Catholic Record.

" Christianus mihi nomen est Catholicus vero Cognomen." (Christian is my Name but Catholic my Surname.)-St. Pacian, 4th Centur

VOLUME XXX.

54

K

A

Ito,

ET

lale.

\$25 a Write 1, Ont

S

made

ticles

)Y

west

1561-3

ndon

JAMES

ED

of

IRES

tities

15c

\$1.00

ord

ts

lies

TOCK

NCES

AKE

h St.

го

NG

1

ht.

S

is to \$7. vie Book

)nt.

Who Bides His Time.

Who bides his time, and day by day Faces defeat full patiently. And lifts a mitthful roundelay However poor his fortunes be-He will not fail in any qualm Of poverty-the paltry dime It will grow golden in his palm, Who bides his time.

Who bides his time—he tastes the sweet Of honey in the saltest tear. And though he fares with slowest feet. Joy runs to meet him. drawing near ; The birds are heralds of his cause ; And like a never-ending thyme. The roadsides bloom in his applause, Who bides his time.

Who bides his time, and fevers not In the hot race that none achieves, Shall wear cool wreathen haurels, wrought With crimson berries in the leaves; And he shall reign a goodly king, And sway his hand over every clime, With peace writ on his signet ring, Who bides his time. —JAMES WIIITCOMB RILEY.

ARGUMENT FOR A CATHEDRAL.

*RCHBISHOP GLENNON ON WHY COSTLY CHURCHES ARE BUILT.

In a pastoral letter issued to the priests and people of his diocese last ek in reference to the new Cathedral being erected in St. Louis, Archbishe Glennon argues forcefully for the building of worthy houses of worship and re-plies to those who advance the stock argument that the money expended on the erection of costly churches might better be employed in charity and for the relief of the poor. "When we ask for a cathedral we set

up no rivalry to the mission of charity to house the homeless," he says; "the will be such for them; and it will serve at the same time as a home for the Living God. A home for the poor, I say, because among the poorest be counted those who have lost their faith, whose hearts are loveless, in whose lives there is no light or hope. They-the orphaned of heart-they whose poverty is most pitiful-will find in the temple that we would build, consolation and peace and hope; for in that temple there would arise an altar and from that altar would come the pleasing words of the waiting Savior, Come to Me, all you that labor and are heavily burdened and I will refresh you.' Think you that charity is altogether a question of the performance of the physical works of mercy? Is it no charity that the poor have the Gospel preached to them? Or is their only sustenance the bread that perishes, when there is that other food whereon the soul may live forever? Indeed, the argument made supposedly in behalf of poor is an old one, and I am sure that those who will remember its author will not be too insistent on its repeti-WHY CHURCHES ARE BUILT.

"Why build a church ? It is true that the essence of religion is spiritual, not material; and while it is true that the temple of God-in so far as its building goes-is material; yet in our con-dition, (members of a visible church, professing a definite creed, united in an rganized society) the material structure is just as necessary for the proper observance of that religion as our material bodies are to the life of the soul. Again, since our faith teaches us not only the necessity of divine wor-ship, but also that divine worship must accept a visible form, then there should be a place set apart for such worship. Further, our faith teaches the sacra-mental system; then should there not a place where sacraments are to be ninistered? The duty of the minister of God is to preach the word of God. ber of God is to preach the work an edifice is prepared wherein God's word may be heard? But again, if the mysterious heard? But again, if the mysterious Eucharistic presence of the Christ is to nat wonderful condescension tinue, if

LONDON, ONTARIO, SATURDAY, OCTOBER 3, 1908 could interpret their message from the could interpret their message from the past. They have watched the invading army; their towers echoed back the boom of siege gun; their walls were battered by attacking forces. Around them has surged the blood-red tide of revolution. Ofttimes even the conse-cration of their walls did not save them cration of their walls did not save them from the hands of the despoiler. Yet they remained—remained to bless the city and the nation; remained as shrines of peace for the crusader returning, for the sinner turned penitent ; remained to welcome the army returning home with victory, to be treasures of their trophies and the recorders of their achievements. And, although ominous war clouds now hang around many of these sacred edihang around many of these sacred edi-fices, they stand to-day as sentinels of old, guarding the gates of a Christian civilization, proclaiming the ways of peace. Around them have grown city and cemetery, the abodes of the living and the dead, guiding one in mercy, guarding the other in benediction ; pro-claiming unto all time the consecra-tion that marked the lives of the sleep-

tion that marked the lives of the sleep ers and cheerily pointing as angels the tomb the way to the better land.

" Difficult would it be to measure the influence of these great temples on the various generations that lived and died around them. In ages of simpler faith, the church building was an entire gos-pel to the people. In its majesty and eauty they saw reflected some of the majesty and beauty of the Great Father. In its traceries, mosaics, paintings, the life of the blessed Lord came vividly be-fore them—while the grandeur of its ritual and the splendor of its services lifted up their hearts and souls to the beauty and truth of their holy religion and gave them in foretaste something of that other home on high where God eternally dwells. Even we, with all our materialistic surroundings, when we visit Europe find our criticism trans-formed to admiration as we wander from city to city, to find everywhere those glorious monuments of our fathers' faith. It matters not what port we reach first—the bays of Italy of fords of Norway—there before or the wrought into the landscape, a part of it and its history, is the Cathedral church. The Alpine hills are crowned for usthe castled crags of the Rhineland-the fair plains of France, the populous towns of England, everywhere we see the erowning glory of town and country-the grand old spire of carved stone lifting itself against the distant sky.

WROUGHT IN DEVOTION.

"How were those Cathedrals builded? You might think, as building goes to-day, by architect, contractor, workman, all working for salary, percentage or hire. Yet in this you would be mistaken. Architects there were in those days, but they were workmen, too. Indeed, the hand that designed was generally the hand that carved as well. It was the day of the labor guild, when every mas-ter workman was an artist as well, and when all worked in the spirit of fraternal unity and Christian faith. Every morn-ing the workman attended Mass; every day he renewed his consecration to God's day he renewed his consecration to God s service in doing God's work. With him and in his work the whole city was in closest sympathy. Where the citizen might help in felling trees, in hauling the bing relation for the second stone, in making offerings, his help and treasure were at the disposal of the builder. In the church's building were concentrated all the love, all the pride and all the resources of the community : and hence there arose those wonderful buildings every line of which is lighted by the faith and devotion, every stone

DEVIL'S ADVOCATE ASKS QUESTIONS. ANTS TO KNOW WHY THE BIBLE RE QUIRES SO MUCH REVISING - HIS QUERIES ANSWERED, WE HOPE LUCID-LY AND IN AN ENLIGHTENING MAN-NER.

The following questions were pro-

posed to us some time ago: "Will you permit me to pose for a moment as 'the Devil's Advocate' and

"If St. Jerome's translation was ac-cepted by the councils of the fifth century, 1, why was it necessary for the Council of Trent in the sixteenth cen-tury to declare it authentic? 2, and if it was authentic, why did Pope Sixtus revise it twenty-two years later ? 3, and Pope Clement again revise the revision cripture which requires so frequent retions that lived and died In ages of simpler faith, ilding was an entire gos-the simpler faith, ilding was an entire gos-the generation of the best pre-served historic documents extant. The student of history, therefore, can place bility of the Church ?

Before we discuss the questions at Before we discuss the questions at Considered as a source of faith we can never take the Bible apart from the teaching of the Church. Nobody except the divinely-appointed teacher on the teaching of the Bible is the Bible is the source to us that the Bible is the approximately appointed teacher on the teaching of the church.

tials of the original, though minor and unimportant errors may have been ad-mitted in the course of time. The function of the original, though minor and unimportant errors may have been ad-mitted in the course of time.

approved by the Church, and small omissions or additions may be admitted whenever sound criticism proves the presence of such errors in the text. Only one kind of error is absolutely ex-cluded from the Bible, even as we have it now, in matters of faith and morally time but has remeatedly dealared that Church gives it, is altogether and abso-lutely true and reliable. As regards the text itself, we are obliged to believe that it is substantially the same as the original coming from the hand of Moses or Matthewor any other inspired writer. But we know that a copy or translation may reproduce the original without agreeing with it in every little detail. Thus, v. g., we do not doubt that we have the great poems of Milton, though scholars may be at a loss to determine what was the exact wording of a verse

as the great poet wrote it himself.

To take up the questions as proposed. I. It is not correct to say that the Vulgate was accepted by the councils of the fifth century. The bishops were very slow in replacing the old version by the new. St. Augustin, v. g., used it only towards the end of his life. The popes in particular proceeded with the utmost caution. Even at the time of St. Gregory the Great (590-604) the old translation was still used along with that of St. Jerome. It was in the seventh century that the Vulgate came use, and the Lateran into general Council (649) quoted from no other version. But the sacred text shared the common fate of all the publications

4. Generally speaking, these revisions consisted in embodying the best read-ings in one edition. It must not be supposed, however, that the meaning of 507, St. Augustine and his fellow-monks came to convert the Saxon oppressors of the sacred text had ever been lost. The variants, however numerous, generally meant the same. Moreover, the Church

never failed to condemn any interpre tation contradictory to revealed truth. 5. Scholarship has made progress and new manuscripts have become ask a few questions frequently hurled at us by the non-Catholic as an argument against infallibility? blic scholars, is aware that the Vul-gate, though of the greatest scientific value, may be improved upon by rendering the text of it more conformable to most ancient and best authenticated manuscripts.

The question whether we can e any reliance on a version of the scripture which requires so frequent sion, cannot be answered in one I. We must distinguish between eight years later? 4. In what did these word, eight years later? 4. In what does the present Pope find in it now that it re-present Pope find in it now that Though many matters Non-Possumus ? 8, Finally, if there be any satisfactory answer to the above, the greatest reliance in our version of

written by the author to whom it is attributed or—in case the author is un-tributed or—in case the author is un-known—at the time assigned to it. A translation is authentic if, in sub-stance, it faithfully reproduces the us the true meaning of the word of God.

The Church has declared that the Vulgate is authentic. This declaration, however, does not imply the absolute conformity of the official version with the original text. We are not bound to believe that there is not the slightest we enjoy the estimable privilege of being nistake in the edition of the Bible as approved by the Church. Misprints, intaught the meaning of the Scriptures by

t now: in matters of faith and morals, ture, but has repeatedly declared that noly scripture, taken in the sense which she does not possess it, and, therefore, the low: In matters of inter and anotais, ture, but has repeated y declared that holy scripture, taken in the sense which she does not possess it, and, therefore, the authoritative interpretation of the no change of doctrine or even of policy is required to bring out a revised edi-tion of the Sacred Text.

8. The last question we do not pre-sume to answer. We suppose, however, in charity that the author of the "Catholic Belief" had some good reason for not discussing this point. As regards the infallibility of the

Church, it is easy enough to believe, provided a person knows what it means. Seeming difficulties vanish upon closer inspection .- Catholic Union and Times

EUCHARISTIC CONGRESS PAPERS. THE HOLY EUCHARIST IN PRE-REFORMA-

TION TIMES.

By Abbot G The dawn of the Christian faith in these islands is shrouded in much mystery. How the Gospel was brought to these shores, or when it came, or who have been the early Apostles of far-Britain, must ever remain matters of onjecture and more or less uncertain. Dut of the obscurity, the only thing that which affected so great a change in the hearts and lives of the British race, must have been received some time in the second century. As early as A. D. 208, Tertullian declares that the " haunts of he British, which have been inaccessible to the Romans, are subject to Christ ; and from this time onward till the com ng of St. Augustine in the sixth century. whatever we know of the British Church manifests it as one with the atholic Church throughout the then known world.

press testimony of this Apostle, direct ful of me.

press testimony of this Apostle, direct from Rome, that the existing form of religion among the British was but in two minor points the same as that of the rest of the Christian world. In spite of the enforced isolation of the persecuted British from other Chris-tian bodies during one hundred and fifty years, their doctrines and practices had remained fully Catholic ; and ex-cept as to their clinging to the old date of Easter and some peculiar and obvious-ly non-essential custom, in the adminis-tration of baptism, these doctrines and practices were the same as those of all churches, which with Rome followed Catholic usuage.

"Therefore, even in the gloom and obscurity of the ages prior to the con-version of our Saxon forefathers, we may discern, in regard to the most holy Eucharist, the full faith of the Holy Roman Church of to-day. The sacred Orders, the anointed priesthood, the Christian, altar and, above all, the holy Sacrifice, were to the British Christian what they are to the Roman Catholic to-day. What the full belief of those primitive times was is adequately ex-pressed in the ancient Antiphonary of Bangor in the hymn chanted at the com munion of the priests. Here are some few lines from it: "Holy men," it says, "draw ye nigh and eat Christ's body. Drink ye too that holy Blood by which ye are redeemed. Let us sing together our praises to God-we who are saved by the Body and Blood of Christ by which also our souls are refreshed."

SAXON WITNESSES.

To speak of the faith of the Saxon Church in regard to the Holy Eucharist and in proof of its practical devotion to the most Holy Sacrament of the altar, we have the evidence of the writings of the m the great men who lived in these islands during the four centuries which intervened between the coming of St. Augustine and the Norman Conquest. St. Theodore as an example. St. Take St. Theodore came from Southern Italy by order dore came from Southern Italy by order of the Pope, and was consecrated Arch-bishop of Canterbury. His great work was to organize the Church of this coun-try, and in A. D. 668 he issued his "Peni-tential," in which (c. xlv.) he calls the Mass a sacrifice. "No priest," he says, "shall offer up in sacrifice anything but what the Lord has commanded, that is what the Lord has commanded, that is unleavened bread and wine mingled with water, since blood and water flowed from our Lord's side." So also, he de-clares that the souls of the departed are purged from the stains of sin by the sacrifice of the priest.

Or take St. Bede—our own Venerable Bede, as our Catholic forefathers loved to call him. That glorious doctor of the Church speaks of "the offering up of the healing Vietim ;" of "the Vietim of the holy oblation;" of "our salutary sacrifice;" and of "the mysteries of the most holy oblation." As we now hold, or did Roda held and profess had in so did Bede hold and profess, back in that far-off century when the faith was fresh and young and vigorous, that upon the priesthood of His Church, Christ Himself laid the injunction to offer up the perpetual Sacrifice, in which Christ's true, real and substantial Flesh and Blood were present under the forms of bread and wine. "To His priests," he writes, in his Commentary on St. Luke, "Christ has said, thou art a priest for ever according to the Order of Melchise-dech, so that in place of the flesh and

under the appearance of bread and wine, which He Himself tells us is His very Self." If there could be room for even a shade of a doubt as to the precise teaching of the Saxon Church in regard to Eucharistic doctrine, it would be dispelled by an examination of the missals and rituals and pontificals, the tracts and sermons which have been preserved to our time. "At God's altar," we read in one, "His only begotten Son is immolated by the hands of the faithful." "In the bread," says another, " what is meant but the Living Bread, which came down from heaven ? " Our Lord," says a third, " did not say : Take this secrated bread and eat it place of My Body, or drink this consecrated wine instead of My Blood, but He says erated without making use of any figure of speech or ambiguity: This is my Body and this My Blood : and to remove any possibility of error he adds : That Body which was delivered for you, and the Blood which was shed for you. It is impossible to multiply here ex amples of this plain teaching; nor is the there any need to do so; for if we turn to the works of our Anglo-Saxon fathers we shall find abundant and absolute proof that the English belief in what we now call with theological precision transubstantiation - that is, the change of the ubstance of bread and wine into the substance of Our Lord's Body and Blood -was as clear and determined as it certainly was in the later Middle Ages, or as we Roman Catholics have it to-da 'Not only," again says our Bede, "did Christ wash us from our sins in His Blood when on the Cross-or when each of us is cleansed in the mystery of His most sacred Passion by the waters of most sacred Passion by the waters of baptism; but daily does He continue to take away the sins of the world. Daily, indeed, does Christ wash us from our sins in His own Blood, when the remembrance of His blessed Passion is renewed at the altar, other the correctnees of broad and wing when the creatures of bread and wine by the ineffable hallowing of the Spirit the Church, we hear of a regularly orare transformed into the Sacrament of His Body and Blood. This must suffic as a mere sample of the exact and clear teaching of our Saxon fathers in regard to the great and mysterious change which is effected by the words of the whose hands consecrating minister at Holy Mass.

"At that time," writes the illustrious English scholar Alcuin to a friend, "when thou shalt consecrate the bread and the wine into the substance of Christ's Body and Blood, be not unmind-

1563.

For the closing period of the Saxon centuries there is perhaps no better witness to the belief of the English Church than Alfric, the homilist, In his Easter Day sermon-which, by the way, has been so strangely misunderstood and misrepresented by those who would try to read Lutheran and Calvinistic doetrine into his words—in this sermon he makes it as clear as the noon-day sun that his belief was the same as ours is to-day. One quotation must be sufficient. "Why," he asks, "is the holy house called Christ's Body, or His Blood? Why, if it be not truly what it is called? But the fact is that the bread and the mine which each call and the true of the and the wine, which are hallowed in the Mass of th priest, appear one to human understandings w without. and cry another thing to believing minds within. Without, they appear bread and wine both in aspect and in taste, but they are truly after the hallowing Christ's Body and His Blood, through a ghostly mystery."

CATHOLIC NOTES.

Catholic priests of the archdiocese of Boston have organized a choir of fifty priests, all trained vocalists, who will hereafter sing the Gregorian Mass at the funeral services of priests.

A prominent gentleman of Toronto, Mr. Beardmore, was some time since re-ceived into the Church. His marriage to Miss McKenzie, which took place at the Church of Our Lady of Lourdes, was recently noted in the Toronto papers.

Sir John Stuart Knill is to be London's next Lord Mayor. Sir John is a Catholic, and it is interesting to note that the last Catholic Lord Mayor of the City was his father, who, during his year of office, paid an official visit to the Lord Mayor of Dublin.

A number of young men are studying for the priesthood in Ireland prepara-tory to going on missions among the Copts in far-off Egypt. A new college for foreign missions has been opened in Ireland this year near Castlebar, in County Mayo.

Bogus nuns are becoming a nuisance. In Chicago, the other day, the police raided a fake orphan asylum, and arand water flowed so also, he de-tion." In New York last week a bogus nun was arrested for obtaining money under false pretences.

Archbishop Moeller of Cincinnati has given his approval and blessing to a new organization called the Laymen's Home Missionary League, whose object is to reclaim those who should belong to the Church, to bring in those who would be members if they only knew the way, to safeguard those who are in danger.

Cardinal Gibbons is now making a tour of Ireland. Last week he was the guest of the Right Rev. Francis Joseph MacCormack, D. D., Bishop of Galway. Galway gave him a great reception. He was welcomed by an enormous crowd and a band of pipers played Irish airs in his honor.

It is rumored in London, with how much truth is not yet apparent, that the Pope is so pleased with Archbishop Bourne's conduct of the correspondence with Prime Minister Asquith in regard to the ceremonial procession of the Host during the Eucharistic Congress that he has decided to make the Archbishop blood of lambs, we may now possess the Sacrament of Christ's Flesh and Blood of Westminster a Cardinal at the next consistory.

A guard of one thousand five hundred

and love exhibited by Him is to meet response in any way worthy, it becomes a ne essity to have the altar, tabernacle and the church, as the visible home of the Emmanuel.

Indeed, it is in this last we find the inspiration unto all great church building 'We have an altar,' says St. Paul, and around that altar and above have been wrought in stone and marble the great architectural monu-ments of Christendom. From the humble niche in the catacomb, out in open and upward into the clear sky, has been the evolution of the the Christian Church. First the hall and then the dome, then tower and spire rise higher and higher, while all around them are grouped in harmony, pillar and capital; nave and aisle; wall and buttress; and again through these and in them are set all the beauty of polished wood, or Tyrean purple or Egyptian marble or ingenious carving; still work-ing into them all the beauty of nature— whether the lines of the forest leaf, the tracery branches or the majesty of the est aisle, or the delicate coloring of the sky, taking from Ophir its gold and from India its pearls and setting them where the Tabernacle might gain distinction above all other places that n strove to adorn. And why all this ? That men might

be honored ? No. Their gold was not for the crown of kings, nor was their building for kingly delectation. It was the offering of faithful hearts, the offering of faithful hearts, of devoted nations to the honor of this King of Bethlehem's in-gratitude, the breaking of Calvary's

bom, the apotheosis of the crucifixion. Chris would be His earthly home, and here He would rule them in spirit and He would mercy and truth.

Abbe Coube stated that the medical WORLD'S ENDURING MONUMENTS.

profession acknowledges that suggestion "It is to the ages of faith we must turn for the fullest expression of this has no curative power in organic dis-eases, but only in functional diseases. eases, but only in over Europe Then arose all truth. those majestic temples that to-day re-main the pride and the despair of the modern world. What lessons their And he asserted that six hundred and fifty cases of organic diseases, chiefly modern world. What lessons their cancer and tuberculosis, have been chiming bells could tell, if only . • pletely cured at Lourdes--Casket. er and tuberculosis, have been com-

one has called them poens in stone, and when we read the history of how they grew we can easily understand how apt is the title, for therein you see blended all the beauty of living, all the light of illumination, all the genus of earlier times. It was copied thousands of times. Mistakes were unavoidable. Moreover, copyists and linvention, all the progress of art, all the greatness of sacrifice those devoted people were capable of. As Ruskin says of them :

THE ONE THING LEFT.

"'In the days of the middle ages, Christians were seen to quit their coun-try in order to devote themselves to a Cathedral rising on the banks of a for-eign stream ; satisfied with their day because it had been useful, they observed in the evening how much the work had risen toward God; and when after twenty or thirty years of obscure labor the cross shone on the summit of the sanctuary built up by their hands, they on it and with their cast a last look children and their memories, they went away without leaving their name, to die in peace, in the blessed thought of having done something for God.

'All else for which the builders sacrificed has passed away. All their living interests and aims and achieve We know not for what they labored and we see no evidence of ward. Victory, wealth, authority, happiness — all have departed, though bought by many a bitter sacrifice. But of them and their life and their toil upon earth, one reward, one evidence is left us in these gray heaps of deep-wrought

They have taken with them to stone. the grave their powers, their honors and their errors, but they have left us their adoration."

offered by physicians for the seemingly miraculous cures at Lourdes is autosuggestion, a sort of self-hypnotism.

brarians sometimes presumed to com-bine Vulgate and Itala, the version of St. Jerome and the translation used before the time of that great scholar. The corruption of the text reached its climax at the university of Paris in the beginning of the thirteenth century. The students flocking to this famous entre of learning brought their own pibles with them. Librarians, anxious

bibles with them. to have a "complete text," frequently inserted the different readings in the same text. From Paris this "new text," the worst of all, was spread all ove In 1265 Roger Bacon wrote to Europe. Clement IV: "Nobody but the Supreme Pontiff can remedy such an evil." But with all the enan evil. But with all the en-deavors of learned and painstaking ecclesiastics the evil had not been remedied as late as the sixteenth century

and therefore the Bishops at the Counci of Trent declared that of all the version then in use the Vulgate, as approved by the usage of many centuries in the Church, should be held authentic. They prescribed that in public lectures and disputations, in sermons and catechet-ical instructions the translation of St. Jerome should be used; in short, that all the uncritical editions of the Bible should be rejected and replaced by the most critical publication that the sound est scholarship could bring out.

2. The Pope was asked by the Cou cil of Trent to prepare the most critical edition of the Vulgate. A congregation of the ablest biblical scholar pointed, and in 1589 Sixtus V. had th

new edition published. This Pontiff did not revise the edition of the Council o Trent, as no edition of that council even existed; but he published a new edition in accordance with the request of the lecture lately delivered in Paris the council.

3. Clement VIII. revised the revision because it was not yet perfect. In spite of all the time and labor expended on it ω_0 the greatest scholars of the Catholic world, the edition of Sixtus V, did not in every detail agree with the best manu-scripts of the sacred text.

THE BRITISH CHURCH.

In regard especially to its Eucharistic loctrine, about which only we are con-cerned to-day, out of the darkness which enwraps so much else during the first enturies of our history-out of the nists of legend, and out of the necessary obscurity of those ancient times one or two points take definite shape and may be accepted by us as reliable, historical facts. For instance, we know that Victricius and Germanus, two Bishops of the Church of Gaul, were sent by Popes, to compose certain religious difficulties which had arisen in this island. The first named, in A. D. 390, speaks of the Bishops of Britain as "holy prelates, fellow-priests with me." And the second came hither in A. D. 439, at the bidding of Pope Celestine, "to keep the island Catholic" in all things. What the Church of Gaul in communion with the Apostolic See believed and taught about the Blessed Sacrament, this the British Church in those days held and proclaimed. This much seems certain. Fastidius also, the British Bishop who

wrote at this very time, speaks of "a priesthood anointed" for the service of God : while even from the exaggerated and querulous language of Gildas it is possible to glean the important fact that the Church of Britain emerged from the long continued persecutions of the pagan Saxons practically as before. Amid the deep shadows of his picture of the desolation which had overwhelmed

ganized hierarchy, of a priesthood claiming power to bind and loose, of Bishops asserting their right to be con-sidered the successors of the Apostles and especially of St. Peter "the holder of the kere" of pricets whose hands of the keys," of priests whose hands were anointed for their sacred minisCatholics, mostly Irishmen, was formed to protect the London Eucharistic pro-cession from outside interference. At the afternoon session Friday of the con created a erence the Duke of Norfolk ensation when he declared the anti-Papal oath taken by King Edward on his accession to the throne was phemous.'

The Dublin Corporation by a unanimous vote has decided to send the fol-lowing address to the Pope : Most Holy Father,-The Municipal Council of Dub-lin, mindful that fifteen hundred years ago St. Patrick was sent from Rome to bring the light of Christianity to Ire-land, now sends a delegation of its land, now sends a delegation of its members to Rome in order to felicitate Your Holiness on the attainment of your Jubilee in the priesthood.

One entire Ohio family went as delegates to the State convention of the Catholic Total Ab timence Union at Fre-mont, this year. The family of M.J. Cummins of Akron, secretary of the State organization, has formed a local society under the State union and is empowered to choose delegates, which it did in the persons of M. J. Chamins, Mrs. M. J. Cummins, Agnes Cummins, William P. Cummins and Mary Cummins.

"Archbishop" Vilatte, who disap-peared from Paris with his crosser in pawn, has arrived in Winnipeg. He is thing accompanied by the Baron de Something or Other, who represented himself as the son of a wealthy Frenchman. Baron made some heavy purchases The not pay for them, was sent to jail, and at the end of his term departed. Vilatte should take up his old trade. He is an excellent cook.

On Sunday, the 20th inst., the Most Rev. Archbishop of Kingston blessed a new bell for St. Mary's church, at Morrisburg. The interesting ceremony brought together a very large congregation. The sermon on the occasion was preached by Rev. Father Ethelbert, a Franciscan. A very complimentary ad-Franciscan. A very complimentary ad-dress on behalf of the congregation was read to His Grace by Mr. J. P. Gormley to which the Archbishop replied in most touching terms.

The only alternative explanation