

The CATHOLIC CHRONICLE...

DEVOTED TO FOREIGN NEWS

ROME THE CHAIR OF PETER.

The Rome correspondent of the Dublin Freeman's Journal writes: There is no personage of the present day more in the public eye than Leo XIII. At the very time when the newspapers were occupied with re-arranging his marvellous vision and the evidences of his old intellect...

The Catholic world, rejoicing at the proximity of his Jubilee, has prepared pilgrimages to Rome in which the people will present their homage to the Sovereign Pontiff. Amongst those already appointed are the following: On the 17th of February the Lombard pilgrimage of about 500 persons, provided for by Cardinal Ferrari, Archbishop of Milan...

One thousand Ligurian Catholics will arrive in Rome for the 2nd of March, provided for by Commendatore Luigi Costanzo and Mgr. Vitali. At the same time another thousand will come from Piedmont from the 2nd to the 10th of March. A Belgian pilgrimage will remain in Rome, composed of Catholics from Malines, Liege, Ghent, Brugge, and Tournai, provided for by Cardinal Goossens, Archbishop of Malines on the 7th of April...

From the 18th to the 29th of April a French pilgrimage of about 3,000 persons, organized by the Abbe Laboulaye, will be in Rome. From the 18th to the 29th of May a pilgrimage will come from Holland. On the 14th of April the Emilia pilgrimage will arrive here, and also that from Romagna, 600 persons, under the presidency of Cardinal Ribaldi, Archbishop of Ravenna. Then also a pilgrimage from Pavia will come, consisting of 1,000 persons...

The Lagersha pilgrims, 450 in number, are expected on the 3rd of May. On the 10th that of the City of Paris will arrive, and in September the French workmen's pilgrimage, provided for by Commendatore Leon Harms, will reach Rome. This movement of Catholics throughout the countries of Europe shows how profoundly dear to them is the Pontiff and the Church. The language of M. Bertheux has no sympathetic echo outside his own petty clique.

Amongst the servants of God whose names are before the Sacred Congregation of Rites for the honours of the altar there few of more better known to this generation than the name of the Cure of Ars. On the 21st of January the Sacred Congregation of Rites assembled, under the presidency of Cardinal Lucido Maria Parocchi, Vice-Chancellor of Holy Roman Church, and "ponente" of the cause of canonization of the Venetian Jean-Marie Vianney, Cure of Ars. The Congregation was occupied for a long time in the examination of the miracles attributed to the intervention of the Venerable Vianney. The three miracles required for the process have been regarded as valid by the Sacred Congregation, and a vote favorable to the canonization has been given there.

In the ancient martyrology there are two names of the Chair of St. Peter: that of the 2nd of February, and that of the 18th of January. The former, the most ancient and solemn, was celebrated throughout the whole

Church as that which commemorated the Primacy of St. Peter, it is found registered from the 4th century in the Liberian Calendar, with the title "Natale Petri de Cathedra". The other, in January, less solemn, was rather of a local character, since it is recorded with the words, "Cathedra Petri qua primum Romae sedet".

An important study on this commemoration of January was made by the late Master of Christian Archaeology, I. Sordani, Commendatore de Rossi, in the year 1877, and he was the first to put in relation the foundation of the Chair of St. Peter with the date which is found in the calendar of the 4th century. He also pointed out the connection of the Chair of St. Peter with the Chair of St. Gregory the Great. The devotion of Queen Theodora of Lombardy centred on the Chair of St. Peter, and she is recorded as having the Chair of St. Peter in the Eternal City and its immediate vicinity. The Chair was put in a small phial, and a label attached to it bore the name of the martyr of saint from whose shrine it was taken. A considerable number of these phials are still to be seen, bearing their labels, in the Treasury of the Cathedral of Monza. The Abbot made a list of the saints at whose tombs the oil was taken, and this list was evidently made according to the order in which the tombs were visited. It has thus served as an itinerary or guide to the tombs of the saints in the Catacombs, and has contributed to their identification. In that list of oils, written on papyrus, and also preserved at Monza, there is recorded: "Oleum de sede ubi prius sedet S. Petrus".

De Rossi demonstrated that such indication should not refer to the Vatican, but rather to a monument placed in a part of the suburb of Rome between the Via Salaria and Via Nomentana. Associating, then, to this note that of a "Coemeterium Ostianum", indicated as being not far from the Cemetery of Novellia (placed upon the Via Salaria), where it was said that St. Peter had been buried—and the other note of a locality in the vicinity of the Nomentana called "ad rumpas S. Petri"—the great archaeologist thought that such memorials should be concentrated in that cemetery, which had heretofore been called by the name of St. Agnes, and to which he gave the name of "Ostiano".

In this cemetery, some years after, important excavations were made at the expense of Mgr. Pietro Cremonesi, and there was discovered a crypt in which the late Professor Armellini and Professor Marucchi recognized the sepulchre of St. Emerentiana, who was the foster-sister of St. Agnes. There it was also that Armellini discovered some letters of painted inscription, almost vanished out of recognition, in which it appeared to him he could read the name of St. Peter.

The deductions from all this were that it was really the Ostrian Cemetery, in which it was believed that St. Peter had been buried, and that there likewise there was the venerable Chair of St. Peter.

Now, however, this idea is somewhat changed. Professor Marucchi, from the discovery of an ancient Baptistery in the Catacomb of Priscilla, on the Via Salaria, attributed the indications and notes referring to the Chair of St. Peter to this recently discovered Baptistery, rather than to the other, heretofore accepted. There are many reasons in favor of his opinion. The Catacomb of Priscilla is, perhaps, the oldest in Rome; it dates from Apostolic times; the most ancient paintings of Christian subjects are on the walls of its chambers, the crypt of the Acillia Glabronius brings its memorials back to the earliest periods, and the inscriptions on its graves, painted in red "minium", have all the characteristics of the most venerable Christian antiquity.

It would be, perhaps, a tedious task to enter in detail on the arguments which lead Marucchi to this conclusion, but taken together they have a remarkable force. It is greatly in his favor that prominent Christian archaeologists adhere to the opinion he has advanced, and Mgr. Duchesse, Director and Archeologist at Rome, has addressed to him a letter in which he expresses his own conviction that the Cemetery of Priscilla was from the most ancient times the seat of the administration of the primitive Roman Church.

There are still many elucidations to be looked for in order to render this opinion firm and conclusive, in the manner of De Rossi. Further excavations, continued by the Commission Sacred Archaeology, add to the strength of Marucchi's conjectures, but these confirmations he reserves for a future publication. The crowds of eager seekers after knowledge of the Catacombs who, on the Feast of St. Peter's Chair, flocked out of the City along the Nomentana Way were well rewarded. The half-hour lecture that is delivered there generally by Marucchi, and in the French tongue, does more to enlighten an informed enthusiasm for the study of the Catacombs than could be obtained from weeks of reading about them. It is one of the charms of Rome that whereas

ever your steps are led the memory of great names and grand deeds accompanies you, and renders your walks as those of the poet

"We walk with ancients in the shadowy ages"

FRANCE MONTALEMBERT.

Those who take an interest in the splendid literature of French Catholicism will hail with pleasure Father Lecanuet's third and last volume about Montalembert, the author of "Monks of the West," and the friend of Ireland who, with Louis Veuillot and the "Electorate Committee for the Defense of Religious Freedom," received the great Liberator in Paris when he was on his way to die in Rome. The new volume is full of the famous discussions between the prominent Catholics of the beginning of the Second Empire, such as the Bishop of Orleans, Mgr. Dupanloup, Montalembert, De Falloux, Father Lacordaire, Pierre Albert de Broglie, and many more who were opposed to the "Evans School" headed by Louis Veuillot. The latter had against him all the Liberal Catholics, the Parliamentary Catholics, the Gallians, and the pseudo-Catholics, who only used the Church as a stepping-stone to power, influence and prestige.

Towards the end of his career Montalembert was reconciled to Louis Veuillot, whom he recognized as the chief of the Catholic Party, but with rather a bad grace, as Father Lecanuet hints in the beginning of his deep-interesting volume. The author, however, cannot help showing his bias in favor of Montalembert, "Peer of France," etc., whereas Louis Veuillot was only the son of a publican, a humble journalist, who set himself up as a champion of the Church. This is rather short-sighted, as the Church can use the services of all. The case of Louis Veuillot versus Montalembert has been well argued out in The University by M. Eugene Veuillot. In his review of Father Lecanuet's book.

Catholic Bishop To Ministers

Right Rev. Dr. Montgomery Addressed the Preachers of Los Angeles, Cal.

In the Y. M. C. A. auditorium at Los Angeles, California, the other day Bishop Montgomery addressed the Los Angeles Ministerial Union on "What the Catholic Church is Doing for the World To-day." Though outspoken and fearless as usual, the Bishop was listened to with the greatest attention by his intelligent audience, congratulated at the close and requested to address them again on some future occasion.

The following is a synopsis of the learned prelate's address.

While I shall keep strictly to the subject assigned me, I consider it of more importance to unite all forces for good than to simply canvass any particular good work that my church may be doing; therefore, I confess, that in singling out two or three subjects upon which to address you, I have done so with a view of hitting upon some things that I consider fundamental to all social well-being, and which I believe the Catholic Church to-day stands for, as does no other institution, and of trying to convince the members of this Union that they, and those they represent, ought to be one with themselves, and one with the Catholic Church on these things.

First—The reason why you and I are here this morning, in the character of Christian ministers, is that God has made a supernatural and divine revelation of His will, and has inspired men to write it. That fact is important to you and to me, and, as we believe, to the world at large. I claim that the position of the Catholic Church touching this fact is one of the great blessings she is conferring on the world to-day. But I shall not dwell on it, I will let a non-Catholic bear testimony to the statement.

Not one month ago a prominent Protestant minister in the city of New York is reported to have said:

"When the higher criticism of to-day attacks the fundamental principles of our faith, who is there to arise and declare the Bible inspired?" The Pope. Whilst Protestant sanctuaries resound with the clamor of the new thought, where is to be found the custodian of inspired religion? In the Vatican. While the spirit of the theological scars of the Holy See may be in the opposite—a tendency away from positive statement, and the old established foundations on which all religion rests."

INDISSOLUBILITY OF MARRIAGE. Second—All thoughtful men agree that the home and the family are the fountain-source of the social order. The Catholic Church is conferring upon the world an inestimable blessing in insisting upon the sacredness and the indissolubility of the marriage tie as the foundation of home and family.

As Christian ministers, you and I agree that Christ has made a law on this matter. We may not agree upon the exact extent of that law. You must admit, however, that no just interpretation that can be put up the Saviour's word, will permit more than one cause for annulling a marriage and permitting a second union, during the lifetime of husband and wife. If Christ admitted no cause for such annulling, no power on earth has the right to legislate one. If He

admitted one and only one such cause, no power on earth has the right to add others to it. Christ's words are clear: "What God hath joined together, let no man put asunder," and He pronounces as guilty of a crime those who shall attempt to do so.

In upholding this legislation of the Saviour, the Catholic Church is following strictly these other words of His: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Caesar, or the State, has the right, and the duty—a right and a duty coming from God—to regulate the civil relations of marriage. But the religious, the spiritual relations, He has reserved to Himself.

Rigidly enforced, the law will work a hardship in individual cases, even when admitting one cause for separation and a remarriage. But Christ knew all possible circumstances, and yet He made the law, and any power that attempts to change it is guilty of usurpation and makes an assault on the home and family.

RELIGION IN EDUCATION.

Third—Closely allied with this sacred union for the protection and propagation of the race is the perfection of the family by the education of its members. As a people, we are made up, religiously, of two great classes—believers and unbelievers. Believers themselves are divided into many creeds. The State, as such, makes no account of these distinctions. It regards us all simply as citizens, neither prescribing nor proscribing any form of belief, and attempts to be fair toward all. Most people who hold to some religious creed, believe that a strong religious character ought to be developed in the child, along with its growth in secular knowledge, and they know that this cannot be done without religious instruction.

In forming a system of public instruction, and in order to satisfy as far as possible all these different views, the State took absolutely neutral stand regarding religion, and adopted what we have called a non-sectarian system, which was intended to mean, and does mean, a purely secular system, leaving creditists to provide religious instruction in some other way with themselves.

Theoretically it might seem quite proper. But after a trial of the system for over half a century, many believe that, as it stands, unmodified, it is not the best and works a discrimination never intended. That it is not satisfactory is abundantly evident. As early as 1844 Daniel Webster said: "It is a mockery and an insult to common sense to maintain that a school for the instruction of youth, from which Christian instruction by Christian teachers is sedulously and rigorously shut out, is not desecrated and mangled in its purpose, and in its tendency."

Rev. Dr. Minton, moderator of the Presbyterian convention held last year in Philadelphia, is reported to have used the following language: "God forbid that I should say one word against our public school system, the safeguard of the nation, but the educational machinery subsidiary to the only worthy end of shaping character? Have we, so morbidly afraid of the union of Church with State, gone so far as to denigrate God from the State? This is a most serious question. The faith of our sons and daughters is involved; the kingdom of God is involved in it. It is not an organized skepticism that threatens, but a God-forgotten secularism."

Nearly all the great religious bodies of the United States declare there should be more religion in the schools, and another is right in many of the things calling forth protest on the part of many an being in violation of a purely secular system. Witness the protest recently in this city by the Jewish people.

The Roman Catholics and German Lutherans are educating nearly a million of children in the United States in private or parochial schools. What does all this mean? It can mean but one thing: a purely secular system is not satisfactory to the great religious bodies of the country. It is satisfactory, chiefly, to those who have no religious creed, or some others that seem to see no way out of the difficulty.

Now the unbeliever and others who want purely secular instruction have just the same right, but no more right, to be protected in their choice than those who have to be protected in their choice who are not satisfied with it.

In there any modification of the system possible by which all these views may be satisfied and the rights of all preserved, and yet the State receive what it wants of secular training? If there is, and I believe there is, it ought to be adopted. About one month ago Dr. Benjamin Andrews, of the University of Nebraska, is reported as saying before the teachers' Institute in this city that religious instruction should go with that of arithmetic and geography, but that in this country it is hardly to be done. The teachers must not represent the sects. Let the churches teach theology.

There is the exact point. Religious instruction should go with that of arithmetic and geography, but in this country it can hardly be done. I confess that it cannot be done as our system is, without violation of law, and bringing utter confusion into the school room.

A SYSTEM SUGGESTED. I ask why cannot a system be devised by which it can be done in this country, as well as elsewhere, for

not represent the sects, most assuredly, not in our system unmodified. It is against the law and to teach children daily in violation of the law is not a good example to those children, who are being taught to obey the law. "Let the churches teach theology," most assuredly.

How readjust matters to fit all these perplexing questions? It is simple. England and Germany and Canada have solved the problem. Cannot we also? With the State there is neither Catholic, Methodist, Jew nor unbeliever—only the citizen. But among its citizens are Catholics, Methodists, Jews and unbelievers, and all of them stand before the law with an absolute and inalienable equality of rights.

Let the State pay for education as it pays for anything else—for work performed. Let the State prescribe the grade of secular knowledge that it wants, and pay for it when it gets it, whether it be given in a public school or in a private or parochial school.

Then let the Catholic, the Methodist and the Presbyterian and the Episcopal and others who want "religious instruction to go along with that of arithmetic and geography," build their schools as they build their churches, and in them teach the secular branches that are taught in the other schools, and as efficiently, and let the State pay for it according to contract and according to results.

Those who are satisfied with secular training only are still provided for and protected without need of protest against religious instruction in a secular system; those who value their faith sufficiently to make this sacrifice for it control the teaching of religion to their children, the State gets what it demands and pays not one penny for Methodists, Catholics or any other form of religion, peace reigns in the hearts of all, and the State has a system of instruction, non-sectarian, not in name only, but in fact.

AMERICAN FAIRNESS WOULD GRANT IT.

Here is a plan by which these difficulties can be settled, and at least a measure of justice meted out to many that have suffered injustice, and surely, if religious denominations are willing to accept it, nobody else should object to it.

Let no man say that a school wherein religion is taught is detrimental to the peace and harmony of the State, to do so he should be consistent and advocate the abolition of the churches also.

Members of the Ministerial Union, of this country which have pronounced their dissatisfaction at a purely secular system of instruction would unite with Catholics and German Lutherans in asking this modification, the sense of fairness that there is in the American people, when appealed to, would grant it.

This, then, is another thing the Catholic Church is doing for the world—upholding a true principle and offering a plan to harmonize, on lines of honor and justice, differences that are working harm.

Finally, you believe with me in the divinely inspired word of God. Do not, then, advocate the placing of that sacred book in the hands of teachers, many of whom honestly do not believe its divine character and consent to its being made a text-book on a level with a book of mathematics, geography or profane history. It is a degradation of the sacred page, and the surest means of making your children regard it as of no more authority than a book of geography or a profane history.

Our devout beliefs are not built, as we suppose, upon the dry strands of reason, but rest upon the fountains of our affection.

ALWAYS A GOOD FRIEND. — In health and happiness we need no friends, but when pain and prostration come we look for friendly aid from sympathetic hands. Those hands can serve us no better than in rubbing in Dr. Thomas' Electric Oil, for when the oil is in the pain is out. It has brought relief to thousands who without it would be indeed friendless.

THE STATIONS OF THE CROSS.

"Away with Him!" the impious rabble cry; Yet, Jesus, 'twas my sins that bade Thee die,

Bent 'neath the heavy cross, our Lord begins His last sad journey, Heaven pressed my sins,

Cruc! They torture Him and scoff the more, When, faint and pale, He falls— My soul adore,

Dreading the night on which her soul is set, She waits, an — bitter joy — their eyes have met.

Eager would I the precious burden share Which Simon, loathing, soon is glad to bear,

Full of fond pity, full of faith 'er now, Veronica wipes tenderly the bleeding brow,

'Gainst the steep hill He totters on with pain, O God! — that yell — he falls, He falls again!

Hush, mourning daughters of Jerusalem! Weep not for Me, Your children, weep for them,

Is it that night of woe in Caiapha's halls, The scourging thorns, or cross — that thrice He falls.

Jeers and foul jests doth He the All-Holy bear, While sends from virgin limbs the garments tear,

Lowd ruffians fling Him on His bed of death; The nails pierce deep, "Father forgive," He saith,

More love there is not, nor more agony, So Jesus dies. For me — He dies for me!

Nigh to the cross she stood till all was done, And now the Mother's arms have clasped her Son.

Oh! betid Thy rock-born grave, more hard my heart; Yet here Thou lovest to dwell. Come Lord, and never part,

A word and a note of song are often crystallized tears set to music. A word lightly spoken may fall heavily upon an already overburdened heart.

Made but few explanations. The character that cannot defend itself is not worth vindication.

If we are well with God all is well with us, though the thickest darkness of adversity be round about. If we are not well with Him nothing is well with us, though the best and brightest be at our feet.

Bickie's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon for all pulmonary complaints.

FOR TEN YEARS

How a Well-known Farmer Suffered. The Story in His Own Words. It should be of interest to many.

Mr. John Scalle, of No. 9 Johnson Side Road, Byng P. O., Ont., has given for publication a most interesting story of how he was cured of Dyspepsia and Four Stomach ailments which made his life a burden for over ten years.

Mr. Scalle is a farmer well known and highly esteemed. He is one of the oldest residents in the county, having lived there nearly sixty years. In his published statement of his case and its cure he says in part:

"For over ten years I was a great sufferer with Dyspepsia and Four Stomach ailments which gave me great pain.

"I did not dare to eat any prey, and in fact almost everything I did eat, no matter how careful I was, would cause me a great deal of distress and pain.

"I tried several remedies but nothing would do me any good till one day I was in a drug store in Dunville and the druggist told me of several wonderful cures of Stomach Trouble and Dyspepsia that had been done by Dodd's Dyspepsia Tablets.

"I made up my mind to try them and bought a box which I began to use at once.

"From the first dose I got relief. I found very soon that I could eat anything I wanted to without the slightest distress or pain afterwards.

"I continued the treatment till I was completely cured and I can honestly recommend Dodd's Dyspepsia Tablets as the very best medicine for Stomach Troubles.

"This is over four years ago and as I am still in good health I am satisfied my cure is a permanent one."

What Dodd's Dyspepsia Tablets have done for Farmer Scalle they have done for thousands of others and they will do the same for any Dyspeptic who gives them a chance.

Vice is most dangerous when it puts on the semblance of virtue. Before every decisive resolution the dice of death must be thrown.

Life without faith is like a roofless house. It lets all the storms in and offers no protection against the ill of living.

Practical education implies the art of making active and useful what we learn.

The best part of a man's treasure of merits are the things that he has left unused.

Prudence is common sense well trained in the art of manner, of discrimination, and of address.

Great ideas travel slowly, and for a time noiselessly as the gods, whose feet were shod with wool.

Love finds us young and keeps us so; immortal himself, he permits not age to enter the heart where he reigns.

Hatred is a passion that stands opposed to love and develops itself in anger, retaliation, envy, revenge, and lust of power.

True merit may be distinguished from false by the fact that it bears reflection; we can think of it with pleasure next day and next week.

He is too weak a soldier who takes flight at the first sound of battle; Fight! If thou shouldst fall in the combat, rise again quickly and begin anew, but never despair.

CONSUMPTION CURED. An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. Noyes, 847 Powers' Block, Rochester, N. Y.

PRINTING

That catches the eye and the result is that it is read. ESTIMATES FURNISHED. THE Catholic Register PUBLISHING CO. JOB PRINTERS 9 JORDAN STREET TORONTO Phone 489

Vertical text on the right edge of the page, including 'Proo', 'I to', 'It', 'A n', 'W', 'Two', 'By', 'But', 'At', 'The', 'All', 'Beh', 'Go', 'Abou', 'Ke', 'That', 'The', 'And', 'For', 'What', 'Wit', 'It is', 'The', 'The', 'Are', 'It is', 'It is', 'Come', 'The', 'New', 'I', 'size', 'of', 'then', 'as', 'New', 'I', 'with', 'bo', 'all', 'hour', 'Admit', 'room', 'on', 'seem', 'best', 'is', 'are', 'apt', 'To', 'wa', 'milk', 'pl', 'before', 'some', 'ru', 'spoon', 'h', 'eaten', 'Fingers', 'rub', 'etc', 'too', 'rub', 'the', 'was', 'the', 'tree', 'disappear', 'When', 'ever', 'one', 'is', 'do', 'not', 'a', 'in', 'the', 'th', 'earth', 'b', 'A', 'strip', 'folded', 'and', 'water', 'and', 'placed', 'arou', 'the', 'c', 'leaf', 'in', 'a', 'The', 'Fru', 'over', 'an', 'it', 'look', 'well', 'When', 'the', 'dried', 'and', 'dipped', 'in', 'a', 'cup', 'of', 'water', 'they', 'are', 'not', 'a', 'bit', 'burning', 'but', 'they', 'become', 'soft'.