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"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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An Eminent Canadian Surgeon.

Sir Wm. H. Hingston, M.D., D.C.L., LL.D., Hon. Senator, Montreal.

(WRITTEN FOR THE REGISTER.)

Perhaps in the whole domain of medical and surgical achievement, either in Canada or elsewhere, there is no more distinguished exponent of the great healing art than is the renowned subject of this sketch.

As far back as 1851, Dr. Hingston had obtained his degree of M. D. from McGill College, Montreal, where he had made an exhaustive study of medicine in all its branches. The honors of D. C. L. from Lennoxville University, and that of LL.D. from Victoria University followed in rapid order. Having thus gained those professional distinctions in Canada, as a reward of unwearied study, perseverance and marked ability, Dr. Hingston went to Europe to supplement and confirm his professional knowledge by a course of observation and practical study in the hospitals and surgical institutions of the old world. In proof of the aptitude he displayed in mastering the noble sciences to which he was devoting his life, he received diplomas of the highest order from France, Germany, Austria, Bavaria and Scotland. And he had the unique honor of being the first native of Canada to receive the diploma of the Imperial Leopold Academy. Having completed his studies abroad and enlarged his scientific experience by actual practice at the fountain head of the very highest culture and advancement, he returned to Montreal, and in 1854 he settled down to regular practice. The valuable fruits he had professionally gathered in Europe were quickly utilized and his wonderful proficiency in his chosen profession lifted him almost at once to a high status among the noted surgeons and medical men of Canada. So that the reputation of the rising young practitioner soon extended itself beyond the limits of the city and province, and gradually the name of Dr. Hingston was spoken of in the farthest corners of the Dominion, as the country's most skillful physician.

Nor did the fame of the great surgeon remain there, for it penetrated into the United States and across the Atlantic. Proof of this was given when the British Medical Association decided to summon from the colonies a man profoundly learned in the craft to deliver the annual address on surgery, the president of that great institution testified that the name of Doctor Hingston instantly occurred to him and his colleagues. Nor did the worthy Canadian disappoint the high expectations formed of him, because on the delivery of his masterful oration before the learned society in Nottingham, the president of the body "declared that the day's proceedings justified the wisdom of their choice," and the British Medical Journal and London Lancet commented on Dr. Hingston's lucid discourse. Both publications acknowledged the worth and power of the learned scientific treatise, and one of them said that "the address formed a new era in surgery."

As a proof of widespread popularity and reputation on this side of the Atlantic, let one instance suffice as an illustration. Happening to be in New York some time ago, Dr. Hingston entered the amphitheatre of the Bellevue Hospital while the celebrated Dr. Sayre was lecturing. The great American surgeon at once recognized his eminent Canadian fellow-worker, as did the students by their cordial applause. After a warm shakehands and brotherly welcome, Dr. Sayre said to the large assemblage of students: "This is an unexpected honor; the gentleman who has just entered, and whom many of you seem to have recognized, owes allegiance to the Queen of England and not to the Stars and Stripes; but none the less do we, on this side, claim him as belonging to us, and second to none of us. He is in the front rank among the foremost surgeons of America, and not in surgery alone has Dr Hingston achieved distinction. In a knowledge of the climates of the country he is unequalled, and he has written learnedly and usefully on questions of public health."

Eminence in any chosen profession is not a gratuitous gift, nor does it come by inheritance; it must therefore belong to the possessor by virtue of hard work and conscientious discharge of duty. Of course, rich mental endowment and good parentage are important factors in the formation of nobility of character; and our subject has had the advantage of those—but for all that the main source of excellence proceeds from righteous individual effort. And in this respect Sir W. H. Hingston is a conspicuous example of what heights of fortune may be attained by the well-directed exercise of the talents God has given him. That he has been loyally devoted to his calling from the first there can be no doubt, neither can there be that he exhausted every means within his power to make of it a pronounced success, for while already enjoying a practice and standing that should have satisfied any ordinary physician, he made repeated trips to Europe, and in company with eminent specialists he visited the hospitals of the great capitals to gather inspiration from the newest developments in the centres of surgical discovery, and these acquirements he treasured and carried back to Montreal, to be used in the cause of suffering humanity. And let us here take a brief glance at the great master in the healing art as he moves about among his patients at home. It is putting it moderately to say that his surgical practice has been the largest in Canada and that the number of his consultations have far exceeded that of any other surgeon. And this has been going on for fifty years, but more specially for the last thirty-six years, which embraces his official connection with the Hotel Dieu Hospital, Montreal—and it may be correctly said that in that long stretch of years there is hardly a household in the city, which may at times have been visited by strokes of bodily affliction, which has not had occasion to speak lovingly of the great services rendered by Dr. Hingston in their hour of suffering. Of the helpers and relievers of distress that afflicts the children of Adam, perhaps after the holy ministers of the Gospel who can apply the consoling balm of absolution in the confessional, the next in rank should be the doctor of pre-eminent skill who can save a life by cutting off a limb at the right moment, or restore peace to a tortured body by skilful application of the remedial art. If the relieved sufferer has a heart to feel he cannot help a thought of gratitude to his medical preserver and friend. The legitimate pride of a successful doctor must rest on a record of the number of lives he has helped to save and the sum total of bodily pains he has softened or prevented. In the case of the person we are here discussing, we are sure his reverent and devout character will cause him to attribute his success to the help of Him whose best gifts are bestowed that they may be used by His instruments for the benefit of creatures under affliction.

The subject of this all too brief sketch, Sir William H. Hingston, M.D., D.C.L., LL.D., Senator, was born in 1820, in Hinchinbrook, an extra parochial place in the borough of Huntington, Huntington county, given by William the Conqueror to the nuns of Ellesley, subsequently given to the Cromwell family, who built Hinchinbrook House, where Sir Henry, the "Golden Knight," entertained Queen Elizabeth. The mansion now belongs to the Earl of Sandwich. Dr. Hingston's father was Lieut. Colonel S. J. Hingston, and his mother's name was Eleanor McGrath. At the time of his marriage his father held the positions of lieutenant and adjutant.

Master Hingston's earlier studies were made at the grammar school of Hinchinbrook, and at a later period continued at the Montreal College. Then in due course of time, as above stated, his medical course of training was begun and pursued with that remarkable tenacity of purpose which has since carried the then laborious student to the highest professional usefulness and fame, and secures to him an honored rank among the foremost surgeons of his time. In the space allowed to me I cannot give in detail all the offices filled by Sir W. Hingston, but brief mention may be made of a few to show the wide sphere of his useful life even outside the strict lines of his professional duties.

Some years ago it was felt necessary that a man of the highest integrity and of commanding ability should be called to the Mayor's chair to guide the civic destinies of Montreal. Dr. Hingston was not a seeker of the office, but public opinion pointed to him as the man pre-eminently fitted for the task, and he was accordingly elected Mayor by a vote of ten to one in his favor.

He has been President of the City and Provincial Boards of Health, and of the Montreal branch of the British Medical Association; President and many times Governor of the College of Physicians and Surgeons of the Province of Quebec, President of the Canada Medical Association, and of the Montreal School of Medicine; one of the Administrators and Governors of Laval University, Surgeon-in-Chief of the Hotel Dieu Hospital, and professor of Clinical surgery in the university above named. I could extend the list of honored positions thrust upon the honorable gentleman by corporations and societies who honored themselves in honoring him, but let it suffice to say that outside his own profession he has invariably declined all offices with one or two exceptions.

Of course it is needless to remark that Sir W. H. Hingston is a staunch member of the Catholic faith, and that the Church and all the beneficial societies connected with it have had his moral and material assistance.

Some time ago the Sovereign's favor was extended to him, and at a later period he received the Government's recognition of distinguished worth in his call to the Canadian Senate.

Lady Hingston, who graces his elegant home in Montreal, is the daughter of the late Hon Mr. Macdonald, a former Lieutenant-Governor of Ontario. It may not be the province of the biographer to enter the sacred precincts of the home, still it may be permitted him to say that in no household in the Dominion is there breathed a purer or holier Christian atmosphere than in that of the worthy couple here alluded to.

WM. ELLISON.

Jesuit Relations and Allied Documents

It is our privilege this week to review the second volume of the Burrows Brothers Company's Jesuit Relations edited by Reuben Gold Thwaites. In our notice of the first volume of this great work we gave a full description of the entire scheme and form of publication. Our readers have been interested not a little in our outline of the earliest history of Acadia as written by Father Biard, and it is only necessary that we should in noticing the second volume say that it for the most part reproduces the work of his faithful and graphic pen. Father Biard is not only an indefatigable missionary, but he is an observer who allows nothing to escape him, whilst his style occasionally becomes almost poetic in its beauty. We now see him in the winter of 1612-3 go upon a journey into the wilderness. He is accompanied by Monsieur de Biencourt, son of Monsieur de Potrincourt and a party of the Port Royal settlers. But before we start off with them on their mission to the aborigines along the St. Croix and St. John rivers, let us relate a little of the story of the personages styled Monsieur de Potrincourt and Monsieur de Biencourt. This is told in the "Relation Derniere de ce qui s'est Passe a voyage du Sieur de Puotrincourt" by Lescarbot, which is one of the documents contained in the present volume. This relation was printed in Paris in 1612, and is here reprinted from the original in Harvard College Library. Marc Lescarbot the writer was a French advocate in Parliament and enough has been already said of him to show that he had little love for the Jesuits. We are told that the King of France (Henry) "had testified with his own lips that he (Potrincourt) was one of the most honorable and valiant men in his kingdom." The troubles of the day, however, had rendered the atmosphere of France not quite to the liking of the Sieur de Potrincourt, and meeting with the Sieur de Monts in 1603 he undertook a voyage to "the new and western France beyond the sea." The voyage was a success and a second was made. After that the barony of St. Just in Champagne fell to Sieur de Potrincourt through his mother Lady Johanne de Salazar. The estate lay between the Seine and the Aulbe rivers; but it did not possess as much attraction for Potrincourt as the new world in which he had been looking for a home. In February 1610 he undertook his third voyage bringing his ship into the Seine and "loading it with furniture, provisions and munitions of war; and indeed so freighted it down that the sides were only two finger lengths out of the water." In this shape he put to sea, and after falling in with pirates, tempests and other perils they reached Port Royal about the middle of May. After three weeks rest at Port Royal he sent back his eldest son, the Baron de St. Just (Monsieur de Biencourt) to France and it is on the return journey of St. Just to the west that we are introduced as already related to Father Biard. The letter which begins this volume is dated January 22nd 1612, eight months after Father Biard's arrival in New France. Meauwhile Monsieur de Potrincourt has himself returned to his native land leaving Monsieur de Biencourt in charge of the colony. The letter is written to the Rev. Father Provincial at Paris and the autograph is now preserved in the archives of Jesus at Rome. There is an undertone of sadness in the letter of Father Biard, a note of regret that he is incapable of performing more than is in his power and that he could not have been on the ground earlier. He describes his Sunday morning congregation at Port Royal:

> . . . sailors who form the greater part of our parishioners are ordinarily quite deficient in any spiritual feeling, having no sign of religion except in their oaths and blasphemies, nor any knowledge of God beyond the simplest conceptions which they bring with them from France, clouded with licentiousness and the cavillings and revilings of heretics. . . The first things the poor savages learn are oaths and vile and insulting words; and you will often hear the women savages (who otherwise are very timid and modest) hurl vulgar, vile and shameless epithets at our people in the French language, not that they know the meaning of them but only because they see that when such words are used there is generally a great deal of laughter and amusement.

If the savages did not understand the meaning of French oaths neither did they have much idea of prayer in French. Father Biard speaks of some of his difficulties even after he had mastered the art of speaking to the Indians in their own tongue by obtaining from them their own words.

> Father more rude and untutored as they are all their conceptions are limited to sensible and material things: there is nothing abstract, internal, spiritual or distinct. "Good," "strong," "red," "black," "large," "hard," they will repeat to you in their jargon. "Goodness," "[illegible]n," "redness," "blackness"—th[illegible] not know what they are.

Father Biard early can[illegible] to conclusion that the Indians w[illegible] destined to remain in perpetual infancy as to language and reason. He found them children in that sense, and saw the impossibility of developing their minds. There is this idea of the infantile in their heathen practice of leaving the sick alone to die or even hastening their death. In this connection a remarkable incident is related of the second son of the grand Sagamore Memberton, by name Actodin. This young man already a Christian and married fell dangerously ill. Monsieur de Potrincourt had invited him to the settlement for treatment; but when Father Biard found him he was about to begin his funeral oration preparatory to being forsaken by kin and kind. The Jesuit appeared upon the scene and denounced the proceedings ending by breaking up the "tabagie" and slaughter of dogs and taking the suffering man away to the settlement a distance of five leagues. But the case was so bad that the doctor said the man must die; and such a consummation would make an unfavorable impression. He was saved however, and although Father Biard does not say miraculously, he leaves us under that impression. He writes:

> In fact one evening his wife and children deserted him entirely and went to settle elsewhere, thinking it was all over with him. But it pleased God to prove their despair unfounded, for a few days afterwards he was in good health and is so today (to God be the glory); which M. Hebert, of Paris, a well known master in pharmacy, who attended the said patient often assured me was a genuine miracle. For my part I scarcely know what to say; inasmuch as I do not care either to confirm or deny a thing of which I have no proof. This I do know that we put upon the sufferer a bone taken from the precious relics of the glorified St. Lawrence, Archbishop of Dublin, Ireland, which M. De la Place, the estimable Abbey d'Eu kindly gave us for our protection during the voyage to these lands.

In consequence of the miraculous recovery of the son old Membertou became confirmed in the Christian faith and even relinquished his dearest heathen wish of being buried with his wife and children among the ancient tombs of his family, probably on Sable Island. He only gave in upon this point after Extreme Unction had been administered to him. He commanded his children not to shun the place of his burial, but to frequent it and pray for his soul. Father Biard gives a description of this splendid convert:

> This was the greatest, most renowned and most formidable savage within the memory of man; of splendid physique, taller and larger limbed than is usual among them; bearded like a Frenchman, although scarcely any of the others have hair upon the chin; grave and reserved; feeling a proper sense of dignity for his position as a commander. God impressed upon his soul a greater idea of Christianity than he has been able to form from hearing about it, and he has often said to me in his savage tongue "Learn our language quickly for as soon as thou knowest it and has taught me well I wish to become a preacher like thee." Even before his conversion he never cared for more than one living wife, which is wonderful as the great Sagamores of this country maintain a numerous seraglio, no more through licentiousness than through ambition, glory and necessity; for ambition to the end that they may have many children, wherein lies their power; for fame and necessity since they have no other artisans, agents, servants, purveyors or slaves than the women; they bear all the burdens and toil of life.

One of the most beautiful passages in the whole of this most interesting letter is that containing the news of the first wheat crop raised at Port Royal. The Jesuit writes:

> If the ground of this new France had feeling as the poets pretend their Goddess Tellus had, doubtless it would have experienced an altogether novel sensation of joy this year, for, thank God, having had very successful crops from the little that was tilled we made from the harvest some hosts (hosties) and offered them to God. These are as we believe the first hosts which have been made from the wheat of these lands. May our Lord in his goodness have consented to receive them as fragrant offerings and in the words of the psalmist "may He give graciously, since the earth has yielded Him its fruits"

We cannot follow the captivating Father Biard through a tenth of the principal incidents of his voyage up the St. Croix and St. John rivers to an Etchemin town probably on the site of the present Castine Me. and to an English fishing station on the Kennebec. More than once a bloody massacre by the Indians was averted. On one occasion when Father Biard was on shore praying among the natives the boats of the expedition were fairly swarming with savages itching to fall upon the intruders. Biencourt several times had raised his arm and opened his mouth to cry "kill, kill," but was restrained by thinking what fate might befall the priest. A blood chilling account is given of a massacre of English sailors.

In the tenth document of this series Biard sends to the General of the Society a full report of new France its physical characteristics and its aborigines, of the circumstances attending the opening of the Jesuit mission in Acadia and of Fleche's work previous to the landing of the Jesuits along with an account of visits paid the savages in company with Father Masse. When this letter was written cannibalism was not unknown on the North American continent it being practised by the Excommunicati [Excommunicated] vulgarly called, the most northern of the tribes. "This tribe" he says "is very savage, and it is said is addicted to cannibalism; although once in very peaceful relations with the French it is now on a footing of irreconcilable enmity." A very comprehensive idea of the general condition of the Indians is conveyed in the following passage:

> The tribes amount to seven in number differing from each other in language and character. The Excommunicated, the Algonquins, the Montagnais, the Iroccois, the Sorinois, the Ethaminiqui and the Armouchiquois. But of these neither the Excommunicated nor the Irocois nor the Armouchiquois are well known to the French. The remaining four tribes appear already to be united in firm friendship and intimacy with them. They stay over night among us, we rove about with them and hunt with them and live among them without arms and without fear, and as has thus far appeared without danger.

Their life given to the chase in the depths of winter prompts him to speak of them as offspring of "Boreas and the ice." Again he mentions the practice of cannibalism.

> They are said to have been addicted to the eating of human flesh, and the Excommunicated and the Armouchiquois tribes are said to have the same practice even now. (p 75).

The description of the heathen religion is very complete. The French unsettled the religion quickly by bringing the medicine man into contempt. Under the sway of the soothsayer, who used to say he held converse with Satan, the sick were not only abandoned to die, but if they did not die in the time predicted by the medicine man death was hastened by pouring jugs of cold water over the stomach of the sufferers. And thus was prophesy fulfilled.

Lescarbots relation covers a good deal of the same ground as Father Biard's letters, and another document inserted here, "A relation of occurrences in the mission of New France during the years 1613 14, from the published annual letters of the Society of Jesus" goes over the same matters pretty much again.

With this volume we see the hopeful beginning of the Jesuit mission in Canada. The notes appended are of the greatest interest.

* The Jesuit Relations and Allied Documents, travels and explorations of the Jesuit missionaries in New France 1610.1791. The original French, Latin and Italian texts, with English translations and notes; illustrated by portraits, maps and fac similes. Edited by Reuben Gold Thwaites, vol. II. Acadia, 1612-1614, Cleveland, The Burrows Brother's Company, Publishers. 1896.

PROFESSION AT HAMILTON.

Young Ladies Make Their Vows in the Chapel of St. Joseph

HAMILTON, Jan. 4. On Saturday St. Joseph's Convent Chapel was the scene of an impressive ceremony—the reception and profession of Sisters. Long before the time appointed for the ceremony the relatives and friends of the Sisters had assembled in the chapel. At half past ten the procession was formed, and as the harmonious sounds of the organ fell upon the ears of the expectant listeners, the cross-bearer, assisted by two little girls, appeared at the chapel door. Then followed the young ladies about to receive the habit. Dressed as brides, they were attended by charming little maids of honor, who strewed flowers along the way and performed their duties with much ease and grace. After these came the novices, whose vows would soon be recorded in heaven. They were accompanied by the superiors, the mother assistant, and the mistress of novices. A number of Sisters bearing lighted tapers closed the procession.

The holy sacrifice of the mass was celebrated by Rt. Rev. Mgr. McEvay, during which appropriate music was rendered by the efficient choir of the community. Present in the sanctuary were Rev. Fathers Brennan and Kelly, of Toronto, and Rev. Fathers Craven, Brady, Hinchey, Mahoney and Holden of the city.

After mass his Lordship Bishop Dowling addressed the young ladies, exhorting them to practice in a particular manners the virtues of humility, gratitude and charity. It gave him great pleasure, he said, to see them devote their lives to the service of God and their neighbor. He congratulated them on the dignity they enjoyed in being chosen from among thousands to become spouse of Jesus Christ, and extended these congratulations to the parents who were so honored in having daughters consecrated to God in the religious life. His Lordship also referred to the prosperity enjoyed by the community in the increase of its members, and the success of the good works carried on by the institute.

At the conclusion of the exhortation the ceremony of reception was performed and five novices pronounced their vows. The Te Deum was then sung, and as its glad tones filled the air the procession was again formed and wended its way to the novitiate, where the novices received the congratulations of the Sisters.

In the afternoon from 2 o'clock until 5, the reception rooms of the convent were occupied by the parents and many friends of the newly-professed and received. When the 5 o'clock bell rang the visitors departed, and the Sisters resumed the ordinary duties of convent life.

The novices who made their vows are: Sister Mary Frances Clare, Miss Donahue, Hamilton; Sister Mary Adelaide, Miss Godfrey, Owen Sound; Sister Anna Maria, Miss Keating, Caledonia; Sister Mary Athanasia, Miss Brick, Cayuga; and Sister Mary of Mount Carmel, Miss Smith, Hamilton.

The following are the names of the young ladies who received the habit: Miss Gormican, of Brantford, to be known in religion as Sister Mary Joachim, Miss Greene, Hayesland, Sister Mary St. Anthony, and Miss Daly, Campbellford, Sister Mary of the Holy Cross.

ST. THOMAS' TEACHING.

(WRITTEN FOR THE REGISTER.)

When a few weeks ago a charge was made against St. Thomas of teaching idolatry, the clergyman making the charge was found to have been misled by quoting not from the Saint but from one of his many annotators. The setting of this point took two or three letters—which meant a delay of two or three weeks—and by that time so many things had been said that people almost forgot the real cause of the hubbub.

We think it well now to go back to the original imputation and show that the Angelical Doctor—as St. Thomas is called—not only did not teach anything wrong but with his usual clearness has shed a bright light upon a very important and deeply interesting question.

He says then that the image of Christ and also the cross ought under circumstances to receive the highest honor Christians are able of themselves to give—and he calls this latria.

Isn't this, then, quite proof of Mr. Langtry's position that the saint allows to a mere creature all that he can give to God. Nonsense! We are informed Mr. Langtry believes in the communicative sacrifice, which we call the Mass, which he, I suppose, has some other name for. At all events we do believe in it, and believe that it and it alone gives adequate and supreme worship to God. For in it, as in the Sacrifice of Calvary—they are one and the same thing under different appearances—God on the side of Creation, which He has entered by becoming man, offers Himself to God outside and beyond creation, and so Infinity meets and measures and satisfies Infinity. "Right worship means a treating of things and persons according to their true worth (these words are from the same work) and as the God-Man in the Sacrifice is the equal of the Father the worship by the Mass is worthy of Him to whom it is offered." But, after that, if there is any meaning in the word worship, or worth-ship, we are bound to give to creatures that respect and honor which they have a right to. We would be barbarians in society if we treated all alike; we are bad Christians if we don't give religious respect and veneration to that which deserves them.

This reflection would naturally lead to a consideration of the veneration of the Saints. But letting that pass we go on to enquire whether irrational creatures, such as names, or pictures, or statues can have any claim upon our religious respect. And the answer to that enquiry is: It depends upon the will of the Eternal Himself. If He has so appointed they have; if not they have not. Such things cannot be related to Him, as the Saints are by nature in Christ through baptism, or the second birth, but they can be co-related by office or ministry. They may help, be agents or instruments in promoting His honor and glory and so deserve great respect themselves. It is a question of fact this, not at all of inference. If God has so willed and appointed then we accept; if He has not we have no duty towards them. We say He has, and here is our proof, clear if anything is clear in holy Scripture.

The name of God is a pure creature, an irrational creature, no part of Himself surely, but a mere arbitrary sound by which we know Him. It fills an office and a ministry without which, in our present state, we could not think or speak or reason about Him at all. Therefore, suppose, it is treated with lofty honor throughout the holy book. It—the name—is called "holy" and "blessed." We are ordered so to praise it, it is prophesied of as great amongst the Gentiles, and a clean oblation is offered to it (Malachias I. 110). And then St. Paul tells us (Philippians II. 9. 10 etc.), that in reward of Christ's humility, and obedience unto death of the cross God hath enabled Him (Jesus) and given Him a name above every other name, that in the name of Jesus every knee should bow of them that are in heaven, and upon earth, and beneath the earth. Isn't this lofty, tremendous respect, and honor and veneration? Can you go above it, or even reach it short of sacrifice which is given to God alone. "Isn't this latria?"

Now, you may say the name of God, and of His Divine Son, is often taken for the power and authority, or the like, of God. We know that as well as you: but push your distinction as far as you can, and it will still remain true that the name itself is most magnificently honored and the most wonderful and puzzling things are said of it. And the honor is given and the wonders are said not merely because the name has a given sound or is spelled with so many letters. No, indeed, but because of the office it holds, the ministry it discharges in bringing the knowledge of Him down to us. Now, here is exactly what St. Thomas claims for the image of Christ or for the cross. As mere works of art, painting or sculpture no reverence is shown them, but in as much as they are images, that is, in as much as they convey to our minds the knowledge and thought of God, or as a writer in The Mail said about Sir John Macdonald's likeness, in as much as they put us in the very presence of Christ whom they represent, we cannot honor them too highly.

Now let us sum up this way:

St. Paul says that in the *name* of Jesus every knee should bow in heaven and earth and hell. Why?

St. Thomas says the *image* of Jesus deserves the highest honor we can give it short of sacrifice. Why again?

When Mr. Langtry can show a difference in principle in his answer to these two why's he will be able to acquit St. Paul without approving of St. Thomas but not till then.