THETRUE WITNESS

AND CATHOLIC CHRONICLE.

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WEDNESDAY,......APRIL 13, 1892

The second secon

HOLY WEEK.

Lent draws to a close; we have reached the last and most important period of that penitential season. This is Holy dawn;" if it is so in the natural order, so is it in the supernatural one. The dawn of Easter is at hand, the Sun of Redemption is about to flash its glory upon the hill-tops of 1892; but as yet the silver shafts of that spiritual morning can scarcely pierce the funereal clouds that hover around the close of night. Throughout the darkness of the seven weeks of mourning and penance. a few crbs twinkled aloft in the empyrean; now, on Thursday, the herald of the day, the morning-star of our salvation, sheds its rays upon the world; it is the last of those planets to greet the eye before the impenitrable blackness of Friday rushes over space; a blackness to be succeeded by the crimson flush of Saturday's expectations, just before the orb of eternal glory rises out of the of thorns, in the vestments of ignomony,

" night of the grave." What better time than this to contemplate, for a few moments, the dread mysteries, the loving yet terrible scenes commemorated during the next three days? Thursday--with its inestimable and ineffable gift of the Eucharist : Friday-with its awe-inspiring sacrifice of a Savjour; Saturday - with its promises and consolations, precursors of the Resurrection:

HOLY THURSDAY.

Before Christ was betrayed, and before He entered upon that human and divine passion, which commenced in a bloody Aweat at tictlesemane and ended in a bloody sacrifice on Golgotha, He invited His beloved and taitiful ones to meet him at table, and there, in a large toom in the house of a Jewish friend, on the slopes of Mount, Monah, the Sen of God took bread and broke it, and, turning to His twelve apostles, pronounced those memorable words: "Howest color corpore menu - This is my Body." There, for the first time, did the dread mystery of the Transubstantiation take place? Hern taking a chalice of wine, He said, "This is My Bleon," and He foreteld that it would be shot for the remission of sms. Telling His framels to cat at d drink, and promising them that they and commanding them to do as He had done in commemoration of Him, the Son of God established the Sacrement of the Eucharist, and gave to St. Peter, and all whomsoever he should ordain, unto the end of time, the mighty power of changing bread and wine into His Body and Blood. Then it was that He established His Church, gave, the Keys to St. Peter, promised to be with them till the consummation of ages, and created that order of priesthood through whose instrumentality. He was to be ever actually present with the faithful upon the altars

of His creed. What a world of mysteries converge towards that one point and are commentorated upon that day! The institution of the sacrament of Love is perhaps the greatest evidence of Christ's affection for man. On the morrow he knew that Hisblood was to be shed, even to the last drop; but before entering upon that tragic scene-a scenc extending from the mement when He would ask His Father to "let the chalice pass" from Him, till the moment He would yield up the spirit and cry out" it is consummated "-He desired to encourage His disciples and give them a proof of His immeasurable Love. The Last Supper, the institution of the Eucharist, the creation of a priesthood. -these are some of the awe inspiring events of Holy Thursday. And even then He knew that Iscariot, who eat of His Body and drank of His Blood, was about to betray Him; and yet He refused not the traitor a gift so holy, so precious. so divine. A lesson to be read by those who do not appreciate the inestimable privilege of Eucharistic Communion with Him, and who abuse His goodness to betray Him unto Satan. If we desire to profit by the graces that Holy Thursday brings, let us renew our faith and love for the Adorable Sacrament; let us renew our confidence in and fidelity to that holy order of priesthood on that day established, and through the prayers of the latter and the power of the former we cannot fail to reap benefits undying for here and hereafter.

GOOD FRIDAY.

sary in all the year! It was upon that day, a reany treaty! May these three day that the mighty and awe-inspiring days be loaded with joys and graces for mysteries of the agony and death of each and all of them!

God took place. The evangelists picture, is simple but graphic language, the scenes that have rendered memorable that afternoon of all afternoons. Our readers are familiar with them, yet they are ever new no matter how often repeated. In the Canticle of Canticles we read: "I will go to the mountain of Myrrh, to the hill of Frankincense." Myrrn means suffering; frankincense means sacrifice. When man fell, and God in His anger and justice was about to destroy His disobedient creature, the Second Person spoke to the Father, and arresting the thunders of His wrath, cried out: · Spare man: for I will save him-I will go to the mountain of suffering to the hill of sacrifice." That promise re-echoed through four thousand years; the prophets took it up and repeated it for ex-Week! There is an old saying that pectant humanity; at last the time came, often "the darkest hour precedes the and in the first faint cry of Bethlehem's Babe, the Eternal heard the words, "I will go to the mountain of suffering, to the hill of sacrifice."

Thirty years passed away, and faithful to that promise, Christ walked the road leading to Cdvary, to end His mission upon the skull-like hill outside the Fish Gate of Jerusalem. Good Friday at last came. In the agony of the previous night, the Redeemer is recorded as having said; "Father, let this Chalice pass from me, but not My will but Thine he done." In other words: "It is hard to bear, but I will go to the mountain of suffering, to the hill of sacrifice." That promise He kept ever before Him; in the house of Herod, in the halis of Caiphas, in the palace of Pilate, at the pillar, beneath the lash, under the crown beneath the cross, at each of the three falls, in presence of Veronica and of Mary His Mother, up the rough slopes of the blood-dved hill, when undressed, torn, nailed, suspended, agonizing, thirsting, expiring. At cist the strength of the human giving away, despite the power of the divine. He cried out -- "My God why hast Thou fer-aken me!"-Yet even then there was a trumph in that terrible cry, there was a triumph in the words to the dying thief, a triumple in the consummation-for turning his eye towardheaven and feeling that man was saved. the Son of God has fulfilled His promise and had come to "the mountain of suff ering to the halo, sa amee."

It is then the duty of all the faithful participators in the merits of Christ's possion and death, to go in spirit to the Mountain of Myrrle" and there cafer up a tothete treubas, sorrews, sufferings and bars to mate Barn with these of the Redeemer; to go to the "Hill of the number of mate worshipers at the price tree. Eliminor that s, as the structure is and there join in that shrine of this Delpric oracle who as of the Word, with its court news, his not great sacrifice of the Son of God, that they may participate in the marks of His sacred self-immedation. At the henr of his death the star darkered; they should hade their faces begind a chool of repettance; the earth quiked; they should to mide for their sins - the veil of the temper was rent; they should rear the curtain of imquity that harg- over would have life in them if they did so, their sons; the dead arcse; they should spring up from the tomb of sin and walk. abroad in the face of redemption.

> On Good Friday, no consecration takes three; the Hest is placed in a repository. and the Mass is completed with a preconsecrated host. The vestments are black and the altars are draped in mourning, pictures, statues and emcisixes are veiled everything bespeaks death, for the Saviour has gone to the tomb, to remain until Sanday morning, the day of his poisoned arrows at Archbishops His Resurrection.

HOLY SATURDAY.

This is a day of twilight feelings, half sadness, ba t joy. The night darkness of the herald rays of Sunday's approaching glory. It is upon Saturday that the Church blesses the Holy Water to be used during the remainder of the year, also the symbolic candles, and all other objects that require to be blessed for the use of the sanctuary during the twelve months to come. The large pascal candle is dipped in the water, already blessed and saited, five pieces of incense are placed in the side of that candle to represent the five wounds of Christ, and the symbol is lit and set up at the gospelside of the altar. There, from Easter until the Ascension, it stands to denote that the Saviour has risen and is still on earth. Whenever the gospel is read the Dr. Vaughan is so agreeable, "ontpascal candle is lighted, an emblem of the brilding of truth shedding its rays upon the world. The ceremonies of Saturday are lenghtly, imposing and replete with deep meaning and mystic instruction. Although, after the Gloria the bells ring and the organ peals, still it is only the prelude to Sunday's hymns of jubilation. With Saturday the forty Moreover, in the Catholic Church the and a hundred generations to come days of penance and fasting from Ash-Wednesday to Easter Sunday, close; it is a moment, so to speak, of repose, be for, nor strive for any honors, dignities, relics of the highest and noblest art. But tween the monthfulness of the past and the joyousness of the future. It is also tion the Holy See seeks him out, and he the day when nearly all the faithful lay down the heavy load of their sins at the teet of the dead Saviour and prepare to arise with Him upon the morrow.

Next week we will speak of Easter: but let us wish all our readers a very pro-The saddest and most glorious annivering all the year! It was moon that day, a really Good Friday and a positive-

There is a class of public correspondents ground, and in consequence they rapidly become-in their own estimation at least-authorities upon all subjects; their fame springs in part from real merit and in part from the veil of mystery wherewith they surround their oracular shrine. Of these Edmund Yates of the London World is one; an acknowledged authority upon the questions of the Queen's movements, the Royal lamily's intentions, the menus at Windsor, or the daily programme at Balmoral; a semi-reliable information medium regarding the details of court life upon the continent. To the general public Mr. Yates would appear-as he wishes to do -a thoroughly well-informed personage upon all the movements at the Vatican, the likes and dislikes of the Holy Father, the probable actions to be taken in important matters by the Pope and the degrees of influence swayed by one person or another at Rome. Howsoever exact the editor of the World may be in the details that he officially receives from the Queen's Lady-in-waiting, or the Prince of Wales' Master-of-thehounds, decidedly he knows no more about the inside workings of the Vatican. or the induence brought to bear, either effectively or otherwise, upon the conneils of the Pope, than he knows of what is passing in the wildest regions of Africa, and in the minds of the furthest removed Massai chieftains.

prove it-that Mr. Yutes had and has a others, his abhorrence of Irishmen and everything Hiberrian is in the inverse of the second of the law of the second of the s ratio of his knowledge of the Celt and of mount parts of that gentle and best Wish or V low has profession and to profite it to the heart. the best of his ability, but we are not of principle to price of the business. as a spectrath his every west, not are horsested overthe by converses and we of these who will permit his archery won in the construction of tip the series to go unchallenged when it amis at the and mark the result. For error is an names and characters of 81th mete as Lee Yates would fly 84 ago time too the Archbisheps of Dub'in and Cashe'. World would's eating to more

In his cable letter of the 5th April to by New York Telepho, which was rejudged in one of our city evening Lilles, Mr. Yates concludes thus.

"The appointment of Dr. Vaushouses Cass limit Mannang's successor is a great blow to has no sympathy whatever with the seditions igitation which his brethren of bublin aca s most agreeable with the old Reman Catholic families of England, whose influence at the Vatiran far outweighs that of the noisy Irisa. acitators, who generally manage to get their own way at home?

Imagine Mr. Edmund Yates shooting Walsh and Croke! Were the editor of the World endowed with a thousand were he ten hundred times the mental. puny hands would vainly draw the bow, his shafts would turn in air and fall to earth at his feet, before they would have reached the tenth of the distance from his stand to the lofty realm in which the his eyric is beyond the reach of the spear-armed hunter on the plains.

In the first place, Mr. Yates insimuates that either the Archbishop of Dublin er of "the old Roman Catholic families of sense. England," with whom, he says, the Rev. weighed at Rome that of the noisy Irish agitators," with whom, he states, the Prelates of Dublin and Cashel are "in Archbishops of Montreal and Toronto, when a successor to Cardinal Gibbons. the case may be) does not seek, nor ask or positions; if he is worthy of elevaviolence to his humility. The ecclesiastic who abandons the world and devotes himself, for all his life, to Christ and Hishats; if these come, they come unsought more in obedience and humility than in I in one place he tells his hearers that

YATES AND THE BISHOPS. sting is not in this innendo; but in the Christ should be offered homage, &c." able to R man Catholic English fare incs seemingly justifiable his false and nor in expressions with regard to the two Irish Archbishops. It would be a most win dermi thing it Dr. Venghan were not agreeable to the Catholies of Lis diocesand of the country in which he lives: inst as wondertin would it be it Arch bi-hop Wa'sh were not agreeable to the Trisa Cathories of Dublin or of an Ireland; and the same for His Grace or Vanghan would like to have a chance of tehing Mr. Yates a bit of his mind; it is relish the Bishop's appreciations of his notice and admiration,

or Croke placed in Salford, Mr. Yates might truthfully say of the latter what he now says of the former, and of the former what he now says of the latter.

Irish character. To spin court yauns: "we any resolutions agreement for did or so that is the symbol of redemption." to fabricate Roman news, when it contact place ever faster or Pessities and (1) and Christ's nothority. be produced any other way; to supply the and ever win be an sympathy where. Mr Bushood must be those read the me world with details of reyal motor and they dut tester and bless of the penalties, one and has buy their them,

this great and deserve by Con-

AN HONOLAST.

There were those by akers in a lages and tree are some to be follower the Irish Nationalists. The Roman Cacholic | Crongst Cronstians to day. There is a Bishop of Salford is a man of a very different class of preacture, intembers of which type from Archbishops Walsh and Croke. He possess at times, the Certific of Reductions differ appeared of increes and prefuses ushed so openly tostered and blessed; but he | Times out of mond have Cathodic withers returned the take accusations of these bigota but stra there are men en quin up who are not asicimed to tea reasontry Profestants that Roman Catholics admiimages and statues. Not to speak of the difference between adoring in Flow ring. tire Mother of God and the saints, writch i these men will not understand, we have lalso two elerabins of beaten gold on times the abilities that he possesses, and often to cast aght upon the subject of the the two sides of the oracle, etc., etc., that he knows so we'l that he possesses, representations, in stone or on cancass, of 1956s that look anything like a command trose boly beings, God's triends, whom Friday's funereal gloom blending with giant that he is for thinks he is his we honor. These gentlemen process to toye Christ, to depend upon Him for their edvation, to wish to prease Hum in their every thought word and deed; yet they insuit the picture of His Mother; they ridicule her sanctity and they scoff at her minds of these two prelates soar. They blessedness. Insure men! Do they are as high above him -in character and expect to please the Son and gain. His in fame-as the eagle hovering above favor by insulting, rideming or showing contempt for His Mother? Or do they think that Christ cares less for His Heavenly Mother than would an ordinary mortal care for his earthly mothe? the Archbishop of Cashel had an eye | Either they cast an insuit at Christ, or upon the red hat, and that the influence else they are not endowed with common

Of late one of these gentlemen, a Rev. Mr. Bomford, of Trowbridge, in England, held torth upon images and the ido arty. of the Roman Catholics. He expressed a wish to see all the images, statues and sympathy." As well hint that the paintings in the temper destroyed. Were such to happen and that some iconoclast could shatter to atoms every statue might be on the tapis, would have their and wipe out every piece of painting in eyes upon the cardinalate of Baltimore. the Catholic Churches, the world to-day, priest, the bishop, or the archbishop (as | would suffer; nor could ever the cluse's or pencils be found to replace these turning from the mass of rant and trothy nonsense that is to be found in this upon three remarks made by Mr. Boneford. Not that the speaker is at al worthy of attention, but simply because Church, never dreams of mitres, nor red many non-Catholics hold similar views do we occupy a short space with thes for and often undesired, and are accepted | foolish ideas of an uninformed presence.

contrast which the writer wishes to set | To begin with St. Thomas Aquinas never up between the Bishop of Salford and | decided that nor anything else, that might whose members gain access to certain the Irish prelates. He pretends to ad- be a matter of dogma, of moral, or of quarters generally considered favored mire Dr. Vaughan-because he is agreed discipline. He might have thought so, or have suggested it, but he did not decide -in order to render more pointed and the matter. In the Catholic Church a lecture in Naples. In the course of very priest, doctor, or theologian does not decide questions of that nature, the the decision comes from the Pope and rom bim alone, and from bim as Vicar d Christ, as Head of the Clarch, as Leader of the Council, as infallible seacher-speaking or cathedra -and as fortable at this announcement, for, as the sole goide of the faithful in all such | Universe says, "wherever Mazzini's teachmatters. St. Thomas Aquinas might ings bear fruit there will secret murder touch, preach, suggest, but he never and open insurrection become the fashion Cashel. We are sure that the Rev. Dr. decided upon any principle of Faith. This of the day." rev. gentleman then tells us that "the Remanists have condemned themselves Italians in Naples, of those "teachings" not likely that the World's editor would in persistently omitting in many places triumphing over "Anarchists;" did not from the ten commandments, the probi- they from first to last inculcate universal bition against making and bowing to anarchy? To call Mazzini-that thief. Were the Sees to be changed and images. The law of God ever condemn- coward and assassiu-the teacher of peace Bishop Vaughan to be placed in Dublin ed images and idolatry and the scriptures is as bad as to set up Jack-the-Ripper as or Cashel, and either Archbishop Walsh forbid them." It was King James I, who a model of amiability and good citizen. said: "You can endure lions and ship. The motto of the organization dragons, (alinding to the royal arms) | founded and presided over by Mazzini and devils to be figured in your churches, was and still is: but you will not allow the like place to Either of the great Irish prelates would patriarchs and apostles." The "Romanbe equally agreeable to the old English sists" could not "persistently omit in families; and Dr. Vaughan would be in many places from the ten commandfull sympathy with Irisomen, with Iro- | ments," that which appears only in one land, and with the sacred cause of both, place in them. Now, the commandent "Noisy Irish agitators," as Mr. Yates does not specify any kind of images. It is pleased to call them, do not pretend does not say "the making and bowing pages; to have any influence at the Vatican, down before images" of the saints or of nor have they got it all their own way at | Christ. The prohibition is against idolhome, while the old English Roman atry, the aderation of fa'se gods in the We always knew-and his writings Cathelic families have certainly no more forms that men give to them. As well weight than any other Catholic families | would the words apply to the "making our great as that distike might be, it such as the sum of the result of strong dislike to the Church of Rome; with Rome. In that one paragraph of and bowing down before" a statue of in the actions of a Cabolic who hows The Archbishous of Daisin and Codyd Horoconstruction that recalls to instanted but he are not and total were in synerally a some in the sis possion, or before a "Traced Mazzin's work for Italy, the people and humanity at large."

nexts and the minutes of royal horses alone taggration, the same kind of agency resays, well-believes, that Hely Writwhen a chance of a pretence arises; and \$\frac{1}{12} \tau_1 \tau_2 \tau_2 \tau_3 \tau_4 \tau_5 \tau to ridicule or insult discuss and the more than one storm and such a first and kind. Show the rest periods this like the general community of the like the second transfer of the like the li is the integral and their private lines $\frac{1}{V_{colories}}$ speaking of Mazzim says: when the cowardly villan, who had brought

Well, at Mr. Bomford read Exodus. XXV, especially beginning at the 18th verse. God spoke to Mesos and told him now to make the tabernacle, the ask, the candlestick and the ornaments that would be pleasing to H m. "Thou shalt make o make images? or is it a prohibition? flien in the Book Numbers, XXL, 8, 9; " And the Lord said to him: Make a brazen serpent, and set it up for a sign; whoseever being strack shall look on it. shall live. Moses, therefore, made a brazen serpent, and set it up for a sign; which when they were butten looked upon they were healed." Giorious image stour Savior foreseen through long ages Was this a prohibition or a command to make images? And in the first flook of Chronicles (so called by Hebrews) or Paratipomenon (so called by Greeks) at chapter XXVIII., 11, 12, 13, 14, 15, 16, 17, and especially 18, "and to make the likeness of the chariot of the Chernbins spreading their wings and covering the Ark of the Covenant of the Lord." Is this not a command to make images? What says St. John, chap. III., 14? sink out of life; it has ever been so, it to contemplate, and thus be excited to world, flourished and then vanished from om's 1 prosy?

Men like Mr. Bomford should study preach or teach it; and if they cannot is obliged to accept, even though in peculiar address, we wile harristy touch | unders and it, let them go to the infall the horizon of time. 1892 has already able interpreter, the Courch of Rome, beheld the last hours of several most imand receive the Truth and the Light.

Am aig the items in the supplementity estimates presented in the Legislative Assembly Thursday is one to increase the salary of Har, Oliver Mowatpleasure and pride. But the sharpest "Aquinas decided that to the image of by \$2,000, norking it \$7,000.

"THE APOSTLE OF THE DAGGER."

On the occasion of the twentieth anniversary of Mazzini's death, his former friend and brother," Bovio, delivered that address he quoted the Sacred Serinture in praise of the dead "apostle of the dagger," Bovio said:-

"Mazzint's teachings were bearing fruit, and riumphing over the amarchists and clericals and other oppression of all kinds."

The audience must have felt uncom-

And this Boyio has the audacity to tell

"No King, no Government, no Church, no God; death to Christ. Hurran for hell and assassination!"

Bovio must have forgotten the "Secret Code of Young Italy" as well as the many diabolical actions of its author. From it he might have read to his Neapohtan audience these words in its first

"We must adopt any expedient to accomplish our end; this is the doctrine of our muster, Machiavelli-self-interest, knavery, treason,"

We find the London Times of July 14th, 1857, speaking thus of that chief disturber of the world's peace:

Boylo lectured and of whom it is report-

Leaving aside what he did for humanity, the people and Italy, we would like to know if Don Boyno told his hearers all about what Mazzan did in Italy. He holds, to such the Church of Reter gration to a work a Magna Charte to a passe of mobile of interest and the spinary of 1845—of the dens of infamy and not speak of "the just of the conbehind the Longera, where Jessons were But cheered Trace Are the first of a large energy pressylving Nor did the probably speak of Mazzint's creed, with his beginning out to be printed and payers entression, "Let Haly perish point parties on governorm in the solution of treater to an any comat . Western, The especialist Borneh work of Mazzini's provisional governthe three records of Michaels est or another the Holy Chy in 1846, or upon is a cost of as some of her new fargle if the forced four from the wretched people and it is that the countried the broke of his 177 octors transfor the issue of 1300-Numbers, and Chranieles. We concrowns or paper money, or the coinas all be no more sectionality to find a great treatment crowns or cross, or the r is stated to the Bible of assertione, seignire of coeff sinstical property, or even the color of the contrast than to see duly a contlie decrees such as those of 18th epre retailed revised edgy of Hely Writ and 11th April, 1849, thus were'eld The same of the sector brooks above their Roman Republic and Liever pass away," These to ke contained too and the training swear that the counand the superstantial the feeting sured try shall be savel." Did Bovio talk of to Protestant merchators of the Bib. These takings in Napl 8? The London

"When the converty villan, who that brought bank apply upon its contrary, thef in dismay allowed to in. The case has neighbor.

"They beast their Balde, and they are transfer to contain the whole Balde.

"They have the

It is refreshing, in this age, to hear of these lecturers of the Bovio stamp; they have the coolness of an iceberg, and the features of a brazen statue. The wonder is how they succeed in securing listeners, and yet the world is ever the samethere are people who would go to a dime museum when they should be in church, there are others who would prefer a nigger minstrel show to the grandess literary treat, and there are those who love the novel, the sensational, the absord; no wonder then that an Ingersol can fill batts and a Boylo secure hearers. Why not colebrate Mazzini's birthday, not his death? Surely his "friend and brother" does not pretend that Joseph Mazzini died a saint of of the creed he hated, and that they were celebrating his entry into a heaven that he denied, and into the glory of a God whom he blasphemed till the end!

ANOTHER HISTORIAN GONE.

One by one the landmarks disappear, the bright lights in the century's tirmament go out, the great minds of the age And as Moses litted up the serpent in will be so until the end of time. As we the desert, so must the Son of Man be draw near the close of this nineteenth tated up." Tell us: If Moses made century, one often feel inclined to pause, a figurative image for the people to lock and looking back over the history of on and be healed, why should we not binety odd years, contemplate the promake an image of Caust for the faithful minent figures that arose before the orrow for their sins, and be cured of the the scene. In war, in peace, in the realms of art, of science, of literature, in every sphere of life have brilliant starsand understand the Bable before they stars of great magnitude-arisen. Every year some prominent one sinks below portant personages, and a few whose names shall live as long as the story of this age will be read, or genuis or virtue be admired.

This year three prominent historians have gone over to the silent majority, and left their names to be recorded by