

CAN A CATHOLIC BE LORD CHANCELLOR OF ENGLAND?

A bill which will be up for second reading in the British House of Commons, next week, has for its object the removal of any disability under which Catholics may suffer in regard to the offices of Lord Chancellor of England, and Lord-Lieutenant of Ireland. The words "may suffer" are used advisedly, since it is open to question whether there is any legal obstacle to the occupancy by a Catholic of either of the positions named.

In the "Roman Catholic Relief Act," which is the proper title of O'Connell's popularly designated "Emancipation Act," section 12 says:—

"Provided also that nothing herein contained shall extend or be construed to extend to enable any person, otherwise than he is now by law enabled, to hold or enjoy the Office of Lord Chancellor, Lord Keeper, Lord Commissioner of the Great Seal of Great Britain."

Before the passing of this act, the two great obstacles in the way of Catholics entering public life were the oaths of "allegiance, abjuration, and supremacy," and the declaration against Transubstantiation. A statute passed in 1868 enables the Lord Chancellor of England to take the new oath which that statute promulgated; and this disposed of the old allegiance, abjuration and supremacy oaths. The declaration against Transubstantiation, however, remained, as an insult and a disability to Catholics.

A short act, having an important bearing upon the subject, was passed in 1867. It was passed in consequence of complaints that the declaration was offensive to Catholics whose duties obliged them to assist at such ceremonies as the swearing in of the Lord-Lieutenant of Ireland. The first section repeals all such acts as required the declaration to be made as a qualification for the exercise of any office. But the boasted spirit of British freedom manifests itself in the second section, which enacts:—

"Nothing in this Act contained shall be construed to enable any person professing the Roman Catholic religion to exercise or enjoy any civil office, franchise, or right for the exercise of which making, taking or subscribing the Declaration by this Act abolished is now by law a necessary qualification, or any other civil office, franchise, or right from which he is now by law excluded."

Under this section a Turk, a Jew or an Atheist was absolved from the

necessity of subscribing to the declaration; but not a Papist. The Promissory Oaths Act of 1871 repealed the statutes requiring the declaration; and this being so, the late Lord Chief Justice Coleridge gave it as his opinion that the office of Lord Chancellor of England and Lord-Lieutenant of Ireland were open to Catholics. In order to remove any doubts or legal technicalities on the point, Mr. Gladstone brought in a bill in 1892, to remove what he termed "an anomaly, an injustice, and a discredit," and in his own eloquent, forcible and persuasive way he urged its adoption in these terms:—"I believe it to be in law seriously doubtful whether Roman Catholics are at this moment disabled from holding the offices of Lord-Lieutenant of Ireland and Lord Chancellor of England. No person charged by Her Majesty with the solemn duty of forming a government could venture to recommend to Her Majesty this or that individual for either of these great offices while there was the smallest doubt attaching to the law which would place the validity of his acts in controversy. Causeless prescription is persecution. The Home Secretary was possessed of ecclesiastical patronage in the Isle of Man. We propose to sever from the Lord Chancellorship the exercise of ecclesiastical patronage. There is no legal obstacle to the holding of the Lord Chancellorship, ecclesiastical patronage, and all, by a Jew, by a Mahomedan, by a Buddhist by a Hindoo, Secularists, Materialists, Agnostics, Atheists—all these are qualified to hold the Lord Chancellorship of this country and to recommend for ecclesiastical benefices."

Sir Henry Campbell-Bannerman, the present Liberal Leader, and Mr. Asquith spoke in favor of the bill; but the spirit of British freedom was so strong in the House of Commons that it was neglected.

We shall soon see whether real freedom, or British freedom as Catholics and Irishmen know it, prevails in the British Parliament. The fact that Englishmen have established a Mahomedan university in the Sudan, to be equipped by Mahomedan professors and to teach Mahomedan doctrines, while their representatives in the British Government have through the Duke of Devonshire (formerly Lord Hartington) announced their refusal to establish a Catholic University in Ireland, is not calculated to inspire much confidence.

Then, again, if we consider the wonders wrought in this particular branch of human science, we find that they all minister to the cause of truth, and serve as so many methods of propagating the Faith of Christ. Ignorance may accuse the Church of being retroactive; prejudice may accuse her of antagonism to enlightenment; bigotry may accuse her of fostering ignorance; but history justifies her and facts refute the calumnies. There is not a branch of science that does not owe more to the Catholic Church and the Catholic priesthood than to all the philosophers and inventors of the ages. From her observatories she has studied the astronomical marvels of the vast universe; in her laboratories she has simplified the mysteries of earth's formation; in her schools she has carried art to its highest degrees of perfection; in her cloisters she has embalmed the learning of centuries; or the use of generations yet unborn. The electric spark carries the messages of the Holy Father to the remotest dioceses of the earth; the unnumbered miles of railways over the world serve to convey

her missionaries from land to land, and from people to people. There is not an invention of the century that does not immediately become an instrument in the hands of the Church for the perpetuation of her eternal mission amongst men.

And this last feat of scientific discovery serves to make the venerable and immortal Pontiff of to-day known to millions who could never have the opportunity of beholding him in person. And he has but to wish it, and each apparent blessing bestowed by the moving effigy on the canvas becomes a real blessing imparted by the Pope himself. That aged man, with the snows of nearly four score and ten years upon his head, holding the attention of the civilized world and issuing the mandates of Christ from the downfallen throne of the Caesars. There he appears like "the last mountain of the deluge," majestic, not less in his elevation than in his solitude, immutable amidst change, magnificent amidst ruins, the last remnant of earth's beauty, the last resting place of heaven's light. There he moves in his solitude, yet before the eyes of the universe, every knee bending and every eye blessing the prince of one world and the prophet of another.

CATHOLIC CLERGY OF FRANCE.

The London "Universe" deals in a brief, but very effective manner, with an accusation against the Catholic clergy in France, which has been started and repeated times numberless, since the commencement of the Dreyfus affair. So complete is the comment that we need add nothing to it. The "Universe" says:—

"As the Catholic clergy of France have been accused en bloc of inciting the nation against Dreyfus and the Jews it is well to draw attention to the proceedings of the Catholic Committee for the Defence of Right. It is an influential organization, composed of professors, lawyers, journalists, members of the institute, priests, and other persons of rank and class, all Catholics, and all in favor of a revision of the Dreyfus case. In a country almost entirely Catholic, those who are deceived by the general staff must

be the best friends of the imprisoned Captain are Catholics of distinction, and it should not be forgotten that the brave and devoted Colonel Picquart, who has sacrificed himself on the altar of truth, and to save an innocent man, is an ardent member of the Catholic Church. At one of its recent meetings the Committee for the Defence of Right declared that it energetically reprobates the spirit of intolerance, and points out the great injury done to France by anti-Christianism and anti-Semitism. It is the custom of Protestant bigots to charge Catholic communities with all the errors and evils of time, past and present. "Popery," they say, "has beggared Spain and Italy, is ruining France and Austria." We may expect soon to hear the bigots declare that it was Catholicism which has broken up the Chinese empire."

He had still a word to add, and it was this:—"In treating of Irish martyrs of the Catholic Church, who were victims of a peculiarly rabid persecution, the thought might possibly suggest itself to some that he was treating of a subject which were better left alone. They had outgrown the bitterness and the fury of the 16th and 17th centuries, and there is a well-known saying that "it is better to let sleeping dogs lie." To such an objection he would reply that it was wholly grounded on a misconception of his intent, and of the spirit of his lecture. No one could be further than he was from wishing to stir up the turbid waters, or to promote any feeling of religious hatred, rancour, and sectarian prejudice among Catholics or others. If he thought that such would be the tendency of his lecture he would leave it alone. But honestly he did not, and for this reason:—They had a right to forgive and forget—they may try even to condone, where it is possible to condone the hard usage that was undoubtedly meted out to them in the past, but they had not a right to forget or to neglect their own. If it had not been for their constancy we should have been deprived of a precious heirloom which they left as pure and undefiled, if they had not stood their ground in the day of battle we should have lost our inheritance.

They might apply to the Catholic Church the words of the great Athenian orator regarding his own city—"Look around on this glorious city—think of her majestic empire—let the love of her beauty sink in your souls, and when you contemplate her greatness, remember that it was by the daring deeds of her citizens, done in the cause of duty and honor, that she was raised to this glorious height." Even when their efforts failed they remained faithful to the death, giving their lives, when they had nothing else to give. Their reward was worthy of them. Their glory shall never die—the whole wide world, as their sepulchre—their epitaphs are written in the hearts of mankind, and wherever there is speech of noble deeds, their names shall be held in remembrance.

Proceeding the lecturer explained the historical views thrown on the screen connected with the life and martyrdom of Archbishop O'Hurley. A view of the Rock of Cashel, with its Round Tower and the Chapel of Cormac, and Lycadon Castle, the birthplace of Archbishop O'Hurley, were dealt with. He traced the early career of the Archbishop at the Universities of Louvain, Lille and Rheims. About 1538 he was appointed missionary to this country and on arrival landed at the Island of Skerries. The lecturer explained how the Archbishop gave his papers to a Wexford merchant prior to his departure for Ireland, and how these fell into the hands of pirates and subsequently of the Government. Archbishop O'Hurley made his way to the Monastery of the Dominicans at Drogheda, and thence to Slane Castle, where he lay concealed for a time, his master being a man named Fleming. He next dealt with the betrayal of the Archbishop by Robert Dillon, who was a guest at Slane Castle, and of his surrender to Fleming at Carrick. The Archbishop was then on his way to fulfil his vow by praying at the relic of the Holy Cross at "The County of the Holy Cross." That relic of the Cross was one of the most notable in the world outside the Holy City. The relic when the Abbey was dismantled fell into the hands of the Ormondes of Kilkenny, and passed through various vicissitudes until it got into the hands of Cardinal Howard, of Rome, who bequeathed it to the Bishop of Cork, and it was now in the Ursuline Convent of Blackrock, Co. Cork. The lecturer then gave a vivid description of the trial of the Archbishop by Loftus and Warwick, and of the awful tortures he was subjected to, by placing his feet in iron boots filled with oil and salt over a fire. A view of Stephen's green, and of the laneway adjoining Hegarty's, of Baggot street, where the Archbishop was hanged with a willow in 1584, was explained. The Archbishop was interred in St. Kevin's churchyard, off Camden row. The grave was supposed to be near that of Father Austin, S. J., who was also martyred. He (Father Brown) did not wish to draw attention to the follies of their neighbors, but he did wish to draw attention to the virtue and the constancy of those to whom they owed everything. Dealing with Archbishop Plunkett's martyrdom the lecturer said that the head was in the Dominican Convent of Drogheda and was one of the two most precious relics existing in Ireland. The head was in a shrine made of ebony and silver and whenever the door of it was opened an extraordinary odor of sweetness filled the room. On one occasion he knew of a Protestant—now a Catholic—who visited the shrine and was moved to tears by what he witnessed. Several beautiful limelight views of the Cathedral at Armagh and other sacred edifices associated with the martyred Archbishop, were also dealt with and the lecturer concluded amidst applause.

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THE CHURCH OF GOD.
BY AUBREY DE VERE.

Who is she that stands triumphant
Rock in strength upon the Rock,
Like some city crowned with turrets
Braving storm and earthquake
shock?
Who is she her arms extending,
Blessing thus a world restored,
All the anthems of creation,
Lifting to creation's Lord?
Her's the kingdom, her's the sceptre,
Fall, ye nations, at her feet!
Her's that truth, whose fruit is freedom,
Light her yoke, her burden sweet!

As the moon its splendor borrows
From a sun unseen all night,
So from Christ, the Sun of Justice,
Draws His Church her sacred light,
Touched by His, her hands have healing,
Bread of life, absolving Key—
Christ Incarnate is her Bridegroom,
The Spirit hers, His temple she!
Her's the kingdom, her's the sceptre!
Fall, ye nations, at her feet!
Her's that truth, whose fruit is freedom,
Light her yoke, her burden sweet!

Empires rise and sink like billows,
Vanish and are seen no more;
Glorious as the star of morning,
She o'erlooks their wild uproar,
Her's the household all-embracing,
Her's the vine that shadows earth,
Blest thy children, mighty Mother!
Safe the stranger at thy hearth!
Her's the kingdom, her's the sceptre!
Fall, ye nations, at her feet!
Her's that truth, whose fruit is freedom,
Light her yoke, her burden sweet!

Like her Bridegroom, heavenly, human,
Crowned and militant in one,
Chanting nature's great assumption,
And the abasement of the Son,
Her Magnificats, her dirges,
Harmonize the jarring years;
Hands that fling to heaven the censet
Wipe away the orphan's tears.
Her's the kingdom, her's the sceptre!
Fall, ye nations, at her feet!
Her's that truth, whose fruit is freedom,
Light her yoke, her burden sweet!

THE CATHOLIC NEWSPAPER.

(From the "Boston Republic.")

The conductors and editors of Catholic papers everywhere will say "amen" to the following candid utterance of the Catholic Mirror of Baltimore:—"We have had occasion to notice quite frequently that Catholic organizations of various kinds, when about to conduct entertainments, lectures and the like, are very solicitous that advance notices of such events should, in the guise of (free) reading matter, appear in our columns; yet at the same time such affairs are advertised in the secular dailies and paid for at regular space rates. Such conduct as this must occur to those who indulge in it as manifestly unfair."

SHOP EVANGELIZATION

The New York "Herald" gives the following account of a novel method adopted, in one of the denominational churches of that city, to accomplish a work of charity.

"Calvary Episcopal Church, at Fourth Avenue and Twenty-First St., is well known among the poor of New York for its charitable and philanthropic work. It now proposes to open a shop, under the parish care, in which will be kept a good line of such dry goods as are in constant demand among the poor.

"This is not a new experiment for the rector of Calvary, the Rev. Dr. J. Lewis Parks. He had already given this scheme a fair trial in his former parish of St. Peter's in Philadelphia.

Dr. Parks told me the original fund with which this shop was started was furnished from the rector's fund. This has been returned, and the shop has been for some years yielding a small interest upon the investment.

"It is proposed to keep a fair stock of dry goods which are in common use, such as gingham, plaids, flannels and cotton goods. Sales will be made on the instalment plan, and no person bringing credentials will be refused credit for such goods as he really needs. A reasonable price will be charged in order to make the work self-supporting, but it is the purpose to keep the price far below that charged in the ordinary dry goods stores doing business on the instalment plan."

When any part of the body isn't doing the work that nature intended it to do, it puts the whole system out of tune—out of harmony. Sickness in one part of the body is likely to run into all parts of the body. When children stand a row of bricks on end, they knock the whole row down by upsetting one brick. That is exactly what happens to the health when the bowels fail to perform their function. Constipation makes trouble all along the line—puts the liver out of order, is bad for the kidneys—bad for the stomach. It holds in the body poisonous matter, and because it cannot go any place else, it gets into the blood. The blood carries it all over the system. That makes sluggishness, lassitude, bad breath and foul taste in mouth, fills the stomach with gas and causes windy belching, stops digestion in the stomach, causes sour stomach, heartburn and headache. You can avoid all such trouble, for Dr. Pierce's Pleasant Pellets cure constipation and its attendant evils. Send 31 cents in one-cent stamps to Dr. R. V. Pierce, Buffalo, N. Y., for his "Medical Adviser." It is a book of 1008 pages, profusely illustrated.

THE BIOGRAPH PICTURES OF HIS HOLINESS LEO XIII.

"Wonders will never cease," is an familiar saying; and the rapidity with which most extraordinary inventions are appearing to surprise and to bewilder men, is scarcely short of the marvellous. Electricity has, of late years, found so many applications in the progress of this world's affairs, that we cease to wonder, and are astonished at nothing that may be foretold us within the range of that science. The art of photography has also been perfected to such a degree that we now can behold not only the forms and features of people reproduced, but even their actions and very expressions. We have a striking example of this in the exhibition, by the American Biograph, at the Windsor Hall in this city. These extraordinary animated pictures of His Holiness, Pope Leo XIII., are exhibited partly for the benefit of the new Catholic High School. Naturally the Archbishop and Catholic clergy of this city have taken a deep interest in the experiment. And no subject could be more appropriate, nor could there be better judges of the merits of the pictures, than the persons who have seen and spoken to the Sovereign Pontiff. As a rule, in cases of new departures in the line of entertainments, the advertisements are to be "taken with a grain of salt." In this case, however, the reality far surpasses in perfection and wonderful exactness the most vivid descriptions that enthusiastic writers could possibly trace. We take one of the notices, just as it appeared in the advertising columns of a daily paper. It announces the representation of:—

"The Pope walking in the Garden of the Vatican. Riding in his Sedan chair through the halls. Driving in his private carriage. Smiling and chatting with his attendants. Sitting on his favorite seat near the rose bushes and a thousand different positions, occupations, amusements, functions, services, audiences, taking the spectator into, through and over the Vatican with the Pope in all he does, says,

and sees, following him in his drives, meditations, services, and domestic life. The wonderful moving living pictures depicting every gesture, expression and movement, bring the spectator actually in the presence of the Supreme Pontiff and producing an effect that is as astounding as it is marvellous. Finally invoking the divine grace through his Pontifical blessing.

A descriptive lecture accompanying each picture will be given in French and English."

His Grace, the Archbishop, in speaking of the impressions produced upon him by the sight of these animated reproductions, said that when His Holiness raised his hand to bless those present, one felt irresistibly inclined to kneel down. Rev. Father Quinlivan, pastor of St. Patrick's also expressed his high appreciation of the views.

What extraordinary sentiments this marvel of mechanical contrivance must not awaken! To feel that you are actually in the presence of the grand and aged Pontiff; to feel that you are actually receiving his blessing; to behold him in the privacy of his recreations—an honor and privilege which if you were in Rome you could never enjoy—all these astounding facts constitute, in our mind, a glorious illustration of the universality of the Church, and an evidence of how science, instead of being antagonistic to religion, has ever been and will ever be the handmaid of Faith. Go where you will, all over the civilized world, exhibit this series of living representations in any part of the earth, and you will find numbers of those who go to enjoy the panorama animated with the same feelings that thrilled the breast of our Archbishop and of many of his clergy, on the occasion of the first exhibition in Montreal. His Holiness is known everywhere, and everywhere the same

TWO MARTYRED IRISH ARCHBISHOPS.

Rev. Henry Brown, S. J., F.R.U.I., recently lectured in the Catholic Commercial Club, Dublin, Ire., on "Two Martyred Irish Archbishops." The Lecture Hall of the club was crowded, Mr. V. B. Dillon, solicitor, President of the club, occupied the chair.

Rev. H. Brown, S.J., on rising to deliver his lecture, was received with applause. He said that in preparing a lantern lecture on two of the most illustrious Irish martyrs of the Reformation period he had tried to open up what was, in a certain sense, new ground. Not that he had the least claim (and he should wish to make this clear before embarking on his subject) to appear before them as one who had either made new discoveries or even devoted himself in what could be called original research in the vast fields of the religious history of Ireland. The utmost that he could hope to effect or even attempt was in some small manner to popularize the work of historical experts, and to bring the resources of the lantern to bear on what might appear to many to be a dry and even repulsive subject. The learned labors of men like Cardinal

Moran and his late lamented colleague Father Denis Murphy, of University College, had made his work comparatively light. They had written the lives of Archbishops Hurlley, of Cashel, and Plunkett, of Armagh, with such clearness and lucidity that it struck him when reading their works that by means of a few vivid pictures of places and events in their history it would be very easy for one who was a mere novice in the subject to bring the central facts of their holy lives and inspiring deaths clearly before an appreciative audience. Their very presence here that night to hear what he had to say gave him confidence that they were at least willing to be interested in their heroic martyrs, and he was certain that if they were disappointed, it would not be the fault of the subject, but only of his treatment of it.

With regard to Dermot O'Hurley, of Cashel, with whom he intended to deal first, and at greater length, many of them were aware that there was a special local interest. He might honestly confess that what first arrested his own attention in regard to him is the statement that he suffered,