many and illustrious, for the rights and supremacy of the Holy See. But just when things seemed to be promising a speedy and favorable conclusion troubles arose in Italy which caused Wiseman to be sent by the Pope on a diplomatic mission to the British Government which resulted in the sending Lord Minto as British plenipotentiary to the Italian States. Shortly after Wiseman's return home Bishop Griffiths died and the vacancy was filled by Wiseman's nomination as Pro-Vicar-Apostolic of the London District. This seemed as if the matter of the Hierarchy were indefinitely shelved, but a letter was sent by the Vicars-Apostolic from Propaganda asking for a joint scheme for the restoration of the Hierarchy on the principle of the redistribution of the eight vicariates into twelve dioceses. Such a plan was drawn up at a meeting in London, but somehow or other it seems never to have reached Rome, and no further steps were taken until the following year, 1848, when the Vicars-Apostolic again met in London. They were beset with difficulties on all sides. Famine and fever were abroad in the land and many priests had succumbed; two vicariates were vacant and there were no vacant dioceses of clerical ap-

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peal pending. Dr. Ullathorne was accordingly sent to Rome as the representative of his brother prelates. On his arrival in the Eternal City he found that the delay in the restoration of the Hierarchy was due to the difficulty of selecting an Archbishop, and that a Congregation had been appointed to settle the question, provided a plan should be forthcoming for filling up the vacant vicariates. Dr. Ullathorne suggested the translation of Dr. Walsh from the Midland District to that of London, with Wiseman as his coadjutor. This enabled favorable decision to be arrived at when the Congregation of Cardinals met in June, when it was determined, again on Dr. Ullathorne's suggestion, to take most of the new titles from populous towns which were not already Anglican sees, so as to avoid any conflict with English law by keeping within the restrictions laid down by the Act of Emancipation, for which, in 1845, Lord John Russell had declared that he could conceive no good ground. In July all was finally approved and settled with the exception of the names of the sees, upon which the Cardinals desired to consult the personal feeling of each bishop. For this purpose Dr. Ullathorne returned home, and meanwhile the decree was prepared, with spaces left for the titles. These negotiations were matter of public knowledge in England; but far from any offence being taken, Lord John Russell declared in Parliament against the foolishness of taking measures to prevent the pope from communicating with Catholics in England.

Again, however, the accomplishment of the measure was delayed by political troubles in Italy, which compelled the Pope to fly to Gaeta, Rome being in the hands of the revolutionaries. On the restoration of order in April, 1850, Pius IX. returned to Rome, and in the late summer the Cardinals concerned presented a unanimous petition for the issue of the Brief. But now at the last moment another difficulty presented itself. Dr. Walsh, Vicar-Apostolic of the London district, had died in February, 1849, and the Pope had determined to make Wiseman a Cardinal, which would necessitate his residence permanently in Rome. The removal of a man of such eminence and influence seemed nothing short of disastrous to the Roman authorities of the injury that would be inflicted on religion if the plan were carried out. Under the circumstances, the position of a Cardinal in England was ecclesiastically impossible, and the only way to retain Wiseman as a Cardinal was to restore the Hierarchy and place him at the head of it as Archbishop—a course which was gladly hailed by all parties. All was now clear, and the final decision was taken.

And here, on the eve of the publication of the Letters Apostolic restoring our Hierarchy of Bishops, one cannot but, with Dr. Ullathorne, be struck by the calm and serenity of the Holy See, which in the midst of political troubles could find time to devote itself to the study of so large and delicate a question, as if the City of the Popes were in its state of accustomed peace.

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A curious barometer used in Germany and Switzerland consists of a pan of water with a frog and a little stepladder in it. When the frog comes out of the water and sits on the steps it is said infallibly to foretell rain.

Japan has an avenue of trees fifty miles in length. The trees are the cryptomeria, and every one is a perfect specimen, quite straight, from 130 to 150 feet in height and twelve to fifteen feet in circumference. The avenue extends from the town of Namanda to Nikko.

In the Sandwich islands widows have their departed husbands' names tattooed on their tongues.

In Abyssinia it is considered a crime to smoke. The law forbidding tobacco was at first intended to prevent priests from smoking in church; but it was taken too literally and nowadays even foreigners have to be careful not to be "seen smoking."

Of all the peoples of Europe the French have the fewest children and the Irish the most. The average French family numbers 3.3 persons, and the average Irish family 5.2. In England the average is 4.8. The Spanish and Russians closely approach the Irish. In contrast to the French in Canada are the most prolific race in Christendom.

In three years the progeny of a pair of rats number 1000. Whistling will do much towards the development of a robust physical frame.

Russia leads the world in planting forests, America in devastating them. The decrease in the world's shipping by wreck and breaking up average 725,000 tons yearly.

A bird's wing is, in proportion to its owner's weight, twenty times as strong as a man's arm. Wedding rings were worn by both Jews and Romans at dates long prior to the Christian era.

The blood thrown out by the heart travels seven miles in an hour, or 4,292,000 miles in a lifetime of seventy years.

The Paris Academy of Medicine offers a prize every year for the discovery of an absolute cure for tuberculosis. So far, none have won it.

The porters of Constantinople are said to be the strongest men in the world, and after them the Chilean miners and the bearers of northern China.

China and Japan produce 12,500 tons of silk annually, but about 60 per cent. of this is retained for home use.

The Priest's Influence.

"The life of a good man is a benediction, enduring from generation to generation, and extending its influence throughout all time into eternity. The influence endures; affectionate regard is different. The measure of affection is not necessarily the good one has done. The position may be so exalted that people may be too far removed for the awakening of tender sentiments. "The king is dead, long live the king!" This is the shout of the multitude and a nation is moved. The Pope dies and the world is awed. The priest dies and a congregation weeps, because he was near to it. The king may have done good, but he was not known by his subjects. The Pope undoubtedly has done immense good, but his high position removes him from the multitude, and between him and them there is little in common. But the priest has been in contact with the people—the common people, whom God evidently loved because He has made so many of them. He has served them in a thousand ways and his life and theirs are knit together. They know the dignity of his position and they accord to it their full reverence, but what concerns them more and awakens their affectionate gratitude is the loving service which he has freely given them. He comes in contact with

world still, as trouble with a heart burden lighter. If there is the cadence in the song of your lesson, bird of wing, bring your music with its storm cloud darkens, the time to sing. Rexford.

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is a condition in which is more or less unable food. Even a light case means much misery, a trouble is at its worst the sufferer is one of con-ute misery. Indigestion by a burning sensation, bloating, an oppres-sive weight, belching wind, region of the heart, of- and nausea, and a and for the misery it- ing and the use of pre-ss may give some relief, cure indigestion. The- sion depends upon the- nerves and the only- indigestion is to so- stomach that it will- k that nature intended- The very best way to- stomach is through a- Williams' Pink Pills, the blood, strengthen- d thus give tone to the- enable it to do its- ease and comfort. No- cure from indigestion- in- digestion should be- ne- that it obtains a firm- daily the misery and- increased, and the cure- difficult. At the first- the trouble take Dr. k Pills and it will- appear. These Pills will- most obstinate case- l, but naturally it- do so. Mr. Philip- Jerome, Que., says:- college, when I suf- for four years, I had- from indigestion that I- but to earn my living- ed with terrible pain- s. This led to a loss- I began to show signs- breakdown. I tried se- treatments without- apparent relief, and my- in had grown so shut- could not work. A- as interested in me- to try Dr. Williams'- I followed his ad- not long before they- g me back to health,- urse of a couple of- omach was as sound- nervous system strong- s, and I have since- est of health. I owe- Williams' Pink Pills,- allways feel grate-.

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