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# The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.—Matt 22: 21.

Vol V

Toronto, Saturday, Aug. 29, 1891.

No 29

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	6.00 2.00	10.30 7.30
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A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.—Matt 22: 21.

Vol V

Toronto, Saturday, Aug. 29, 1891.

No 29

## THE HOLY COAT OF TREVES.

*From the London Universe.*

THE Protestant and infidel press are at this moment busy over the pilgrims who are about to visit Treves, and also over what they will see and what they will do when they get there.

The heretical scenery has been thoroughly patched up, and all the old ricketty fixings cobbled together for the purpose of reproduction.

The impiety, the scoffing, and the inventions of 1844 will be repeated in 1891, though the blaspheming will perhaps be coarser and the wit more feeble and more dull, for the invention of your habitual mocker does not improve with age.

We have scarcely any time at present to waste upon the wicked trash of puzzle headed penny-a-liners, who, of course, find their interest in putting together as much as they can upon a subject which they know will be sure to set Protestantism staring with eyes and mouth wide open.

However, we will stop an instant to notice that the lie which appeared in the *Standard* as to the sacristan making difficulties when its correspondent wished to see the Holy Coat has been repeated in the *Rock*, and will probably do service in all the journals of the same intellectual calibre throughout the country.

The *Standard* quotes in depreciation of the evidence in support of the relic the phrase of Gibbon, "Abulfargius vouches for Abulfeda, but who will vouch for Abulfargius?"

The quotation has not the least applicability in the present instance, but what does that signify when shallow smartness and not truth is what is most desired in the first place?

We venture to think, however, that this same sort of reasoning is little short of conclusive against this offending journal itself. For instance, if we put it thus:

The *Standard* vouches for its Berlin correspondent, but who will vouch for the *Standard*!

And now to brush aside all these water flies, and to do our best to forget them, while we bestow our attention upon a subject for which they are neither intellectually nor morally ready.

The towns of Treves and Argenteuil possess each of them a tunic which tradition maintains was worn by our Blessed Lord.

Minute investigations made some thirty years ago proved that each of these garments may well be held in veneration as having belonged to Christ.

It is certain that the long robe preserved and venerated at Treves is not similar in make to that at Argenteuil.

The former was the first to be brought to Europe, being sent by St. Helena to Agritius, Bishop of Treves, then one of the first cities of the empire, and the place of residence of the Western Emperors until the end of the fourth century.

Tradition from the earliest times, and written evidence from the eleventh century, which records the fact of the constancy of the tradition, agree as to the authenticity of this relic.

Professor Marx, at the request of the Archbishop of Treves, published a voluminous work containing the history of the holy robe, in which he explains the absence of ancient documents in regard to it by the fact that formerly in the Western Church it was not usual to transfer relics, or even to touch them, but that, as a rule, they were carefully hidden up.

He alludes, however, to a diptych in ivory—a work of the period known as the "decline"—which represents the introduction of this relic into Treves and its reception by St. Helena.

In the year 1196 the Archbishop John, during some repairs in the cathedral, discovered the casket containing the Holy Coat. He caused it to be placed under the high altar, where it remained until 1512. During the French and German wars it was

carefully hidden at Ehrenbreitstein and elsewhere, and finally was restored to Treves in 1810.

At that date more than 200,000 pilgrims flocked to the city, and in 1844, when it was again exposed to the veneration of the faithful, the number of pilgrims exceeded a million.

The following are the chief particulars relating to the second robe—that preserved at Argenteuil.

St. Gregory of Tours (sixth century) tells us that this tunic was carried to a city of Galatia, a province of Asia Minor. It was there placed in the Basilica of the Archangels. From thence it was carried to Jaffa, when the Persian Monarch invaded Armenia, destroying all the churches.

St. Gregory received these details from a Bishop, Simeon, who came to Tours in the year 591.

Three years later the relic was carried with much solemnity to Jerusalem by the three patriarchs—Thomas of Jerusalem, John of Constantinople, and Gregory of Antioch. Twenty years afterwards it was borne off to Persia, together with the true cross, by Chosroes II. (614).

Heraclius recovered it, and in 627 transferred it first to Constantinople, then to Jerusalem, where, fearing a further profanation, he at length sent it once more to Constantinople.

The Empress Irene, on the occasion of sending some rich presents to Charlemagne, enclosed amongst them the Holy Tunic.

The Emperor, who had a sister and niece in the convent at Argenteuil (a dependency of the Abbey of St. Denis) resolved to enrich this religious house with the treasure sent him from the East. The relic was accordingly translated with all solemnity to Argenteuil in August, 800.

We may observe here that Charlemagne, so far from being a weak, credulous character, more than once in his *capitulaires* is found forbidding the veneration of the relics of martyrs which were doubtful (Gaerin.)

In 857, at the Norman invasion, the convent was deserted by the nuns, who took the precaution to conceal the relic within the wall of their chapel.

It was recovered in 1156, and the writings attesting its authenticity and detailing its history were verified by Louis VII., the clergy, and the chief civil authorities. In 1435 the herald of Alphonse, King of Arragon, wrote: "I have seen the garment which is preserved at Argenteuil, a place near Paris."

In 1529 this holy relic was the object of a public solemnity described by Dom Michael Felibren. In 1680 Mary of Lorraine presented a silver-gilt casket covered with precious stones, in which the relic was enclosed.

In 1854, at the command of Pius IX., the cure of Argenteuil carried to Rome a small portion of this relic (about fifteen centimetres).

Both Treves and Argenteuil possess the garments worn by our Blessed Lord—the one the long, outside robe woven of fine linen; the other the tunic without seam woven of camel's hair. Here we must pause for the present.

A document going by the name of the diploma of Pope Sylvester, is discussed by all writers on the relic. In it Pope Sylvester (314-335) confers on the Archbishop of Treves ecclesiastical pre-eminence over the Gauls and Germans, "in honor of this city being the home of Empress Helena, who enriched its church by precious relics, amongst them the *tunica* of our Lord." Now, no original of such a document is known to exist, but it is mentioned in the above named *Gesta Trevirorum* about the year 1100, and what there is given as a verbatim copy of the diploma, is now taken by the best authorities as being written by one Bishop Valasian, who occupied the See of Treves in the 11th century, and as giving the original, not word for word, but only in substance. This being so, it would be a valuable proof that in the fifth century it was a general tradition that the *tunica* was at Treves.

## RICHARD LALOR SHEIL.

This eminent orator, politician and author was born on the 16th of August, 1791, at the residence of his father, Bellevue House, on the river Suir, a little below Waterford. He received his early education from a French abbe, who had fled from his country during the revolution, and had found refuge in the hospitable home of Sheil's father. After the Peace of Amiens the refugee returned to France, and Sheil was sent to a school at Kensington, London, conducted by the Prince de Broglio, a son of Marshal Broglio. The greater number of the pupils here were sons of French refugees of rank, and Sheil became so proficient in the French language as almost to forget his own. His father's wish was that he should study for the priesthood, and with this end in view he proceeded to the Jesuit College at Stoneyhurst in Lancashire, but his own tastes led him in a different direction. He decided on the bar as a profession, and in November, 1807, entered Trinity College, Dublin. Becoming a member of the College Historical Society, he took a prominent part in its debates, but his speeches at this time were more remarkable for metaphor than argument. His figure was ungainly, his gestures theatrical, and his voice shrill. While perfectly conscious of these defects, he never entirely overcame them, though the practice of public speaking tended in time to strengthen his voice and modify his abruptness of manner. When only eighteen years of age he delivered his first speech in public at a meeting of the Catholic Association. At the outset he was received with marked impatience, but warming with his subject he gained firmness, and at the conclusion was loudly cheered. About this time Sheil's father was completely ruined by the failure of a mercantile firm in Dublin in which he had invested his money, and the family residence of Bellevue had to be sold. This misfortune could not fail to affect the future of young Sheil. He gained his degree of B.A. in 1811, and was enabled to complete his studies for the bar at Lincoln's Inn by the pecuniary help of friends. In 1813 he returned to Ireland and took a leading part in the work of the Catholic Association, siding with the vetoists and against O'Connell.

To aid in defraying the expense connected with his call to the bar, Sheil wrote a tragedy entitled "Adelaide or the Emigrants." This play when brought out in Crow Street Theatre, Dublin, gained a temporary success through the clever acting of the celebrated Miss O'Neil, who undertook the role of the heroine; but it possessed no intrinsic merit, and when afterwards put on the stage at Covent Garden proved almost a failure. He was called to the bar in 1814, but his engagements being as yet inconsiderable, he continued to apply himself to authorship, and produced another tragedy entitled "The Apostate." In this play he seeks to demonstrate that religious intolerance under all circumstances is objectionable. The cast included Miss O'Neil, Mr. Kemble, Mr. Macready, and Mr. Young, and on the night of its first production at Covent Garden the author was called before the curtain to receive an enthusiastic ovation. Mr. Murray paid him £300 for the copyright of this play, and from the manager of the theatre he received £400.

In 1816, the year in which "The Apostate" was written, Sheil married Miss O'Halloran, niece of Sir William Macmahon, master of the rolls. In 1817 he produced "Bellamira, or the Fall of Tunis," a play that met with a favourable reception, although not so successful as "The Apostate." He was now advised by a friend to make an adaptation of Shirley's play, "The Traitor." He began the work, but after a time threw Shirley aside, and out of the new material which he had written he produced the tragedy of "Evadne, or the Statue." This became the most popular of Sheil's pieces, and elicited the praise of many eminent critics. His next play, "Montoni," was a failure. "The fatal Dowry" and "The Huguenots" followed, but also proved failures, owing possibly to the absence through illness of the actors intended for the principal parts. The author, who had expected great things from "The Huguenots," was so disappointed at the failure that he resolved to renounce dramatic literature for ever.

After receiving for his dramatic writings a sum of about £2000, he, in 1822, turned his attention to his profession once more, and set himself to work up the practice so long neglected. Like many lawyers of that period he took an active part in the prevailing political agitation, and wrote a severe criticism on O'Connell, which drew forth a not very flattering retort, but all this was forgiven and forgotten when Sheil gave the laudatory portrait of the Agitator which appeared in the "Sketches of the Irish Bar" he was then contributing to the *New Monthly Magazine*. In the same year (1822) Sheil sustained a great blow in the loss of his wife, shortly after the birth of an only child. For some time after this calamity he continued quietly attending to his profession, and continuing to contribute to the *New Monthly Magazine* papers on the Irish bar, written in conjunction with W. H. Curran. The "Sketches of the Irish Bar" were afterwards published collectively. An accidental meeting of Mr. O'Connell with Mr. Sheil at the house of a mutual friend in 1822 led to the former antagonists becoming fast friends in the work of Catholic emancipation. Shortly afterwards, at a meeting held in Dublin, it was resolved to petition Parliament to institute an inquiry into the unjust manner in which

the laws were administered in Ireland. At O'Connell's request Sheil drew up the petition. When laid before Parliament Mr. Brougham proposed to refer it to the "Committee on Courts of Justice," but Mr. Peel strongly opposed this motion, and would not consent to any reference of a petition which he characterized as "more in the declamatory style of a condemned tragedy than a grave representation to the legislature." In 1825, when Mr. Goulburn brought in a bill for the suppression of political associations, Sheil, O'Connell, and others formed a deputation, proceeded to London, and demanded to be heard at the bar of the House of Commons. The deputation was received most cordially by the leaders of the Whig party, but their mission, notwithstanding, was unsuccessful, the Duke of York declaring in the House of Lords, that in the event of his succeeding to the throne he would never consent to Catholic emancipation. This raised a storm of indignation against the Duke, in which Sheil took an active part.

Sheil's business at the Nisi Prius bar was now considerable, yet he found time to go heart and soul with O'Connell into the struggle for emancipation. He hurried about from county to county, and in the number and variety of his speeches almost equalled the great Agitator himself. To escape for a short time from the constant pressure and turmoil of public life he visited France in 1826. Here his friend the Abbe Genoude was so much struck with his description of the state of Ireland, that he induced him to contribute to *L'Etoile*, a paper of which he was editor, a series of anonymous articles on the subject written in the French language.

On the death of the Duke of York Sheil, made, in a speech at a public meeting, a kind of apology for the severity of his former attacks, but it seems to have had little effect in allaying the resentment felt towards him in high quarters. At length proceedings were instituted against him, founded on a speech which he had delivered on Theobald Wolfe Tone, in which he appeared to approve of the sentiments and doings of that patriot. Plunket was Attorney-General at the time, and most reluctantly took up the case, well aware that this act would destroy forever his influence in Ireland. Canning said afterwards of Sheil's speech that it might have been delivered in the House of Commons without even drawing forth a call to order. Sheil, "to cut down," as he said, "Goliath with his own sword," asked Plunket to conduct the prosecution in person, intending to cite passages from his (Plunket's) earlier speeches, which were, at least, equally as violent and unconstitutional as his own. Matters had assumed a somewhat serious aspect for Sheil, who, by rashly acknowledging the authorship of the letters in *L'Etoile*, gave his enemies fresh weapons wherewith to wreak their vengeance. He was desirous to let the case take its course, but O'Connell, his counsel, wisely put in a claim for the defendant's delaying his answer to the indictment. This delay was a great relief to Plunket, who was only too glad to grant it. The dissolution of government, on the death of Lord Liverpool, still further postponed the trial, and on Mr. Canning's accession to office it was entirely abandoned.

In 1827 a serious accident withdrew Sheil for a time from public life; when able to return to it once more, Canning, on whose aid the emancipation party had reckoned, was dead, and the Duke of Wellington was at the head of the government. With these changes came the Clare election, and the passing of a resolution by the Catholic Association to oppose any member who should accept office under government. When the Test and Corporation Acts were repealed, Lord John Russell advised the withdrawal of this resolution, with which advice O'Connell would have been willing to comply had not his opinion been overruled. The point was speedily brought to issue by Mr. Fitzgerald, the candidate for Clare, accepting office as president of the Board of Trade. By the advice of Sheil and others O'Connell was induced to stand for the county. Sheil was indefatigable in canvassing for his friend. He went from place to place, delivering in out-of-the-way country towns speeches eloquent enough to move a House of Commons. The result is well known—O'Connell's triumph was secured.

Sheil, at the request of the viceroy, advised O'Connell to put a stop for the time to the mass meetings, and on the 25th September, 1828, O'Connell indicated his desire, which was law to the people. At this time the question of emancipation was under discussion, and the people of Kent, apprehending danger, held a great meeting at Penenden Heath for the purpose of according the opposition of the Protestants of England to any concessions the government might be disposed to make. On hearing of their intention he determined to be present, and in order that he might be entitled to speak he proceeded to London, purchased a freehold, and on the 21st of October, 1828, presented himself to the meeting. Upwards of 20,000 men were present, and after appealing to their generosity for a hearing he made a speech, which, in consequence of frequent interruptions, was scarcely heard, but nevertheless his object was gained, as it appeared in the *Times* with others delivered on the same occasion. Filled with admiration of his courage as a man and brilliancy as an orator, the people received him on his return to Ireland with a great ovation.

To be Continued.

CATHOLIC GROWTH IN THE UNITED STATES.

In collecting the statistics of the Catholic churches of the United States, which will soon be published in the form of a bulletin, the census office has received the hearty aid and co-operation of the ecclesiastical authorities, and it is believed that the statistics are unusually full and accurate.

The statistics include not only the Roman Catholic churches, which are found in every state and territory of the Union, but also the Greek Catholics (Uniates), with congregations in Pennsylvania, Illinois, New Jersey and Minnesota; the Russian Orthodox Greek church in California and Alaska, the Orthodox church of Greece in Louisiana, the Armenian church in Massachusetts, New York and Rhode Island, the Old Catholics in Wisconsin and the Reformed Catholics in New York, Massachusetts, Pennsylvania and Illinois.

The relative importance of the several bodies is shown in the following table:

Churches	Organizations.	Value of church property.	Communicants or members.
Roman Catholic.....	10,221	\$118,381,516	6,250,915
Greek Catholic (Uniates)...	14	63,300	10,850
Russian Orthodox.....	12	220,000	13,504
Greek Orthodox.....	1	5,000	100
Armenian.....	6	.....	335
Old Catholic.....	4	13,320	665
Reformed Catholic.....	8	.....	1,000

The Roman Catholic was the first Christian worship established in the territory now constituting the United States.

As early as 1512, only twenty years after the discovery of America by Columbus, Spanish priests began a mission tour in Florida and the Mississippi valley. In the same century the native tribes of the Rio Grande, in the territory now known as New Mexico, were converted by Spanish priests from Mexico. The Catholic population in the archdiocese of Santa Fe is therefore said to be the oldest body of Catholics in the United States. French priests established a mission on Mount Desert Island, off the coast of Maine, in 1612, and there were other beginnings in different parts of the country.

The church is divided into 13 provinces, which include 13 archdioceses, 66 dioceses, 5 vicariates apostolic and 1 prefecture apostolic. It has 10,221 congregations, of which 1,169 meet in halls, school-houses and private houses. Of the whole number of communicants — 6,250,915 — a few more than one-half are found in the five states of New York, Massachusetts, Pennsylvania, Illinois and Ohio. In respect to the number of communicants or members it should be noted that the census returns do not include baptized children under 9 years of age, which are estimated by some ecclesiastical authorities to comprise about 15 per cent. of the total number of baptized persons in the church — all of whom are included in the statistics published by the church itself. In order to secure uniformity in the church statistics of the census only the number of communicants of the Catholic church has been included. The seating capacity of the church edifices and halls is reported at 3,735,792.

In order that proper significance may be given to these figures it should be considered that in populous places from three to four and sometimes six or seven services, or even more, are held in the same church on Sunday, and that separate services of the mass in Catholic churches are usually attended by different audiences. Thus, in the archdiocese of Boston there are five services in the cathedral, which has a communicant membership of 12,000 and reports 2,600 seating capacity. Archbishop Corrigan of New York says the "same space is used over and over again by different worshippers at different hours." An examination of the returns for the archdiocese of Boston shows that of 34 in the city one has one service of the mass, three have two services, 11 have three, 14 have four, 8 have five and 1 has six every Sunday in the year. Of an equal number of churches in the rural part of the archdiocese, 26 have one mass, 24 have two masses, 11 have three, 4 have five and 1 has six every Sunday; 4 have mass twice a month and 5 have it once a month.

The use made of the seating accommodations is also indicated by the number of communicants belonging to a parish. In the diocese of Buffalo there is a diocese consisting entirely of Poles which has 17,490 communicants, who are accommodated in a single church with a seating capacity of 1900. Here the proportion of communicants to seating capacity is about 9 to 1, in the archdioceses of Baltimore, Boston and Chicago the average is less than 3 to 1, in New York more than 3 to 1 — 452,645 to 148,903, in New Orleans nearly 4 to 1, in Philadelphia, St. Paul, San Francisco and Oregon upward of 2 to 1, in Cincinnati and Milwaukee less than 2, and in Santa Fe it is less than 1. Some of the parishes which have no church edifices, but use temporarily such accommodations as private houses can afford, are very large. One of these parishes reports no fewer than 14,000 communicants.

In 11 of the 86 sees, including the archdioceses of New Orleans, Philadelphia and San Francisco, every organization has its own church edifice. The metropolitan see of New York, with 472,806 communicants, has church property valued at nearly \$9,000,000, that of Chicago, with 326,640 communicants and with property worth \$6,457,064, stands second; Boston, with a total of 319,660 communi-

cants, stands third as to property, with a total of \$6,379,078; Brooklyn, with 228,785 communicants, has property valued at \$5,751,907, and Newark, with 162,802 communicants, owns property valued at \$1,297,182. These five sees have more than one-fourth of the entire valuation of the church, which is \$118,381,516. Philadelphia, with 251,162 communicants, holds church property valued at \$3,388,000; St. Paul, with 203,181 communicants, has \$2,474,435 in church property, and Baltimore, with 192,597 communicants, owns property valued at \$3,418,720.

There are 22 sees which have more than 100,000 communicants each.

In the tabulation by States the following facts appear. In New York, with seven dioceses, there are 150 church organizations, with a total of 1,153,130 communicants, and property valued at \$25,769,478, in Massachusetts there are two dioceses, 381 organizations, 614,627 communicants, and property valued at \$9,816,003; in Pennsylvania, five dioceses, 654 organizations, 451,577 communicants, and property worth \$10,068,770; in Illinois, with four dioceses, there are 688 organizations, 173,324 communicants, and property valued at \$9,916,819; in Ohio there are three dioceses, 186 organizations, 336,114 communicants and \$7,895,640 worth of church property. In these five States there are 3,128,722 communicants, or a little more than one-half of the total for the whole church, and the value of church property is \$62,996,910, or considerably more than one-half of the total valuation. North Carolina stands at the foot of the list of states, with 60 organizations, 16 church edifices, 2,410 communicants and church property valued at \$90,000. — *Boston Republic*.

ALTAR BOYS.

There are few practices of the Church more interesting than the part given to children in all the beautiful ceremonies of her ritual, writes Eliza Allen Starr, in the San Francisco Monitor. In her most solemn processions of the Blessed Sacrament, on Holy Thursday, even the little altar boys are admitted into the collected ranks which precede the priests, bearing the Lord of host.

On Corpus Cristi little boys and girls go forth in troops; the boys with candles and thuribles, from which rise soft clouds of fragrant incense; and the girls with baskets of flowers, to strew in the path of the same loving Redeemer who thus permits Himself to be carried by His creatures, and accepts their poor homage.

But it is not alone on such high festivals that the Church calls in her little boys to assist in the solemn exercises. There is no day in the year however lowly the church or however retired, that the priest who says Mass has not at his side one, two, or even more little boys, who thus voluntarily wait upon God in his house. There they are as early as 6 o'clock, in their neat little cassocks and surplices; and with what delighted alacrity they watch every motion of the priest to know when they are to carry the large missal from the Epistle to the Gospel side, hand to him the water and wine for the chalice or for ablution and when to ring the little bell, or spread the communion cloth over the rail! There are few more touching sights in the world than the attendance of these little boys on the weekly Mass. When Sunday comes, what a train of these little acolytes precede the priest into the sanctuary! How bright are their red cassocks and caps and capes; how smooth and white their surplices; how sweet and fresh and clean, even to their finger-nails; how nicely are his shoes blackened! — for a slovenly altar boy is a disgrace.

Who would presume to wait upon a gentleman's table in soiled garments, with unbrushed hair, with filthy hands? How much less pretend to serve Jesus in His Real Presence in an untidy dress! There is no better school for decent neatness and decorous behavior than the place of the young acolyte. Many persons send their boys to the dancing school to learn good manners and how to use their feet and hands. This is all very well but we believe an acolyte well trained has acquired a manner more beautifully decorous, more courteous and more enduring than can be taught by any master of manners.

For years we have quietly watched from our pew the acolytes as they have come and gone from the ranks of the sanctuary. Sometimes we have been pained to see one becoming by degrees a bad boy; and soon — now very soon indeed! — he ceases to care for his place, even on Sunday, for the bright cap or the white surplice. And sometimes we have heard, with a heart ache, some irreligious man tell us that he "used to be an acolyte," and even while he told us of it, in a careless way we could see shade of regret on his hard countenance — of regret for his innocent and happy days, when he loved to serve Mass, and carry his candle or thurible in the procession. But oftener, by far have we seen these little boys growing up to be good youths, punctual at their confession and Holy Communion. At the exhibition of their school or college they were very apt to draw the prizes; and then waiting for a few years, I have seen them quietly joining the ranks of those aspiring to be priests of God.

The young acolytes who throng the sanctuary on a Sunday can hardly know with what anxiously loving hearts they are watched by pious friends; or how, many a time, they are envied for their nearness to the Blessed Sacrament by those who are afar off in their pews.

OBJECTIONS TO CATHOLIC DOCTRINE CONSIDERED  
AND ANSWERED.

By Rev. J. Spencer Northcote, D.D., in "Fourfold Difficulties of  
Anglicanism."

XI.

But, you will say, to pray to saints at all, with whatever intention, is in itself idolatrous, because, by so doing, we ascribe to them omnipresence, which is an incommunicable attribute of the Deity. Here, again, the question becomes one simply of fact—namely, whether or not there is reason to believe that God permits any of His creatures to be so far partakers of His omnipresence as to be ubiquitous to us, or at least, in some way or other, capable of communicating with us, though not within the sphere of our senses; and it is clear that the point must be decided by some other faculty than conscience, since conscience confessedly cannot pronounce any judgment as to the existence or non-existence of a fact, but can only direct us as to the moral duties or obligations which arise out of that fact. Thus, if the fact that the saints and angels have the power of hearing our prayers and interceding for us with God, were in any way made certain to our minds, conscience might then determine whether or not we ought to ask their intercession; and I cannot but think that conscience would decide in favour of such a practice, or at least would in no way condemn it. We all eagerly ask the prayers of those of our friends whom we love and revere, and as we know that the prayers of "the just made perfect" must needs be more acceptable than any that can be offered here, it would surely be but a natural instinct to ask for such in our behalf, if we were once assured that we are heard by the saints above as readily as by our friends on earth. To say that by so doing we trench on the office of the One Intercessor is idle, for, whether we ask the intercession of friends on earth or in heaven, the principle is the same.

But let us look for a moment into the question of fact, and consider whether or not the idea that the saints may hear us is contrary to reason. In the first place, we know by experience that beings, not absolutely omnipresent, may yet be relatively so—as, for instance, you yourself might be ubiquitous to an anthill; and what proportion the capacities of glorified spirits bear to those we at present possess, we have no means of even forming a conjecture; and, in fact, to attempt to argue concerning them from anything we know of our own, is as though a caterpillar should apply the laws of its own beings to that of a butterfly. Because by the laws of nature certain limits are imposed on our powers of perceiving, does it follow that the perceptions of disembodied spirits are subject to the same laws? What a cloud of mystery enwraps even our present selves! so that, when we speculate for a moment on those powers of perceiving and communicating which we daily exercise, we are at once compelled to confess ourselves "most ignorant of what we are most assured;" how utterly inscrutable then to us, in this our embryo state, must be the whole subject of spiritual existence; and how idle it is to argue upon it, as if we understood its nature or its laws! The faculties of the spirit on its liberation from this body of clay, may be suddenly developed to an extent utterly beyond our present powers of conceiving.

I read not long since in the life of the late eminent oculist and Protestant philosopher, Dr. Hinton, what harmonizes so well with what I am saying, that I cannot refrain from quoting it: "We mistakenly think that the difference between the heavenly state and ours depends upon the loss and taking away of something we now possess. I think the difference consists wholly in an addition to our present faculties—I cannot think (I speak not of my feelings but of the hardest and severest thought)—that spirits in heaven are lost to earthly things, or feel or think them less; rather it must be that they then truly grasp them and learn to estimate their worth. It must be that the sympathy is intensified, not diminished; made perfect, not chilled. We must remember that we are under illusion, they are escaped from it; we are diseased, they have been restored to health. Can this diminish love or dry up the fountains of pity? Or if it did, how could this be heaven?"

Many another Protestant thinker has felt and said the same thing; surely, then, it cannot be pretended that there are any solid grounds in reason for considering it impossible that the saints may hear our prayers?

And if we turn to Scripture, we find it distinctly mentioned that the angels are in some way present with us; we are told that they are "ministering spirits, sent to minister to such as shall be heirs of salvation;" that "there is joy among the angels over one sinner that repenteth;" and practically most Protestants believe in the ubiquity of evil spirits, who are after all but fallen angels; and if angels are thus present with us, why not saints? In a parable of our Lord, spirits are represented as conversing with each other even across the great gulf which separates Abraham's bosom from the place of torment, and we are told "the last book in the Bible, that the souls of the martyrs have knowledge of what passes upon earth.

I can readily understand, however, that these considerations from reason, and even these indications from Scripture, may not appear to

you sufficient in themselves to sanction the practice of invocation; that you may feel the need of some authority explicitly to assure us that we have a right, as Christians, to the prayers of the whole family, in heaven, as well as on earth, before we venture to claim such a privilege; that to address the saints without such an authority may seem a rash and overbold intrusion into the secrets of the world unseen; and I cannot but fancy it may be some feeling of this sort which makes you say that invocation of saints is against your conscience. But though it may be against your conscience to practice it without authority, it does not follow that it would be against your conscience to practise it under authority; for instance, if Almighty God should speak to you as He did to the friends of Job, commanding you to ask the prayers of His servants in your behalf, it would not then be against your conscience to do so; and just such an authority to her children is the Catholic Church, nay, the self-same authority, for she is to them the voice of God on earth. If, then, it be the want of authority which makes you feel that the practice of invocation would be sinful in your own case, that feeling is no argument against the Catholic Church, because if you were once (on other grounds) convinced of her authority, it would pass away. That she sanctions what, unsanctioned, would be wrong, simply because unsanctioned, is no more than is true of Christianity itself. What soul would dare, without authority, to place herself in those dear and intimate relations with her God, to which the religion of Jesus entitles her; through the blood of Jesus we have access to the most holy place, where we should otherwise be aliens and intruders.

You will say, perhaps, that, though an accurate statement of the doctrine in question is harmless, and its practice by people of education not idolatrous, yet that its tendencies are mischievous, and that it is sure to be misapprehended by the ignorant. But to this the answer is obvious: every revealed doctrine may be said in like manner to have dangerous tendencies, because, if it were taken out of its proper place, magnified into undue proportions, and made the arbitrary centre of a theological system, it would necessarily result in evil; the very doctrine of the Unity of the Godhead, thus severed from the rest of the Christian system, has had its development in pure Theism; it is the Socinian objection to the doctrine of the Trinity that it tends to Polytheism; in the minds of some heretics the Divinity of our Lord has absorbed His Humanity; by others the error has been reversed; it is idle, then, to talk of dangerous tendencies in this or that Catholic doctrine, until you have duly considered its relations to every other part of the Catholic system. It is most true that the invocation of saints would be fraught with dangerous tendencies, if it were transplanted into Protestantism; with us it has its proper place, and finds all the corrective which it needs in other doctrines and practices no less stringently enforced. As to its being rightly understood by the poor, I can only say that it is most clearly stated in the Catechisms which they learn, and in point of fact it would be a far less difficult task to find five hundred English churchmen either grossly ignorant or heretical on the subject of the Trinity, than to find one Catholic whose devotion to the Blessed Virgin, or any other of the saints, can really be called idolatrous.

You must allow me to say further, that it is manifest to Catholics that one cause of the instinctive dread with which Protestants seem to shrink from praying to the saints is, that they have no idea of any higher worship than prayer, to God Himself. Now, the supreme act of adoration with which the Catholic Church approaches Almighty God is the Christian sacrifice, in which she offers up to Him the body and blood of His dear Son. This, as the meanest Catholic knows, is the especial honour which may not be given to another; he knows as well as St. Augustine himself, that though "he must celebrate the memories of the saints with religious solemnity, both that he may be excited to follow their examples, and also that he may become a partaker in their merits and be benefited by their prayers, yet he may not build an altar to any of them, but only to their God, though still in their memory;" "neither may a priest be consecrated, nor sacrifices offered, to any but the Lord our God.

But you sum up all your objections by saying, in conclusion, that even if you were convinced that the Roman Communion is in every respect superior to the English, you should still feel that you had no right to choose a Church for yourself on the ground of such superiority; that your allegiance is due to the Church of your baptism; and that you cannot help giving great weight to the fact that it is not by your own will, but by the Providence of God that you are placed where you are; whereas, if you change your position, it must be by a decided act of your own, dictated by your own private judgment, and therefore involving a tremendous responsibility.

All these objections, my dear friend, are based on an assumption of the very point in dispute, or rather on a misconception of the scope of my whole argument. I am not urging you to forsake one communion and select another on the ground of its ideal superiority; neither is it for the sake of Unity, Sanctity, Catholicity, and Apostolicity in themselves, that we have been examining whether they belong to Rome or to England, but because they are tokens of something beyond themselves.

To be Continued.

## ST. IGNATIUS OF LOYOLA.

Is every age and clime we read of some striking incident, some impressive scene that forms the setting to a life or situation evermore to be remembered. Who that is familiar with the story told by Paul Feval can ever forget that gathering twilight hour of the 15th of August, 1534, when Ignatius of Loyola and his six companions—Francis Xavier, Peter Lefevre, James Laines, Alphonsus Salmoran, Nicholas Bubadilla, and Simon Rodriguez—picked their way through the sinuous streets of Paris to the crypt of Montmartre where, invoking the Holy Spirit, they consecrated by vow their lives and deeds to God's greater honor and glory? Ignatius had been a dashing soldier, full of the knightly enthusiasm of the day, until he was stricken down, seriously wounded, at the siege of Pampeluna. The tedium of the sick chamber lay heavily upon him when, as happened to Augustin a dozen centuries before, he heard a secret voice whisper, "*Tolle, Lege.*"

Neither novel nor romance was at hand, and he was forced to take up the "Lives of the Saints." After much reading and profound thought his whole being was stirred to its depths by the unique beauty and heroism investing such lives; the pictured self-sacrifice and devotion touched him to the quick, and he resolved that he, too, would devote his life to the praise, reverence, and service of God, his Creator. On his recovery he hung up his sword as a votive offering in the monastery of Montserrat, tended the poor and sick at Manresa, and then set out on a pilgrimage to the Holy Land. After his return he enlisted the companions already named, all men of superlative worth, of transcendent ability. And thus it came to pass that in the hush of that August morning, with one motive and one object in view, they wended their way to Montmartre.

A few years later Ignatius submitted the institute and constitution he had framed for the approval of the Holy Father, Paul III. This was conceded in due time and, like Peter amongst the Apostles, Ignatius became the head of the newly established society. Trained as he had been to the use of arms, he knew that obedience was the first duty of a soldier, and so he made it one of the cardinal rules of his militant order.

Portugal was then in the zenith of her greatness, and her King, John III., entreated Ignatius to detail two of his men for the education of the youth, and, therefore, for the welfare of his kingdom. Bubadilla and Rodriguez were selected; but the former being taken sick, in his stead was appointed Francis Xavier. Directly on their arrival the foundations were laid for a college at Lisbon, and in the same year, 1542 for the University of Coimbra. The King, much concerned for the well-being of those in his eastern dominions, was desirous of making instant provision for their wants, and Francis Xavier was sent on an evangelizing mission to the Indies. Here, albeit meeting much opposition, he wrought the most marvellous results—results of such an enduring character that Father Mugalure, a French missionary to Japan, has stated that in the interior of the country he found, after more than three hundred years had gone by, some 30,000 people holding fast to the faith handed down by their forefathers from the teaching of the renowned Apostle.

Meanwhile, Europe was ablaze with religious controversy, the society, grown numerically stronger, anointed with strength from on High, formed the skirmish line or vanguard on every field of battle. In Portugal, Spain, France, Poland, Germany, Austria, and Hungary, everywhere, the sentinels were on guard, the genius of their commander directing every movement. Nor were their works confined to the Eastern Hemisphere. With La Tour from France came Biard and Masse to Port Royal. Father White and his colleagues sailed with the gallant company in the Ark and the Dove, while many others, unawed by the tragic fate of Lallemand, Brebœuf and Jogues, crossed the ocean, carrying the torch of truth, the tidings of salvation, to the Indian tribes of this hemisphere. The Hurons, the Iroquois, the Illinois, the Susquehannas, the Aberakis, all had dictionaries in their own languages, the elementary doctrines of Christianity, and their old-time traditions embalmed in their native tongues by the sons of Ignatius. From Canada to Mexico and Paraguay, from Maryland to California the face of this Continent became radiant by their ardor, glorified by their zeal. Father Marquette traced out a map for future generations by following each to its source, the Upper Mississippi, the Missouri, the Ohio, Illinois and Arkansas Rivers. He preached in season and out of season for his beloved children of the wilderness. At last dying there alone on the borders of Lake Michigan. His brethren of the "Black Robe," each in his own sphere of labor, toiled with equal diligence, and so successfully that as Macaulay writes: "They made good in the New World the losses sustained in the Old."

Long before this, however, the hand that first held aloft the true standard was palsied, the brain that marshalled the forces for action was at rest, the Great Captain had gone to his reward. As a legacy to his children he bequeathed the "Spiritual Exercises," a work not unworthy to be placed side by side with that of Thomas a Kempis, the "Imitation of Christ." And the effluence of his spirit has been wafted down through the centuries, stimulating, enlightening and encouraging his noble band of persecuted followers. This persecution

he predicted, and it fell fast and furious in almost every quarter of the globe. The savage ferocity of the Indian found its counterpart beside the courtliest palaces in Europe. But its culminating point was reached in 1773, when the society was suppressed, but not condemned, by Clement XIV. Frederick II. of Prussia wrote to D'Alembert that it was impossible to fill their place as educators, and so he invited numbers of the exiles to his kingdom, and bestowed on each a pension of 700 florins. Catherine II., Empress of Russia, displayed like cordiality. Some twenty years before the suppression they conducted 669 colleges, 157 normal schools and 24 universities empowered to confer degrees. No wonder that Chateaubriand writes that their destruction was a deadly wound to letters and education, that the bishops of France proclaimed it a lamentable event announcing they would never cease to pray for their restoration. Other writers of no less prominence pronounced it an irreparable loss, and sighed for the day-star, and the dawn. The night was at length past, and the day-star shone out with much splendor. Pope Pius, in 1814, re-established the order in all its ancient rights and privileges; once more it has brightened the pathway of youth, kept aglow the fires of emulation, taught and led the way to man's higher life, always keeping abreast with the broadest culture, and most advanced science of the time. What persecution it may have suffered has been less in our day from the sword than from the lips or pens of ignorant or malicious falsifiers.

The Church has had scholars and poets whose genius has shone in astral gleams through the ages, painters and sculptors who have reproduced the masterpiece: of Greece, the classic glories of Rome, statesmen without number, philosophers who followed with nonequal tread him whom Hurrell Froude was wont to call "old Stole," musicians whose concepts have been scored in the Gobelin tapestry of æolian harmonies, soldiers and sailors whose names have been haloed with honor from Jerusalem to Lepanto and Vienna, from de Bouillon to Don Juan and Sobieski; yet in outreach of vision, in quality of thought, in sublimity of conception not one of them all could surpass, if indeed he could equal, the chivalric chieftain, the soldier-saint, Ignatius of Loyola.—Patrick J. Flatley in *Boston Pilot*.

## THE HOLY COAT ON VIEW AT TREVES.

BERLIN, Aug. 29.—The "holy coat" was exposed to view this morning in the Cathedral at Treves. Two knights of Malta in full costume, with drawn swords in their hands, stood on either side of the shrine inclosing the "holy coat case," which was surrounded by tall lighted candles in handsome candlesticks and surmounted by a large gold cross. Over 100 priests assisted in the Pontifical high mass which followed the unveiling of the coat. The ceremonies were grand in the extreme.

The cathedral was richly decorated and was packed to the doors with people. The white surplices of the choir, the gorgeous vestments of the priests, the scarlet uniforms of the Knights of Malta, the countless lights flickering in every nook and corner, the prismatic rays filtering through the old windows, the strange congregation composed of people of many nations and all walks of life, formed a picture not often seen. Bishop Korum, during his address to the multitude, earnestly urged the faithful to unite in venerating the garment from which power and virtue proceed. The nave of the cathedral was then cleared so as to enable the municipal authorities and the parochial societies to march up to the shrine of the holy coat and venerate the relic. Treves is overflowing with pilgrims and with visitors whose curiosity alone has been excited. The streets are filled with processions of all descriptions, and sacred banners, crosses and lighted candles are to be seen on all sides. During the whole time the holy coat is on exhibition, about twenty excursion trains a day will arrive at Treves. A large temporary railroad station has been built for the pilgrims, but in order that the town may not be overcrowded, the different bands of pilgrims, led by their priests, will only be permitted to remain one night in town. Nearly 500 citizens of Treves sent in petitions to municipal authorities for licenses to keep inns and other public houses during this exhibition of the holy coat. Nearly every private householder has made arrangements for receiving visitors during the six weeks of the exhibition. Extra horse-car lines have been laid, and there will be a market held nearly every day of the six weeks.

Pictures of the holy coat are to be seen in every shop window of Berlin. Millions of these representations in all sizes and shapes, on handkerchiefs, on paper, on earthenware, on wood and on metal are being sold everywhere.

Much comment has been caused by the remarks of Bishop Korum in his address to-day, when he referred pointedly to the spiritual significance of the holy coat as being a seamless vesture and as being a symbol of the unity of the Catholic Church. There were many Roman Catholics members of the Reichstag present, and it is said that the Bishop particularly and in a not-to-be-mistaken manner addressed his remarks to these members. The holy coat is distinctly visible in the body of the cathedral, and is much more plainly seen than upon former occasions of its exhibition. The old silken covering being almost entirely worn away, it appeared to-day to be of a brownish yellow color,



## The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA.

Commenced by

The Most Rev. Dr. Walsh, Archbishop of Toronto.

The Most Rev. C. O'Brien, Archbishop of Halifax.

Rt. Rev. T. J. Dowling Bishop of Hamilton.

The Rt. Rev. Bishop O'Mahony, Toronto

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TORONTO, SATURDAY, AUG. 20, 1891.

The Boston *Congregationalist*, says an exchange, is one of the brightest and ablest of Protestant papers. In a recent issue it had an article by G. B. Clarke, called "Among the Jesuits." The writer states that he is intimately acquainted with a number of members of the Order, and he adds: "It has never been my pleasure to know a more gentlemanly, kind and considerate class of men. That spirit of charity so eminent in all priests is pre-eminent among them. They are moral and temperate. The popular error that 'the end justifies the means' is one of their mottoes, is an error, and no such sentiment is found in any of their teaching. Their wealth is not spent upon themselves. They are too busy and too wise to waste their time in the petty proselytizing business so often attributed to them." When a Boston Protestant paper can print such an article, the millenium is not far off.

The following statement, written by Rev. Father Tighe, of Holy Angels Church, Chicago, on the relation of the priest to the people should be remembered by the laity for all time. A fitting time for its publication in our columns is this week, when the clergy of the arch-diocese have just finished their annual retreat.

"The people of a parish should remember the following facts, and by so doing they will recognize more fully the bonds which should unite them to their parochial institutions and clergy. For them the priest labours to build church and school; when completed these institutions belong to them; all improvements are theirs; the simple or artistic decorations are theirs. Schools are built and maintained to give their children a Catholic education, the greatest benefit that can possibly be bestowed on them. The priest himself is theirs; he is ordained for them; he is at their disposal at all hours; when they call him in the silent hours of the night, whilst the world sleeps, he rises from his couch and out into the blinding storms he hastens to them. The horror of contagion has no terror for him; certain death does not affright him when duty to them calls. Like his Master, he is ready to give his life for them if necessary.

The priest is your steward and your friend. He rejoices with you in your prosperity, sympathizes with you in your adversity, grieves with you in your sorrow. When you are down, he encourages you to rise and hope, and reminds you that often the darkest cloud is before the dawn. Every morning he stands for you at the altar; he puts all your sorrows and troubles into the chalice and offers them to the eternal Father as an atonement for your shortcomings. From his hands comes to you the Bread of Life. You pour into his ear secrets withheld from your nearest and dearest friends, from the partners of your life—tales of sorrow, remorse and sin, that weighed down your very lives, and when the tale is told he fills the vacuum left with grace, and balm, and consolation, and words of forgiveness, and bids you go in peace and sin no more. Who but he could have raised such a load from off you and sent you on your way rejoicing.

## THE IRISH MOVEMENT.

THE coming of Home Rule for Ireland is as certain and as sure as that the sun will rise to-morrow and illuminate the world with its effulgence and light. Every sign of the times, every action, is pregnant with the aroma of it. Through many years of sorrow, trial and tribulation—the parallel of which, in modern times, can be found only in Poland—Ireland has been training herself and practicing, as of yore, the art of self-government. Purged and refined, as gold by passing through the fire, she stands forth to-day, the amplification of those most noble virtues, religion and patriotism. The English Tory statesmen, true to their ancient and oft-illustrated traditions have, by a proposed partial measure of reform, attempted to stem the tide that is irresistably flowing to hurl them from place and power. History may again in our day, repeat itself. Catholic Emancipation was furiously fought and resisted by the Tories, but was finally carried into legislation by them, as was also the reform measure of 1867. The Irish National members represent a principle—the principle of self government—not an idea or a party. Such being the case, and while we need hardly say that the ardent hope of the whole Irish people and of the English Radicals is that the great man who has risked and sacrificed so much in the cause of Home Rule—William Ewart Gladstone—should be allowed by Providence to crown his noble career by carrying to success this measure to which he has devoted the remaining days of his life, still Home Rule, "though two-fold blest coming from him, should be welcomed from any."

"The progress of the Irish Parliamentary party in the House of Commons," said the late lamented John Boyle O'Reilly, "is a study for all minorities. It is a story of profound interest to readers not akin to the Celt. It promises to be the first radical national reform by legislation, without revolution, in European history. For seven centuries Ireland fought England physically, a fight of incredible courage, for the odds were hopeless, five to thirty in number, five to a thousand in wealth and organization. Weight conquered; and every century and every year added a new chain to the vanquished, but as soon as Ireland laid down the pike and took up the word her advance began. She could not reach her enemy's heart with a sword, she captured her soul with an argument."

The rock upon which many in this country, otherwise friendly, seem to split, is the security to be given for the rights of a Protestant minority under an Irish national Parliament. To this class we can find no truer or better reply than to quote from the writings of Justin McCarthy, M.P., the present leader of the Irish Parliamentary party: "Irish Catholics," he says, "are willing to give every security for the protection of the Protestant minority that the wit of man can devise. We said this during the debates on Mr. Gladstone's Home Rule measure. "Give us a statutory Parliament, and put into the statute that creates the Parliament any security you will for the protection of the Protestant minority, and we shall accept it; for we wish the Protestants to be protected, as well as you do." But I say with the utmost sincerity, that I do not believe any statutory protection would really be needed. What security would there be under an Irish national Parliament for the protection of the rights of the Protestant minority? What security for the rights of men whose co-religionists have at all times, and in the darkest hours of our Irish national history, taken the most active and the most splendid part in the championship of the national cause? Why, I say that if the living were unable to protect the Irish Protestants, the dead in their grave would prove their ample shield and shelter. A Roman poet has pictured Hannibal as guarded at his table against the attempts of his enemies by the shadows of his great victories. "The Irish Protestant is forever guarded in Ireland by the shadows of his great co-religionists who struggled and sacrificed and died for the national cause. The very names upon the gravestones—the one gravestone in Dublin city which is purposely left without a name—would be a protection better than any statute law. The names on the tombs of Wolfe Tone and Edward Fitzgerald and Thomas Addis Emmet and Hamilton Rowan and Smith O'Brien and Thomas Davis and John Mitchell and John Martin—that tomb unmarked by a name which covers the remains of Robert Emmet—these would alone be warrant for the safety of Protestants in Ireland. Time has added to these the name of Isaac Butt. Many an

Irish Catholic," he goes on to say, "is generously jealous of the noble part which his Protestant fellow-countrymen have taken in the struggle for the Irish national cause. Does any rational man really think that the services of these patriots could ever be forgotten in Ireland? Does any one suppose that Irishmen are so unlike all other human beings, that they would make use of their legislative freedom to oppress the co-religionists of the very men who won that legislative independence for them? No; until you can efface from the memory of Ireland all record of her past history, until you can sponge out of the Irish heart that feeling of gratitude which used to be thought its peculiar characteristic, there will never be needed any protection for the Irish Protestant other than that which is given by the gratitude and the sympathy and the love of his Irish Catholic fellow-subject and brother.

In truth, they curiously misunderstand the Irish cause who fancy it has anything to do with the struggles of sect against sect. The clearest, the most striking, evidences can be given the other way. Since the Home Rule parliamentary party, under that name, has existed, it has had three leaders. The Home Rule party has always been essentially democratic in its construction, and it elects its leaders by the vote of a majority. The first leader chosen was Mr. Isaac Butt, an Episcopalian. When Mr. Butt died, Mr. William Shaw, an Ulster Presbyterian, was elected to succeed him. After it had become plain that Mr. Shaw was not advanced enough for the position, an Episcopalian, in the person of Mr. Parnell, was elected in his place. Thus far the party, the great majority of which are Catholics, never had a Catholic leader. More than that, it never had a Catholic leader proposed for its acceptance. We elect our leader every year. At the opening of each session some one proposes that this one or that be elected chairman of the party; that is, leader. Anybody can propose any other name. No Catholic name ever was proposed or suggested. I think this is a tolerably clear evidence that there is not much sectarian feeling in the party or in the country."

Apart from the Orangemen in Ireland no religious bigotry at the present time exists. The Orangemen there, as here, are bigoted enough in all conscience, but, to again quote from Justin McCarthy, "No one who knows Ireland really believes that the Orangemen represent the intelligence and the respectability, the good feeling and the patriotism, of the Protestants of Ireland. The Orangemen of Ireland are a very small number of men when compared with the population of the country; I should as soon think of describing the old Ku-Klux organization as representative of the people of America, North and South, as I should think of regarding the bigotry of Irish Orangemen as an indication of the general feeling of Irish Protestants. Then we must make allowance even for the Orangemen. The ascendancy of sect for which they have struggled so long and so fiercely is gone forever, and they know it. All their political hopes have left, or, at all events, are leaving them. A nationalist sits for one of the divisions of Belfast itself. A nationalist sits for Derry city. Of the representatives of the Province of Ulster, a majority are nationalists. Nationalism has a majority of the population, as it has a majority of the representation, of Ulster.

These words, we are assured, will be taken as a sufficient refutation of the charge that the Protestant minority would be persecuted were a national Parliament in power, and should forever silence that cry. All other barriers to Home Rule have been surmounted, all obstacles removed. Two of Ireland's ablest sons, O'Brien and Dillon, have been released from the prison where they had been incarcerated as a result of their patriotism, and have signalled their release by winning back to the nationalist fold seceders who had betrayed. "Peace with honour," Dillon and O'Brien are counselling, and a ready welcome for all seceders who repent and ask forgiveness. Thus the party has again become unified. During the long term of aer travail Ireland has been training herself for self-government, to be ready and able when the time of emancipation should come. When that day comes, and it is but a short way off now, when the British Parliament shall by enactment say to her; "We emancipate you from subjection; we give you your own Parliament: go and form yourselves into a nation," Ireland, speaking with pride for her people, can say, "Behold, we are a nation trained and taught—self-trained, self-taught—for all the responsibilities and all the work of a nation."

## REVERENCE TO RELICS.

THE Catholic Church teaches that the images or representations of Jesus Christ, of His Blessed Virgin Mother, and of the Saints in general, are to be honored with "due honor"; not, indeed, for what they are in themselves, but for what they represent. This honor is called relative, because it relates or refers to the person represented. Thus it is simply a token of affection towards our parents to kiss the likeness of a dear father or mother. In the English Parliament it is a customary mark of respect to the Queen to bow before her chair of State, even though it be empty. Again, men honor Her Majesty by putting her portrait in a conspicuous place and by bowing before it. It would be dishonoring the Queen herself to treat her portrait with disrespect.

The reverence paid by Catholics to holy images does not offend against the Commandment of God. It is true that the latter part of the first Commandment declares: "Thou shalt not make to thyself a graven thing," but this is explained by the words that follow; "Thou shalt not adore them nor serve them." (Exodus xx. 4, 5, and Deuteronomy v. 9.) An eminent Protestant—Archdeacon Paley, author of "The Evidences of Christianity," in a sermon on the Commandments (Works, Ed. Edmb., 1826, page 655) says:—"The prohibition of the Commandment is pointed against the particular offence of idolatry and no other. The first and second Commandments may be considered as one, inasmuch as they relate to one subject, or nearly so. For many ages, and by many Churches, they were put together and considered as one commandment. The subject to which they both relate is false worship or the worship of false gods. This is the single subject to which the prohibition of both Commandments relates—the single class of sins which is guarded against.

The meaning, therefore, clearly is: Thou shalt not make unto thyself a graven thing for the purpose of adoring it as a false god or idol. The words "bow down" in the Protestant version, instead of "adore," are unhappily calculated to mislead unreflecting persons. This Commandment cannot be taken to condemn the use of images which are intended to promote the honor and worship of our Lord Jesus Christ, the true living God, or the inferior honor due to the Holy Angels and Saints, as this is not worship of strange gods, and, therefore, not idolatry.

It was thus understood by the Jews, who by the command of God placed two graven images of the Cherubim on the ark of the Covenant (3 Kings vi. 23), and other images of angels in the Temple of Solomon. (2 Paralipomenon, or 2 Chronicles iii. 10, 11.) It is, in fact, thus practically understood also by those Protestants who have no scruple in making graven images, and even in setting them up in their places of worship.

No Christian certainly could find in his heart to treat the crucifix, that affecting image and appealing likeness of our crucified Saviour, as an idol, and trample it under his foot. Christian feeling would prompt him to respect it as he respects and reveres the precious word, the sound, the very letters, of the Holy name of Jesus.

It would be idolatry to worship a Saint, or the image of a Saint as God, but it is not idolatry to honour the Saints, for what they are, namely, the faithful servants of God, and to honour pictures of them for what these pictures represent. If we may pay respect to the likeness of a parent, child, or friend, living or departed, we may surely honour pictures of the Saints who are the special friends of God, and show our reverence for those who, now glorious in Heaven, are the spirits of the just made perfect. The danger which some Protestants suppose to exist that any Christian might, through ignorance, worship the image for the reality, in other words make an idol of it, is very remote indeed; for every Christian, even the least educated, knows how to distinguish an image from what it represents. The very word image or likeness itself marks plainly this distinction. If any one, seeing a poor Catholic woman praying before an image or picture of the Blessed Virgin, were to say to her: "The Blessed Virgin is in Heaven and not there, my good woman," she would look at such a person with pity and surprise for thinking it necessary to remind her of that. In the Catholic Catechism, learned among the first lessons by every Catholic child, is seen the Decalogue or the Ten Commandments of God, taken from the twentieth chapter of Exodus, but following as to the last two commandments the

order of the fifth chapter of the book of Deuteronomy (see especially verse 21). The division of the Commandments into ten adopted by the Catholic Church is that made by St. Augustine, Bishop of Hippo, in the fifth century, in his Book of "Questions on Exodus." This is a philosophical arrangement worthy of remark and study, and naturally suggested by the different matter of each part. This division is followed by the Protestants in Germany, and generally, except by the English Protestants.

In the same Catholic Catechism we are taught the kind of respect and honour we should pay to relics and pictures in answer to the following questions:—Question. "Should we give honour to relics, crucifixes, and holy pictures?" Answer. "Yes; we should give to relics, crucifixes and holy pictures an inferior and relative honour, as they relate to Christ and His Saints, and are memorials of them." Question. "May we not pray to relics or images?" and the plain answer put in the mouth of the child is: "No, for they can neither see, nor hear, nor help us."

That God wills us to bestow honour on the relics of His Saints we infer from the marvellous virtue with which it pleases God sometimes to honour their bones and other relics. Thus in the Fourth Book of Kings (2 Kings of the Protestant version) we read: "Some that were burying a man, . . . cast the body into the sepulchre of Elisha (Elisha). And when it had touched the bones of Elisha, the man came to life, and stood upon his feet" (xiii. 21). The afflicted woman in the Gospel who, full of faith and humility, trusted for her cure in the touch of the hem of the garment of our Lord and those who had confidence in the shadow of St. Peter to cure their sick (Acts v. 15), and those who confided in the "handkerchiefs" and "aprons" that had touched the body of St. Paul, and brought them to the sick were not reproved by our Lord nor by the Apostles, but were rewarded by God, who, by these humble means, cured them. And the many celebrated miracles wrought at the tombs of the Martyrs prove that the honour we pay to them is agreeable to God.

#### FOUR EVENINGS IN A WEEK.

##### FOURTH EVENING.—Continued.

He has changed since the evening when he and his little sister stood side by side in the old garden on the cliff. It is not the habit and tonsure—though these may, and undoubtedly do, lend a certain dignity to his tall, graceful figure—it is the undefinable expression resting on his calm young face; an expression which is but the outward sign of the purity and grace of the soul within. His had always been a peculiarly interesting face; it was much more than interesting now. It was beautiful—beautiful with the unruffled tranquillity, the holy peace that God gives to those souls who love Him best.

The last three years had passed quickly enough to Brother Raymond. Quiet days, spend in prayer and study, succeeded each other with unbroken regularity; seasons came and went, but brought no change to the dwellers within those silent monastery walls. Outside, the busy world went hurrying on, but its excitement, its strife, its pleasure and its anguish were alike unknown in this peaceful retreat. And yet, as the young religious rose from his knees, one could not fail to notice that the shadow had not entirely left his face.

Why? Ah, why indeed.

How could any feeling of inferiority reach him here? How could any sense of failure touch him? But, nevertheless, so it was. And to-night, as he stood alone in his cell, the old pain was as strong upon him as it had been all that summer evening seven long years ago.

He gathered his papers together quickly, telling himself the while that, after all, his father's words had to a certain extent come true. Not with regard to his vocation—of that there never was, and never had been, the slightest shadow of doubt. From the moment he entered the monastery doors it was plain enough to all that he was perfectly suited to the life he had chosen. And what was more, he was entirely happy in it; or would have been so, except for a certain something a want he would scarcely acknowledge even to himself. In his humility he blamed himself for feeling it, not knowing that it was only the natural longing for some one to understand and sympathize with thoughts he was powerless to utter.

He studied and studied hard; yet others passed him, not from any incapacity on his part, but simply because he lacked the power to express his ideas with readiness and ease. Life in a religious house had but increased his natural reserve, and though he was quick enough to see in what light his professors regarded him, they, on their side, were perfectly unconscious that a habit of self-depreciation was growing upon him day by day. They liked him; he was good—"as good as gold," they said—but not clever, no, certainly not clever. Average

abilities he might possess, but nothing more; and if he felt it, who was to blame?

In the days that are gone he had been forced to stand aside, and watch another's success, and now—well, it was much the same now. Of the professors two, at least, were not merely men of learning and genius, good men and holy religious, but men of keen sensibilities and wide sympathies, with hearts to feel and to understand—if they had only known! but they did not. And so it happened that Brother Raymond, the student, came no nearer being understood by those about him than Rex Vyvan, the schoolboy.

There are those who, all their lives, seem predestined to take the second place. Why we cannot tell. God knows. Perhaps He has a crown of special brightness reserved for those chosen souls, made like to Him by humiliation and contempt.

Among the professors was a young priest, Father John, by name, who had only lately been sent to the monastery at Lymthorpe. His zeal, his burning eloquence, his holy life, and, above all, his indescribable charm of manner, possessed a marvellous attraction for Brother Raymond, who looked up to him with an admiration, reverence and affection that was none the less deep because it was unspoken. He was thinking of him now—thinking of a sermon he had preached not many days ago. How plainly he seemed to hear Father John's voice, ringing out clear as a silver bell:

"Rejoice in the Lord always; again; I say rejoice. Rejoice *always*. In joy and in sorrow, in success and in failure!"

"Failure!" echoed the young student.

It had been with him in the days gone by; it was with him now. Would it be still with him in the time to come, he wondered, and then hastily repressed the thought.

Several hours later the great clock on the monastery staircase chimed slowly forth. Every single stroke echoed distinctly along the silent corridors, and made the stillness seem deeper than ever. For a few minutes there was a lull in the storm, which had been raging with ever increasing violence since nightfall. The roar of the wind had sunk to a low, sobbing moan; the showers of rain and sleet came only in fitful gusts, and as the last stroke of midnight died into silence, an expectant hush seem to fall upon the storm-tossed world outside. It was an ominous pause, a stillness that could be almost felt. But, all at once it was broken by the sound of a footstep, passing softly but swiftly down the corridor. Brother Raymond heard it, and instantly recognized the light footstep—light in spite of the thick leather sandals.

"Father John!" he exclaimed, involuntarily; and then, prompted by an irresistible impulse, he opened the door and looked out.

Yes; it was Father John. The pale, misty moonbeams, struggling in through the large window, at the further end of the corridor, fell full upon his slight, graceful figure, and fair, delicate features. All unconscious of the grave eyes watching him so intently, he waited a moment listening, and then went quickly on toward the staircase.

For an instant the young student stood irresolute, then the same feeling which had caused him to open the door came upon him again, and this time with even greater force. Impelled by the same uncontrollable impulse, he went swiftly along the corridor, down the stone stairs, and on into the cloisters, where the cold rays of the winter moon were shedding a dim, mysterious whiteness on all around. With light, firm, steps he trod the familiar way; but the loudest footfall could hardly have made itself heard just then, for the winds had risen again. Whirling clouds hurried fast and even faster across the stormy sky, hiding the moon's face and deepening the long, black shadows in the cloisters; but there was no fear in Brother Raymond's heart as he sped onward, involuntarily quickening his pace when he saw that Father John, instead of entering the church by the cloister door, passed around through the sacristies and opened the door which led directly into the sanctuary.

All was dark; only the lamp burning before the tabernacle shone like a red star amid the gloom. Father John moved quietly forward, and looked round with feelings of mingled surprise.

"I must have been mistaken," he said to himself, and yet—

But the sentence was never finished, for, at that moment, a tall, figure, carrying a dark lantern, emerged from behind one of the pillars, and, creeping cautiously toward the altar, proceeded to mount the steps. The light fell full upon the man's face, revealing the form and features of the strange spectator who had been present at Benediction only a few short hours ago.

For an instant Father John stood spellbound—but only for an instant. Then he sprang forward with an exclamation of indignant horror and placed himself in front of the intruder.

Brother Raymond took in the situation at a glance. Father John's slight figure was drawn up to its full height; there was not a trace of fear in the look he gave his opponent; his eyes shone with holy indignation; he possessed twenty times as much courage as the strong desperate looking ruffian who was confronting him, though physically he was no match for such an adversary. The man knew it, and fell back a few paces, still holding the lantern in his left hand, while with his right he made a swift, stealthy movement, which did not escape Brother Raymond, who, guessing intuitively what was coming, started forward and threw himself between Father John and his antagonist.

A look of fierce hatred crossed the man's face as his eyes fell upon the strong young figure before him. There was a moment's silence. Then, two sharp reports followed each other in quick succession, and a dull, heavy sound, that struck a strange chill to Father John's heart.

One of the lay brothers came hastily in with a light, and as he did so a figure crept stealthily down the aisle, there was a sudden rush of cold air, the great door fell to with a loud crash, and a shadow stole out and mingled with the darkness.

Oppressed by an unspeakable dread, Father John knelt down beside the prostrate form, lying so strangely still at the foot of the tabernacle.

"Raymund," he said, bending over him and raising him gently in his arms.

But there was no answer—only slow, gasping breaths and a long, quivering sigh.

In spirit the young student is back again in his old home. In his ears is the sound of many waters—round his feet the cold waves are creeping. Sybil is with him—they are in danger—"Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death!"

Yes, death was drawing very near. Already his feet rested upon the brink of the dark river—already the voices of earth sounded faint and far away.

"Raymund?" exclaimed Father John again, and with another long-drawn sigh he opened his eyes and came back to the present.

A smile of more than earthly brightness passed across his face when he saw who was bending over him. The events of the night rushed into his mind—he was conscious now.

"In manus tuas, Domine," he murmured, involuntarily grasping the crucifix that hung at his side. "In—manus—tuas Domine—commendo—spiritum—meum." His head sank back on Father John's breast—the dark lashes drooped over the tired eyes—and all was still!

The young religious had gone to a home fairer than any earthly home—a home where there is no more pain, no more misunderstanding, no more failure.

"Oh, my God, he is dead!" murmured Father John, brokenly, as he looked down at the calm, sweet face—"dead—and for my sake!"

Very gently and reverently they bore him back to the cell he had left in health and strength only one short hour ago.

All too quickly the dread news travelled to the old gabled house upon the cliff, and within a few short hours Major Vyvan—cold and stern—was standing in the quiet cell, looking down at the lifeless form of the son he had loved but never understood.

"God forgive me, Rex," he murmured, brokenly, and turned abruptly away, but not before two burning tears had fallen upon the brown habit of the sleeper. Then he went hurriedly out, leaving Father John kneeling there alone.

The pale winter sunshine streamed into the little cell and rested on

the quiet form upon the bed. The Angel of Death had passed by in the silence of the night, but he had left no terrors here. Lying so still in that last long sleep, from which no sunshine, however bright, could awaken him, the young religious seemed as if he were, in truth, "not dead, but sleeping." He looked just as he had done in life, only the shadow of sadness had passed away forever, and on his pale, calm face was "the light that never shone on land or sea."

The Master has come and called him to Himself. It is all over—the penance and mortification—the holy strivings after perfection—the patient, humble endurance—the secret sacrifices that none knew and none guessed. As he had lived for God, so he died for Him, setting self aside to the last.

On the desk lay a little Bible, left just where he had placed it the night before. It was the "Imitation of Christ," opened at the chapter "Of the Desire of Eternal Life," and to Father John there was something inexpressibly touching in the fact that those must have been the last words the young student ever read. He looked at the beautiful, still face beside him, and then, taking the worn volume in his hand, closed it gently, almost reverently. It seemed disloyalty to the dead that every eye should see those underlined words. His sensitive lips quivered and a shadow of intense pain crossed his face as he read the familiar sentences:

"Others shall be great in the esteem of men; about thee nothing shall be said."

"To other's this or that shall be committed; but thou shalt be accounted as of no use."

And then:

"Let one seek this, another that; let this man glory in this thing and another in that, and be praised a thousand thousand times; but thou, for thy part, rejoice neither in this nor in that, but in the contempt of thyself and in thy good pleasure and honour alone."

"This is what thou hast to wish for, that, whether in life or in death, God may be always glorified in thee."

"And God has been glorified," the young priest thought, "both in his life and in his death. In his life he suffered, and we did not know it. He felt, and we mistook his calmness for apathy and indifference. Oh, it must have been hard—cruelly hard! But God was glorified. And in his death he gave up all for me, without one thought of self."

Father John's head fell upon his hands; he became absorbed in prayer.

The hours rolled on, and twilight shadows gathered round the silent monastery, where footsteps trod softly and voices spoke low, because all hearts were full of sorrow for the brave young life so suddenly ended.

Several days passed, and then came a night when Brother Raymund's cell was cold and empty; the cell he had loved so much, and in which he had spent so many happy holy hours, knew him no more. His place in church and choir was vacant—the book of his pure young life closed forever!—*Catholic Fireside.*

## Men and Things.

...On Friday, Aug. 14th, in the Dominion Parliament, whilst making an explanation, Sir Richard Cartwright took occasion to pay a tribute of worth to the Minister of Inland Revenue, Hon. Mr. Costigan.

Sir Richard Cartwright said that before the House adjourned he desired to say a word of explanation regarding his motion of yesterday. The House would remember that the Minister of Inland Revenue had offered to submit the list of contributors to the testimonial presented to him (the Minister), for investigation by him (Sir Richard), and such other gentlemen on his side of the House as he might select. He now desired to say explicitly that, in that motion, nor in his remarks, did he intend any reference to the Minister, as he had always understood that testimonial to be of a special nature, and not within the lines of his motion. Not until the Minister himself had mentioned the fact yesterday, was he aware that there were parties to that testimonial who might possibly be embraced in the motion. However, he had never thought that the Minister was likely to be influenced by that presentation, and he did not think it then, nor did he now think it necessary to clear the Minister's character in the matter.

Hon. Mr. Costigan thanked the hon. gentleman for his manly and graceful explanation, which was more particularly pleasing in these exciting times.

...St. John papers record deep public regret at the death of the Hon. Charles Watters, judge of the vice-Admiralty court, of New Brunswick, and of the St. John county court. The board of the St. John general hospital, the St. John Law society and other bodies passed resolutions of regret and general feeling was voiced by Judge King, of St. John, who wrote "He was a type of the best our country has produced." The resolution passed by the barristers' society said:

"The profession and the public have lost one of the most eminent citizens and public officers: that in every position, public and private, that Judge Watters was called upon to fill, he not only met the public anticipations, but he did his duty so well, so ably yet so kindly, that his entire career as a judge and a private citizen filled the public mind with entire satisfaction. As was learned, impartial and firm, holding the scales so evenly and fairly that even those against whom he felt compelled to decide, recognized that he did everything from the standpoint of right."

Judge Watters was widely known in the Maritime provinces. One of his sons is Mr. T. J. Watters, of the customs department.

The St. John Sun of a late issue says: The funeral of the late Hon. Charles Watters took

place from his late residence on Princess street and it was very largely attended. The remains were taken to the Cathedral where the usual services were held and they were then conveyed to the Roman Catholic burying ground in the rear of St. Peter's church, and interred by the side of his first wife. The Law Student's society, the Barristers' society, and the board of health preceded the hearse, which was followed by hundreds of citizens, representing every class in the community. The pall-bearers were Sir Leonard Tilley, Sir William J. Ritchie, and Judges Tuck, Steadman, King and Stevens. The chief mourners were the deceased gentleman's sons, Albert, Thomas, Harry, Frank, William, Kenneth and Robert, his son-in-law, Dr. McAvenny and his brother-in-law, James McDonnell, of New York. The floral tributes were numerous. The board of health sent a pillow of white carnations, roses, ferns, bravardia, and stephanotis, with a base of lilies. Across the centre was the word "Rest." The Barristers' society sent a handsome cross of yellow and white roses, stephanotis and ferns. The provincial board of health gave a wreath of white roses, stephanotis and ferns. A cressent of pink and white roses was from his grandchildren.

If Catholics attached the importance to the future life that is due it, and each contentedly in his own vocation work out his own salvation—just this, nothing more—the whole world would be "our fold" before another century.

## Catholic News.

...The following changes have recently been made in the Basilian community in this city and elsewhere. Rev. Fr. Challandard, who has been so long and favourably known by the music loving fraternity of Toronto as a musician and leader of the foremost rank, and who also occupied the position of Treasurer of the Faculty, has been appointed pastor of Newport, near Detroit, in place of Rev. Father Hours, who has been appointed successor to Rev. Fr. Frachon as pastor of St. Anne's church, Detroit; Rev. Fr. Frachon coming to Toronto as assistant at St. Basil's. Rev. Father O'Donohoe, pastor of St. Basil's church of this city, takes the vacant position of Treasurer, whilst Rev. Fr. Brennan, the former parish priest, again occupies his old position at St. Basil's.

...Rev. Fr. Challandard leaves to-day, (Saturday), for his new field of labour, carrying with him the good wishes and affections of the whole congregation. Safe it is to say that he will long be remembered, many of his achievements,—notably the formation of the College Band and its rapid rise to a foremost position,—being living testimonials to his musical ability. In Fr. Guinaue, the college still possesses one who will ably carry on the musical work, and maintain the reputation the College, gained by the untiring labours of Fr. Challandard.

### PENINSULAR PARAGRAPHS.

...Rev. Raphael Fuhr, O.S.F. Professor of Greek and Latin, at the Franciscan College at Quincy, Illinois was a transient guest at Falls View Monastery lately.

...The new church of St. John the Baptist, at New Baltimore, Pa., has just been brought to completion.—It was dedicated on the Feast of the Assumption by Bishop Phelan of Pittsburgh, Pa. A large number of clergy from the neighbouring parishes were present. Rev. J. C. Feehan O.C.C. Superior of the Carmelite convent, Englewood, New Jersey, and formerly of Chilton, Ont., preached the dedicatory sermon which was delivered in Father Feehan's usual pleasing and eloquent style.

The new edifice, owes its completion to the untiring energy of the present beloved pastor, the Very Rev. Theodore McDonald O. C. C. The building is 118 feet long and 50 feet in breadth. The tower reaches a height of 103 feet. The church is an ornament to the town, and for beauty is rivaled by few. St. John's parish will be in charge of the Carmelite Fathers.

### ST. CATHARINES.

...A memorial altar, commemorative of the late Mr. John Scott, has just been placed in position in St. Catherine's Church in this city. It is a monument of exquisitely fine workmanship, that rises to the dignity of art. The body of the altar is constructed of Italian marble, resting against a pediment carved in geometrical patterns, forming a charming arabesque. The table of the altar is supported by four Tuscan pilasters of the purest Mexican onyx, strengthened at each end with metal collars plated in gold. The architrave resting on these columns, the frieze above it and the entablature are of imported Italian marble. To the facade of the altar is attached a rare and beautiful piece of Carrara marble, throwing out in *basso relievo* the letters I. H. S. entwining a cross, symbolizing the redemption of the world. This we believe to be the finest piece of marble carving in this city, and would of itself repay a visit from connoisseurs in the art.

On the door of the tabernacle, which is also

of Mexican onyx, is the representation of a dove coming down from the clouds, symbolizing the descent of the Holy Ghost at the baptism of our Saviour. The tabernacle supports a block of smoothly polished Parian marble, which forms a pedestal for a statue of St. Joseph, done in *carton pierre* that surmounts the whole work. We understand that the altar is the work of Loutz & Company, the celebrated altar builders of Buffalo, N.Y.

### ARCHDIOCESE OF KINGSTON.

...His Grace Archbishop Cleary solemnly dedicated St. John's Church, Gananoque, on the 16th instant. Many distinguished priests of the archdiocese and Rev. Father O'Keefe, of New York, were present.

...When Archbishop Cleary was in Alexandria a few days ago, he presented Bishop McDonnell with the episcopal ring. It is a most valuable ornament, being composed of massive gold, amethyst in the centre, circled with brilliants, and was originally given by George IV. in 1819 to Bishop McDonnell, first Bishop of Upper Canada.

### ARCHDIOCESE OF OTTAWA.

...A distinguished visitor to the Capital is the Rev. Dr. Thompson, who is on his return to Antigonish, N.S., from Rome, after a sojourn of about six years in the Eternal City. Rev. Dr. Thompson is a licentiate of the College of the Propaganda, and will probably be appointed to the faculty of St. Francois Xavier upon his return to Antigonish.

...The basement of the new Catholic Church in Hull, where services will be held until the completion of the Church proper, is now almost finished, and will be opened with imposing ceremonies on the 30th inst. The sanctuary rail has been completed and three handsome cherry steps, the entire width of the sanctuary, lead up to it. The walls of the basement to a height of seven feet have been finished in ash panelling of a handsome design. The ceiling has been painted and stencilled, giving it a neat and elaste appearance, and a handsome organ at the end of the basement adds greatly to the appearance of the whole.

...News recently received from Paris, France, states that Dr. Rodolphe Chevrier, son of Mr. J. A. Chevrier, of Ottawa, and a graduate of Laval University, has been unanimously elected a member of the Obstetrical and Gynecological Society of Paris, after having submitted to that eminent body an able paper embodying original ideas on scientific matters connected with its objects. When it is considered that the Obstetrical and Gynecological Society of Paris is composed of celebrated practical physicians, most of whom belong to the Legion of Honor, it is a matter of pride and congratulation that a Canadian, only 22 years of age, should have such a success. This is an instance of what talent coupled with study may achieve. Only one member for each province can be admitted into the Obstetrical and Gynecological Society of Paris, and Dr. Chevrier is now that member for Ontario. The talented doctor is to be congratulated upon his success.

### MONTREAL.

...The corner-stone of the new monastery of the Trappists at Oka was laid with imposing ceremonies on Friday last at two o'clock. His Grace the Archbishop presiding.

...On Sunday, August 9, Archbishop Fabre blessed the monument erected in the cemetery of Lachine to the memory of the victims of the Iroquois massacre in the year 1689.

...The *Petite figaro*, a French journal published in New York, in its last issue has the following:—"The members of the Teachers convention, Toronto, who visited the educational establish-

ments of Montreal, regard Mount St. Louis institute as among the best equipped in the province, its system of hygiene being of the most complete kind. Weekly baths and gymnastic exercises are obligatory. The commercial course is thorough, and offers young men all the advantages found in the best business colleges. The course of architecture, as seen by the work in exposition, leaves nothing to be desired in this department. Music, both vocal and instrumental, is taught by the best professors in Montreal. The aim of the programme is to fit those who follow it for commerce, science and social life."

### GENERAL NEWS.

A collection recently ordered among the churches in Paris by the Cardinal Archbishop for the completion of the Church of the Sacred Heart at Montmartre, produced the sum of \$18,900.

...Cardinal Lavigerie was once a beansabreur; Cardinal Howard formerly held a commission in the Life Guards, and the Cardinal Archbishop of Pesth was in youth the smartest of Austrian hussars.

...Right Rev. William O'Hara, D.D., Bishop of Scranton, Pa., has been appointed one of the Holy Father's assistants. His special privilege is sitting along side the Pope at the Vatican receptions.

...It is proposed to erect a memorial to the late Very Rev. Brother Patrick, the great organizer and educator of the Christian Brothers, to whom so much is due in this country, at Manhattan College.

...A Protestant clergyman writing from China says that it is believed by the Christians in and near Canton that a plot is being formed to inaugurate a persecution on the 3rd of September, when the Catholic cathedral and the Protestant churches are to be destroyed.

...Viscount St. Cyres, son of the Earl of Iddesleigh, and grandson of Sir Stafford Northcote, who was the first to bear the title, has joined the Catholic Church. His conversion was announced some time ago only to be denied. It is now announced with authority.

...The heir of that illustrious convert, the Marquis of Bute, who is the Earl of Dunfries, commenced his public life recently. The occasion was the laying of the corner-stone of a Catholic church at Cardiff, in which ceremony he acquitted himself most creditably and gracefully.

...A meeting of the principal Catholics of Rangoon, Burmah, was held at the bishop's house some time ago, for the purpose of concerting ways and means for the erection of a new Catholic cathedral in Rangoon. It was resolved to raise funds by monthly collections till the sum of 150,000 rupees was reached, which is the estimated cost of the proposed new cathedral.

...The Paulist Fathers who have charge of the church of St. Paul the Apostle, New York, have an establishment called the "Columbus Press," the like of which is not in the United States. It is a well-equipped printing office for doing job and newspaper work. The shop is in a new building in the rear of the church on West Sixtieth street, 55 by 31 feet, of three stories and basement. The *Catholic World*, the *Young Catholic* and other Catholic publications will be issued here. The business manager is Rev. William D. Hughes, C.S.P.

...A French action against the Holy Father is at present before the court of Montdidier. It concerns the annulling of the will of the Marquise Plessis Belere. This lady, who died last year, made the Pope the sole inheritor of her fortune, amounting to several million francs, but if his Holiness be declared unable

to receive the inheritance, her fortune is to go to the deceased's relative, M. Colbert Turgis. He is, however, to present the Pope with the late Marquise's mansion, situated close by the place de la Concorde, and her chateau of Mareuil with the art collection therein and a sum of 4,000 francs. The question which the court has to decide is whether the Pope can be considered a secular sovereign, having temporal power and thus own property in France; and the relatives of the Marquise attempt to show that she left his Holiness her fortune in the capacity of secular sovereign, and it has, therefore to be decided whether he as a foreign potentate can hold property in France.

...The Irish residents in Rome have just heard with surprise and sorrow, says the Roman correspondent of the *Irish Catholic*, that the venerable Rector of their College, his Grace Monsignor Kirby, has thought it right, on account of his advanced age, to offer his resignation to the Bishops, for the benefit of the College. It is said that this has been accepted, and that a new Rector, *pro tem*, has been appointed in the person of the Very Rev. Dr. Michael Kelly, of the House of Missions, Ennis-corthy, an old Roman student. Father Kelly has already arrived in Rome and entered upon his duties, where he has gained in a few days the affection and respect of the students, and of those of the Irish colony who have had the fortune of meeting him. The sorrow of parting with Monsignor Kirby has been much softened by the knowledge that he will still remain in Rome and at the College, where all wish for him many years of peace and happiness, in his retirement—as the Irish Bishops say—so well earned by half a century's work for the glory of Ireland in her priesthood.

...Sister Maria Theresa now wears the Cross of the Legion of Honour. The Governor-General of Tonquin, when he conferred the coveted decoration upon her in presence of his troops, said:

Sister Maria Theresa, you were only twenty years of age when you first gave your services to the wounded at Balaklava, and were wounded in the execution of your duty; you were again wounded at Magenta. You bravely nursed the wounded through all our wars in Syria, China, and Mexico. You were carried off the field at Worth, and before you had recovered from your injuries you were again performing your duties. When a grenade fell into your ambulance you, without hesitation, took it up in your hands and carried it to a distance of a hundred yards from the ambulance, when it exploded, wounded you severely. No soldier has ever performed his duty more heroically than you have done, or lived more successfully for his comrades and his country. I have the honour to present you, in the name of France and the French Army, with the cross, which is only conferred upon those who have shown remarkable bravery in action. Soldiers, present arms!

The following sketches of the New Cardinals Rotelli and Gruscha, will be read with interest by our readers. Louis Rotelli was born in 1833 at Corciano, in Perugia, of a noble family and made his studies with much distinction at the seminary in the latter city, where he attracted the favourable notice of his bishop, Cardinal Pecci, and where he had for his professor the late Dr. Joseph Pecci. After taking his doctor's degree he was made vice-rector of the seminary, of which his uncle, Canon Rotelli, was already rector. He was successively appointed professor of the theology, canon of the Cathedral of Perugia, archdeacon and chancellor of the diocese. At the funeral of Mgr. Carmel Pasucci, bishop auxiliary of Perugia, in 1873, Mgr. Rotelli preached so eloquent a discourse as to call forth some Latin verses from pontiff. After his election to the pontifical

throne Leo XIII created Mgr. Rotelli a domestic prelate, and in 1878 made him bishop of Montefiascone, with a special object of reviving the state of education in that diocese, an object the new bishop successfully realized. In 1882 he was created archbishop of Pharsalia, and sent as apostolic delegate to Constantinople, where he received from the sultan the grand cross of Medjidieh; while the Shah of Persia, with whom Monsignor Rotelli arranged a treaty on behalf of his Catholic subjects, conferred upon him the order of the Lion and the Sun. In 1887 he was sent as nuncio to Paris in succession to Monsignor Siciliano di Rende, a post he has filled until his present elevation to the sacred college. Cardinal Rotelli is the author of a philosophical treatise on St. Thomas Aquinas and of a rhymed version of the "Imitation of Christ."

Cardinal Anthony Joseph Gruscha was born at Vienna in 1818, his father being a tailor, and he made his studies at the Gymnasium and Lyceum at Vienna, where he took his doctor's degree. After his ordination he was particularly distinguished for his devotion to the poor and working classes. Now he is president general of all the Catholic working-men's clubs in Austria. He taught mental theology for some years at the University of Vienna, became a canon of the chapter of St. Stephen's and was appointed by the Emperor Francis Joseph, chaplain-in-chief of the Austrian army, and by the Pope Titular Bishop of Carre, in 1878. Last June, at the special request of the Emperor, Leo XIII, nominated Monsignor Gruscha to the Archbishopric of Vienna. His elevation to the purple at the present moment comes opportunely, for the new Cardinal Archbishop of Vienna occupies, among the working classes of the Austrian Empire, the same place of confidence and respect our own Cardinal Archbishop of Westminster holds in England.—*Catholic Register*.

...*The Westminster Review* for August, published by the Leonard Scott Publication Co., New York, opens with a remarkable article on "Federation and Free Trade," in which the author predicts that the nations of the world will be joined in several great groups or states according to their economic policies. Theodore Stanton's series on "Abraham Lincoln" is continued in the third instalment, with further chapters to follow. Joseph J. Davies writes appreciatively of "Tennyson's Lincolnshire Farmers;" C. N. Barham has a strong paper on the "Persecution of the Jews in Russia;" T. J. Macnamara's article on "Village Education under Popular Control" is an interesting study of some educational failures in England; R. S. Gundry describes the "Recent Audience at Perkins" and its bearing upon foreigners in the far East. Under the title of "Complements and Compliments" Mary Steadman Aldis discusses some educational questions. There is an instructive paper on "The Politician as Historian," and the usual full, complete and valuable reviews of "Contemporary Literature."

...The Roman committee appointed to celebrate the fourth centenary of Columbus' discovery of America have determined to inaugurate, Oct. 12 next, a bust with a lapidary inscription in honour of the great navigator. These will be placed in the Church of St. Onofrio, on the Janiculum, near the tomb of Tasso, the poet of the crusades whose great song was of "Jerusalem Delivered."

...Australia, too, will soon be Catholic. In 1882, when the State withdrew support from the schools, there were but 75 schools in New South Wales; now there are 334, attended by 30,700 children. The Victoria colony has 249 schools and 27,000 scholars. The Protestant denominational schools, on the other hand have decreased to about 60.

#### CATHOLIC TOTAL ABSTINENCE UNION OF AMERICA.

August 21, 1891.

To the Editor of the *Catholic Review*.

At a meeting of the Executive Council of the C.T.A.U. of America, held August 7th, the First Vice-President, Rev. M. M. Sheedy, was authorized to employ a competent organizer to carry on the work. Father Sheedy named James F. Judge, of Scranton, Pa. The nomination was confirmed by the Council.

The Committee on Ways and Means, as authorized by the Convention to consult with His Eminence Cardinal Gibbons and Right Rev. President Cotter for the advancement of the cause, was appointed: John H. Campbell, Philadelphia; James F. McGuire, St. Paul, Minn.; William A. Manning, Cleveland, Ohio; W. H. Griffin, Pittsburg, Pa., and Edwin Mulready, Rockland, Mass. It was also deemed expedient to cease the publication of Monthly Bulletins and instead issue a quarterly notice through the Catholic Press of the country. Societies are hereby notified that the per capita tax has been reduced from ten cents to five cents. Hereafter societies entering the Union will pay pro rata share of assessment of five cents. That is, a society entering will only pay for the actual number of months in fiscal year of their entrance.

Since the last Bulletin the following societies have been enrolled:

1005—St. Patrick, Punxsatauney, Pa., 31 members.

1006—St. Aloysius, Waverly, N.Y., 62 members.

1007—St. John, Baltimore, Md., 13 members.

1008—Patriotic Sons Father Mathew, Chicago, Ill., 25 members.

An earnest effort to establish an Archdiocesan Union of Baltimore is being made. A meeting has been called at Washington on September 13th.

By Order of the Rt. Rev. President,  
PHILIP A. NOLAN, J. B. COTTER, D.D.  
General Secretary.

#### A WORD TO THE WISE.

Reason and Science admit that the irresistible craving for liquor, which causes a man to drink to excess, and makes of him an habitual drunkard, is a periodical disease.

The organic decomposition of regular food produces the heat and gases which form the natural stimulant of the human system. Whenever a new supply of this natural stimulant is needed *hunger* calls for it. But if the organism has been used to replace this natural stimulant—either partially, or, in some cases, almost completely—by an artificial one, by an alcoholic stimulant, then an uncontrollable *thirst* for alcohol calls for fresh supplies of the same, and takes the place of hunger.

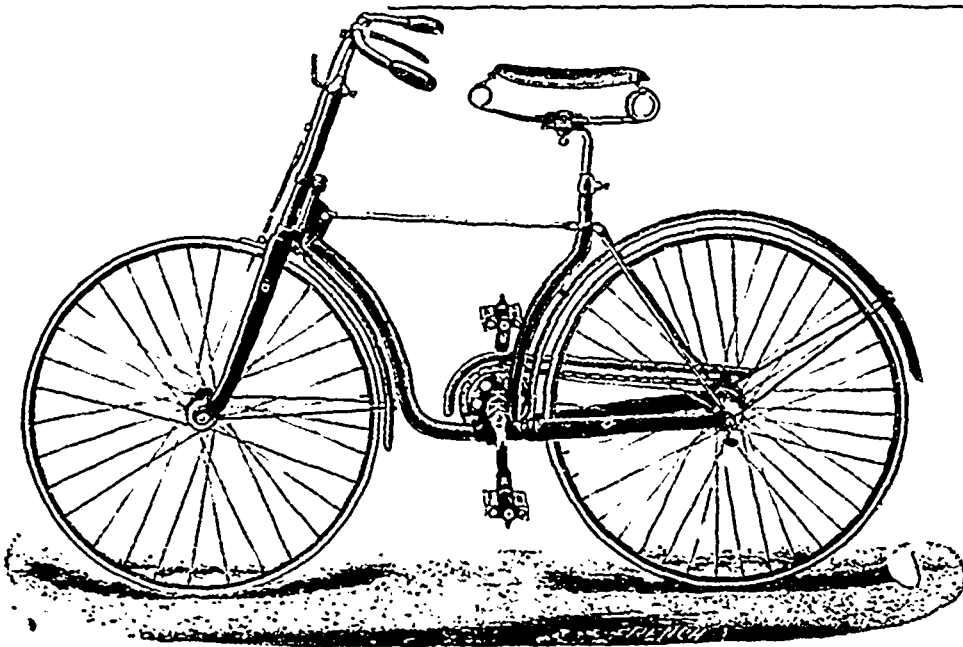
*Habit is a second nature*—The organism which has been accustomed to the action of artificial stimulant is placed in a state of suffering by the sudden cessation or discontinuance of said action. This suffering is caused by the want and the privation of an artificial stimulant which has not yet been replaced by the corresponding action of an additional portion of the natural stimulant.

These physiological laws were unknown to Medical Science until discovered by Dr. H. H. DE PETTERHEN, who has based upon them another discovery a godsend to Humanity, his *Antidote for intemperance*, known since 1878 under the name of *The Father Mathew Remedy*, which has proved an unfailing cure whenever used according to the directions, and which should now be found in the office of every physician who claims to keep pace with progress.

# These Illustrations represent a portion of our Premiums which we offer for the getting up subscription clubs,

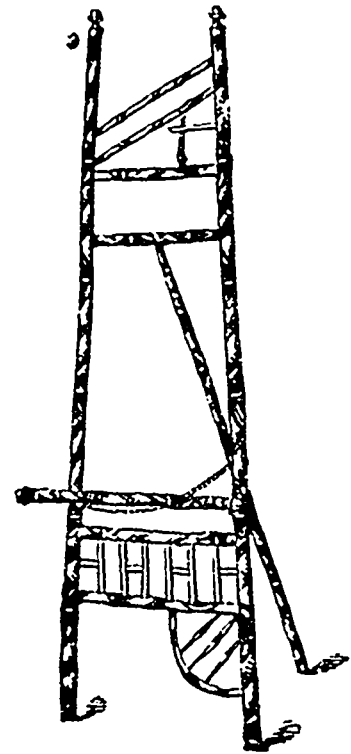
THE REVIEW, with its increased size and the new feature about to be introduced, is now in the front of Canadian journalism. We take this opportunity of thanking the many friends who have sent us in lists of subscribers, and as a still further incentive, for efforts on our behalf, we have determined to donate the following premiums to those sending in to us the number of prepaid subscribers as designated below. All these goods are of the best quality, manufactured by the well known firm of the Gendron Manufacturing Co., 7 and 9 Wellington St., Toronto,

and 1910 Notre Dame St., Montreal, and can be seen at their warerooms at either of these two cities. We ship them prepaid to any destination in Canada or the United States. We have no hesitation in saying that this is an unprecedented offer, and our reputation, we think, is sufficient to warrant the prompt fulfilment of obligations, and a guarantee that goods are as represented. We wish to double our circulation during the next six months, and take this as the most effective way of so doing, at the same time remunerating those who work on our behalf.

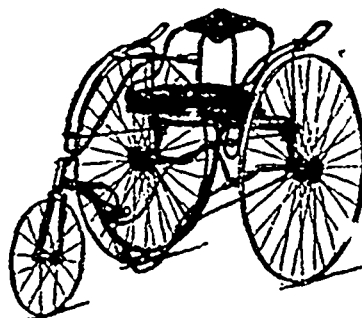


The frame is made of imported weldless steel tubing; the front and rear forks of special steel, concaved; the handle upright and bar, as also the spade handles; the swivel head and its brackets; the double rail bottom bracket; the sprocket shaft, cranks and pedal pins; the front and rear axles are all made of steel dropped forgings—the only absolutely reliable material.

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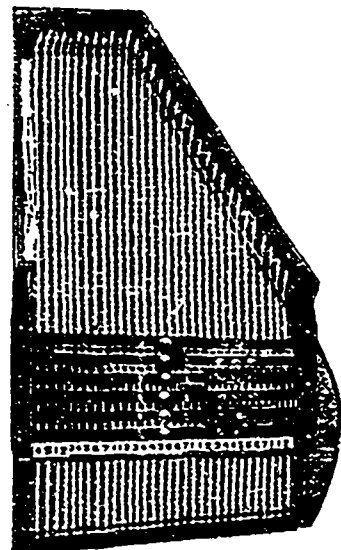
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Unlocks all the clogged avenues of the  
 Bowels, Kidneys and Liver, carrying  
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 tem, all the impurities and foul humors  
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 recting Acidity of the Stomach,  
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 Constipation, Dryness of the Skin,  
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**FREE** Valuable Book on Nervous  
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 This remedy has been prepared by the Reverend  
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 Sold by Druggists at \$1 per Bottle. 6 for \$5  
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**NOTHING LIKE IT.**

**M**R. JOAB SCALES, of Toronto, writes: "A short time ago  
 I was suffering from Kidney Complaint and Dyspepsia,  
 Sour Stomach and Lame Back; in fact, I was completely  
 prostrated and suffering intense pain. While in this state a friend  
 recommended me to try a bottle of Northrop & Lyman's Vege-  
 table Discovery. I used one bottle, and the permanent manner  
 in which it has cured and made a new man out of me is such  
 that I cannot withhold from the proprietors this expression of  
 my gratitude."

**WONDERFUL CURES.**

**F**OR THIRTY YEARS.—Mrs. L. Squire, Ontario Steam Dye  
 Works, Toronto, says: "For about thirty years I have doctored  
 for Liver Complaint and Dyspepsia without getting any cure.  
 I then tried Northrop & Lyman's Vegetable Discovery, and  
 the benefits I have received from this medicine are such that I  
 cannot withhold this expression of my gratitude. It acts imme-  
 diately upon the Liver, and its good effects are noticed at once.  
 As a Dyspepsia remedy I don't think it can be equalled."

**INDISPUTABLE EVIDENCE.**

**H**ARDENED AND ENLARGED LIVER.—Mrs. H. Hall,  
 Navarino, N.Y., writes: "For years I have been troubled  
 with Liver Complaint. The doctors said my Liver was  
 hardened and enlarged. I was troubled with Dizziness, Pain in  
 my Right Shoulder, Constipation, and gradually losing flesh all  
 the time. All food soured on my stomach, even with the closest  
 attention to diet. I was under the care of three physicians, but  
 did not get any relief. A friend sent me a bottle of Northrop &  
 Lyman's Vegetable Discovery, and it affords me much pleasure  
 to inform you that the benefit I have received from it is far beyond  
 my expectation. I feel better now than I have done for years."

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