

TESTIS IN COELO FIDELIS

The Revue and Witness

CATHOLIC CHRONICLE

VOL. XLIII., NO. 38.

MONTREAL, WEDNESDAY, APRIL, 11 1894.

PRICE 5 CENTS.

EDITORIAL NOTES.

IT APPEARS that nearly all the trouble into which the Dublin Freeman's Journal had fallen was due to the dissensions and irreconcilable attitude of Healy and Dillon. The stockholders settled the matter by putting the both of them out. The N. Y. News calls it "severe discipline." It is to be hoped that the result of the resolution adopted by the stockholders will be the end of all trouble. "A great public policy must not be embarrassed by personal quarrels"—is a most true remark.

WHOSOEVER started the rumor that Kossuth died a Catholic must have been very hard up for news. Anyone who has known the atmosphere in which the patriot was educated, and who has followed his career and his expressions carefully, would never dream for a moment that a Catholic sentiment could be harbored in his heart or a Catholic idea find a place in his brain. Whatever else he might do, the most unlikely thing in the world would be to become a member of a church which he hated most heartily and which he would have persecuted—in the name of liberty—even as thousands of others have done, had he the power.

IN OUR next issue we hope to present our readers with a short review of a most important publication. It is the life and labors of that grand pioneer missionary, Bishop Burke, first Vicar Apostolic of Nova Scotia; it is from the pen of the distinguished *litterateur* and eminent prelate, the Right Rev. Dr. O'Brien, Archbishop of Halifax. The name of the author is at once a guarantee of the importance and style of the sketch. It is a fresh page in the ecclesiastical history of Canada, and contains many facts that have been greatly ignored by men who have essayed to do justice to the period in which Bishop Burke lived. Every Catholic household should have a copy of it. We will attempt to review it in our next issue.

THE C.M.B.A. Weekly has the following:—
"The Irish do not claim as a right the display of their countryless flag in public places. They simply have asked that the flag which twice waved in the van of America's battle line be placed now, once in a while, where those who were then in Canada or 'physically disabled' may see and become acquainted with it."

We may be very dull, but we fail to see the point. It may be witty, still we are not sufficiently sharp-witted to seize the humor of it. Far from the flag of Ireland being a "countryless flag," it belongs most positively to one of the most distinct countries in the world. Not only has it "waved in the van of America's battle line," but also in the front of many a glorious struggle for justice and national rights over the continent of Europe. If there is any meaning in the reference to "those who were then in Canada," it may be a slap at some deserters, but it must not be for-

gotten that to Irishman from Canada the United States owes a debt of gratitude for the stand they took during the last war that convulsed that country.

REV. FATHER LAMBERT, editor of the Philadelphia Catholic Times, in his answer to the many letters asking if he is the man who recently left the Church, denies the identity and adds the following characteristic paragraph:—

"By the grace of God we are not the man who renounced allegiance to the Catholic Church. To us the Catholic Church is Christianity in the concrete. Her divine origin and mission and the truths she teaches are as fixed in our mind as are the eternal truths of geometry. We cannot understand the logic of renouncing the Catholic Church and stopping anywhere short of atheism, of a denial of the supernatural, or of absolute skepticism. Once start on the inclined plane and there is no logical resting place till the gloomy depths are reached. Before these ultimate results we stand aghast and shrink as one shrinks who stands on a bottomless precipice. It is an awful thing to lose the faith, and those who forsake it never give their real reasons. There is always a dark mystery back of the act known only to the unfortunate soul itself, a secret that the pervert never exploits on the lecture platform."

ONE of the Lords Spiritual, the Bishop of Chichester, is now in his ninety-second year. It appears by "Dods' Parliamentary Companion" that he is set down as a Liberal, and that on Friday, February 23rd, he remained through the long sitting and voted in every division. But all his votes were given against the Liberals." The Universe remarks that "perhaps His Lordship has sat too long—long enough even to forget which side he really does belong to. Nestor himself will lose his memory at last." His Lordship is a very fair illustration of the fact that certain men may be Liberals or Conservatives upon all other questions except the Irish one—and on that they are anti-Irish, no matter what the party they belong to.

IN THE First United Presbyterian Church of Columbus, Ohio, the Rev. R. E. Patton (it is a wonder he is not a D. D.), delivered an Easter sermon, in which he argued that Protestants should not observe Easter, because its observance "was taught by the Roman Catholic Church." This learned divine does not find the festival of Easter mentioned in the Bible. He does find in Acts xii. 4, a reference to the event, but he calls it "a mistranslation and a revised version had properly rendered it 'pass-over.'" He refers to the days of the *Azymes*—the festival of the unleavened bread, or the pasch, which agrees with our Easter in every detail. He claims that the name is of heathen origin and therefore it is pagan, and he concludes that the teachings of Rome must also be pagan. For that matter the name of every day in the week is pagan. It is a cruel thing that a man of Mr. Patton's deep reasoning powers and profound theological erudition should be obliged to stand by and behold thousands of Protestants celebrating Easter. If they would only leave the commemoration of

the Resurrection to the benighted Catholics what a fresh lease of life the great Protestant body would receive. Well, in spite of Rev. Mr. Patton, and with all due respect to his opinions, we are under the impression that the festival of Easter will be celebrated until the end of Time. Decidedly he and his little sermon will be long forgotten when the Christian world shall have ceased to celebrate the dawn of Redemption. The Catholic Church would like well to please and accommodate Rev. Mr. Patton; but Easter is too important an event to change merely to satisfy his whims.

ST. FRANCIS XAVIER CHURCH, New York, has recently had a few remarkable additions to its congregation. Mrs. William Arnold, of Eighty-third street and Fifth Avenue, who is said to be worth three million dollars, renounced Protestantism and was received into the Catholic Church on the 25th February last. She was a prominent member of the Church of the Redeemer. Mr. and Mrs. Floyd-Jones, of Massapequa, L.I., made their first communion on Easter Sunday, in the St. Francis Xavier Church. They had been members of St. Ignatius' Episcopal Church, one of the very "highest" in New York. Every day is the Church adding important converts to her list, and every day is her mighty influence being felt more and more the world over. Thousands yearly come into her fold whose names are never mentioned and who prefer to enjoy the blessings of our religion without any outward show or loud parade of their newly acquired faith.

L'ITALIE, a Roman official daily, edited by M. Arib, a Jewish Deputy, recently published a strange article, in which it praises Leo XIII., and expresses regret that the Queen of Italy was not allowed to take part in the jubilee celebration, nor to kneel before the Pontiff and receive his blessing. Some think that the Queen, herself, is the inspirer of the article. Of course there is more surmise than certainty about it. However, the Liverpool Catholic Times has the following comment:

APROPOS of Queen Margherita, it is also said that she is a prey to indescribable terrors latterly. Not only is she convinced that the House of Savoy is destined to be overthrown very shortly, but that the crisis which we are told will destroy the Italian monarchy will be barbarous, and terminate by forcing the sovereigns to mount the scaffold. The sad fate of Marie Antoinette is ever in her mind, and she frequently says, "I shall die in the same manner." She attributes most of Italy's misfortunes to the sacrilege of despoiling the Sovereign Pontiff of his possessions and authority in Rome, and earnestly desires to see a reconciliation take place between the Vatican and Quirinal.

SINCE the Holy See returned from Avignon to Rome there have been sixteen Popes who have lived over eighty years. The youngest of these was Gregory XVI., who died in 1846, in his eightieth year. Then Gregory XII.,

Calixtus II., and Benedict XIII., all of whom reached eighty-one. Pope Alexander VIII. and Pius VI. died at eighty-two. Gregory XIII., Innocent X., Benedict XIV., and Pius VII., all passed eighty-three. Paul III. died at eighty-four. Pius IX. and Clement X. lived to eighty-five. Up to the present the two Popes who, since 1378, have attained the greatest age are Clement XII., who was nearly ninety-two when he died, and Paul IV., who was elected when eighty-nine and reigned until he was ninety-three. In the series of Popes prior to 1378 we have an example of longevity still more surprising, that of Gregory IX., who died in 1241, very nearly a centenarian. In referring to the anniversary of the present Pope's birthday, the New York Catholic Review gives the above statistics.

WE are pleased to read of so many sermons being preached recently in the Irish language. It had been claimed that the first one ever delivered in the United States was that in Chicago last St. Patrick's Day. But Brother Michael, the prefect of St. Patrick's school, Baltimore, stated that on "Thursday, March 17, 1881, the Rev. Hugh Mageveney preached the panegyric of St. Patrick at a Mass celebrated by Canon McGee of Belfast, Ireland, in St. Patrick's Church, Baltimore. At the Mass it was announced that Canon McGee would preach in the afternoon in Irish. It was an impressive scene. Canon McGee warmed up to his subject, preaching with fervor and faith, using pure Celtic, which with his oratorical power, carried his hearers back to the land of St. Patrick." There are several movements on foot to revive and perpetuate the Celtic language. May heaven prosper all who encourage in any way the noble and patriotic work of propagating that most melodious, rich and expressive of tongues.

THE Canada-Revue announces that it will in future appear as a semi-monthly, and if circumstances do not improve it will be obliged to become a monthly publication. Finally, it states, that if its finances do not augment it will be forced to cease publication. It sends up a mournful cry over the lack of spirit in the people of this Province and expresses the fear that it will be a long time before such another publication will appear, animated with the same courage and bound on the same mission. Individually we do not wish the promoters of that journal any harm, but we confess that we will not weep when its days are numbered. It is not difficult to find men ready to continue the crusade commenced by the Canada-Revue, but it is no easy matter to find a public sufficiently anti-clerical to take stock in its venture or to lend it a steady support. Like all others, who have squandered their talents in attacking the Church, the gentlemen of that organ could not expect anything other than an ultimate failure.