

the Church. He wishes it to be understood that he has always been consistent, and always acted in accordance with the dictates of his conscience. It will, therefore, be in order to consider his action, and learn what a jewel of a conscience is his.

Dr. McGlynn declares himself a Catholic, yet no Catholic can deny the authority of the Sovereign Pontiff to call on any teacher in the Church to explain his doctrine, when its soundness is once questioned. Nevertheless, Dr. McGlynn's conscience compels him to sneer at that authority when it affects his own case. "Consistency, thou art a jewel!" Here is where the shoe pinches. Dr. McGlynn's doctrine should never have been called in question. So Dr. McGlynn's conscience tells him. "If a great Roman tribunal summons a man before them for teaching the truth (?) which he (the infallible Dr. McGlynn) knows to exist, and if that tribunal (The Holy Father) should condemn his doctrine," then it is Pope Leo XIII. who falls into error, not Dr. McGlynn. His over-sensitive conscience tries to hide the true reason, why he has been condemned and excommunicated. All the same he allows it to escape him. He is afraid. "Conscience doth make cowards of us all." He felt sure that his teaching would be condemned, and justly. Remark the wonderful subtilty with which he puts his case before the crowd. His teaching—so his conscience tells him—is the truth. He would not jeopardize it by submitting it to the judgment of Rome. It is not a truth which comes under—he tells us—the infallible authority of the Supreme Pontiff. It is a doctrine of pure politics, and has no relation to faith and morals. Now, let us understand facts. No doctrine submitted to Rome is condemned by the Pope, until it has been carefully examined and compared with the perpetual teaching of the Church, and then only as far as it is contrary to faith and morals. What are the teachings of Dr. McGlynn which have brought this trouble upon him? In the opinion of most men, they are communistic, subversive of civilized society and directly tend to destroy all rights of ownership in land. All this Dr. McGlynn tells us is purely political, and has nothing to do with faith or morals. Dr. McGlynn's conscience may so teach *him*, but Christianity has always taught that the foundation of all morality is the ten commandments, and that, Almighty God having revealed them on Mount Sinai, they are of faith. One of these commandments is, "Thou shalt not steal." In the face of this, Dr. McGlynn teaches that "property is theft," and solemnly declares, on his conscience, that it is neither against Catholic faith or morals.

Why did not Dr. McGlynn go to Rome? His conscience makes answer, "He was afraid, for he had no defence." Why was he excommunicated? Because he was contumacious. If Dr. McGlynn believed his doctrine to be true, and was, as he wishes us to understand, a sincere Catholic, he would have no fear of going to Rome. No one knows better than he that there he would receive impartial justice. But he would not go. His conscience was his guide. But his conscience should not have made him a coward.

C.

A VISIT TO COLOGNE.

II.

THE next most interesting object in Cologne is the Church of St. Ursula, to which a slight reference has been already made.

In the 5th century many of the British Christians fled from England to the continent to avoid the continuous wars which were harassing their own island. Amongst these were many maidens whose fathers and brothers had perished. They choose as their head Ursula, who, of royal blood, surpassed her companions in piety and virtue as well as intelligence. In Cologne, where the British fugitives were very kindly received, the royal virgin was especially honoured, and soon became the model and example to all the women there. But the peace they sought was to be of short duration, for not long after the Huns took possession of the town, and having massacred the men, led the women out to the camp to be divided as booty—and amongst them St. Ursula and her English

companions. As in the days of peace this holy virgin had been the leader and model of all, so now in the hour of affliction, by her resigned constancy and ardent encouragement, she inspired all with the resolution of dying rather than of suffering disgrace. The Huns enraged by their resistance, fell upon them and "murdered them on the field where they were assembled." St. Ursula was killed by an arrow, having encouraged her companions to the last. The bodies were thus found by the surviving citizens after the retirement of the Huns, and carefully buried. When Cologne was rebuilt and again inhabited the martyrs were piously venerated and a church erected to their honour. These martyrs, whose death occurred on the 21st of October, 451, were chosen as the special patrons of Cologne. It was called "the Church of the Virgins," because the greater part of those slain were virgins. Their number is computed at 11,000, although this is not perhaps the exact number, still it is nearly so. They were not all British, but on account of their leader and a large and illustrious portion of them being British, they are referred to as such. The field where they fell and where the Church is built was originally outside the city, but is now in the centre, and not far from the Cathedral. The foundation stone of the Church of St. Ursula as it now stands was laid about the year 1020. This was built in the old Roman style, of which there remains the nave, the two side aisles and the transept. A Gothic chancel was added to replace the old apse, and consecrated about the year 1287.

Several additions in different centuries were made, of which the chief is "the golden chamber," where the greater part of the relics are kept. It contains the shrine of Ursula, in which are a part of the bones of the Saint and also of the garment in which she was buried. There is also the shrine of St. Hippolytus, who was the gaoler of St. Laurence, by whom he was converted to Christianity. He suffered martyrdom in 258. The relics were brought to Germany about 870, and to Cologne about 922. There are many other shrines in this chamber, and the bones of the martyrs are most peculiarly arranged in cases along the wall—"Ora pro nobis" being formed by placing the bones in proper position. The greatest curiosity, however, is one of the six water pots which were used at the wedding feast of Cana in Galilee, mentioned in St. John's Gospel. It is of alabaster, and contains the two or three Jewish measures. It had originally two handles, but one of them is broken off. A piece is also broken off the mouth. It was brought from the Holy Land by a Cologne knight in the 14th century, and presented to the city. The Mayor gave it to the Church of St. Ursula in 1378. In the body of the Church is the tomb of St. Ursula, with a figure of the Saint in alabaster. There is also a small sarcophagus, which contains the remains of Viventia, daughter of Pepin of Heristal, one of the most noted majors-domo of the Franks. Pepin ruled from 687 to 714, with Cologne as one of the centres of his power. Thus Viventia was sister of Charles Martel, who saved Europe from the Moslem creed in 732 by defeating the Moorish host between Poitiers and Tours, and driving them back into Spain. Viventia died at Cologne in 644, at the age of six years. Her Father desired her to be buried in the Church of the Holy Virgins, but as the ground was sanctified by the blood of martyrs, the corpse was placed in a stone coffin, which rests above ground on four supports.

It would be out of place here to discuss the question concerning the number of those who perished with St. Ursula. I have already given it at 11,000—nor let this surprise any of your readers. The greater part of this large number were holy maidens, who, rather than sacrifice their virtue, died most nobly. "It must not," conclude the Bollandists, "be wondered at that the inhabitants of a large city slain by barbarians should be regarded as martyrs, because according to the discipline then in vogue, all who piously suffered undeservedly a violent death, were considered martyrs." And by far the greater portion were maidens, "whose martyrdom was most glorious." The rest, of both sexes, in admiration of the fortitude of St. Ursula and her companions, shared their fate. Should any of your readers care to investigate this subject, I refer