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Vol V

Toronto, Saturday, Aug. 15, 1891.

No 27

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	6.00 2.00	10.36 7.30
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The Catholic Weekly Review.

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

Vol V

Toronto, Saturday, Aug. 15, 1891.

No 27

THOMAS OSBORNE DAVIS.

Revolutionary periods are generally more productive than ordinary times of literary excellence. The heightened passions of a people demand vigorous expression; and thus the masters of utterance, whether in oratory, or prose, or poem, finds ears ready to attentively hear them. It is not, therefore, surprising that the years which ended in the outbreak of 1848 produced an unusually large number of men distinguished in the various paths of intellectual excellence. To that time belongs John Mitchel, perhaps the most vigorous writer of polemic prose Ireland has produced, and that same time also begat Thomas Davis, one of the greatest of Irish singers. Davis was the son of a Welsh gentleman who had settled in Cork. He was born at Mallow in 1815. From an early age he exhibited a keen interest in the language, the history, and the antiquities of his country. He was educated at Trinity College, Dublin, where he graduated in 1836; and two years afterwards he was called to the bar. The troubled and exciting times in which he lived, however, were destined to drag him from the quiet pursuit of his profession to the stormier arena of politics. He joined the Repeal Association of O'Connell, a step which coloured his whole after life, and had, besides, influences far wider than his personal fortunes.

In 1842 the *Nation* newspaper was founded: an event destined to bear most important fruits, literary and political, in the history of Ireland. Mr. (now Sir) Charles Gavan Duffy was the editor; and Davis became one of the chief contributors. It was in the columns of this paper that the greater part of Davis's poems appeared: and his stirring words were among the most potent agencies in stimulating the revolutionary passions of the people. It is well known that Davis soon formed in the Association party, which aimed at objects and contemplated means to which the founder of the body was most vehemently opposed. We need not here tell again the oft-told story of the quarrel between the advocates of physical force—who came to be known as the young Ireland party—and O'Connell, who believed

in the omnipotence of constitutional agitation. Here we must confine ourselves to the statement, that in the middle of the struggle Davis died. This was on the 16th of September, 1845, and consequently when he was only in his thirty-first year.

It is impossible to describe the poignancy of regret with which the news of this premature and sudden close to a career of such bright promise was received. Extreme as were the political opinions of Davis, they were free from the least suspicion of sectarianism; this, together with the transparent purity of his motives and his splendid talents, made him admired by men of the most opposite principles. The *Warder*, one of the strongest opponents of the *Nation* and its views, wrote a notice of his death full of the kindest feelings.

But the most eloquent and touching tribute to the memory of Davis is that of John Mitchel, his friend and disciple. Having first told how the premature death of Davis was due to the effect of "incessant labour and excitement for three years on an ardent temperament and unrelaxing brain," Mitchel goes on: "He was thirty-one years of age when he died. His figure was not tall, but compact and active. He walked fast, and with his head held slightly forward, as is the wont of eager and impulsive characters. But he was no mere revolutionist. In the antiquarian reunions at the Academy none was heard with more respect, in the gay drawing-rooms of Dublin none was a more welcome guest. He laughed seldom but heartily. He had not time to marry, but he loved passionately, as such men must, and over his early grave a fair woman shed bitter tears.

"How felt O'Connell?" Mitchel goes on:—"Davis had been much in his way. Yet, withal, the heart of O'Connell was large and loving; Davis had ever treated him with the most reverential respect; and he, on his side, could not but do homage to the imperial genius, nor fail to be won by such a gallant and gentle nature. He was, that month of September, at his house of Derrynane Abbey, far in the wilds of Kerry, among the cliffs of the Atlantic coast, trying to freshen his worn life in the vital air of his mountains, and persuading himself that he could still, when the fox broke cover, listen to the ringing music of his hounds with a hunter's joy. But the massive and iron frame was bent; the bright blue eyes had grown dim; and on that ever-wearied brain lay the shadow of death. . . . One morning came the news of the death of Davis; and the old man is shaken by a sudden tempest of wildest grief. Well might he cry out, 'Would to God that I had died for thee, my son!' From Derrynane his habit was to send a long weekly letter, to be read at the meeting of the Association. This week his letter was very short—nothing but a burst of lamentation. . . . 'As I stand alone in the solitude of my mountains many a tear shall I shed in memory of the noble youth. Oh! how vain are words or tears when such a national calamity afflicts the country. Put me down among the foremost contributors to whatever

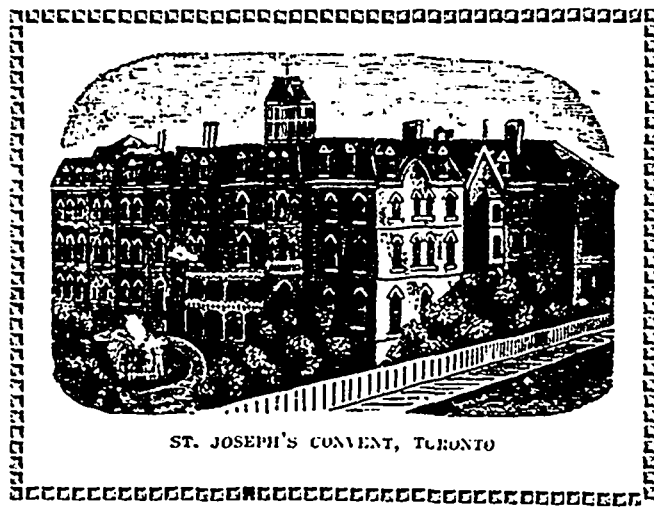
monument or tribute to his memory may be voted by the National Association. Never did they perform a more imperative, or, alas! so sad a duty. I can write no more—my tears blind me—and after all, *Fungar inani munere!*"

The chief and best poems of Davis are those of a national character. The most stirring is the well-known "Fontenoy." But he was equally at home in verses of quiet description or of the affections. "The Sack of Baltimore," it has been well remarked by a writer in the *Gentleman's Magazine* for 1875, "has hardly a rival in its charm of description, its dramatic presentment of the most exciting action, and its deep and touching pathos. "My Grave" is

also a beautiful little poem; and it would be difficult to find a truer or a more striking feature of a weird spot than "A Scene in the South."

A collection of his poems is published in Duffy's National Library Series. A marble statue of much merit by Hogan marks his last resting place in Mount Jerome Cemetery, Dublin.

Summing up his career the Dublin *Warder* said: "With a scholarship in general literature as well as in history and in politics, the extent of which was absolutely prodigious, Mr. Davis combined the finest and the noblest natural endowments of mind and disposition; he was a constant, earnest, and guilelessly honest labourer in the cause of his choice; and in its service he lavished, with the unreserve of conscious genius, the inexhaustible resources of his accomplished and powerful intellect, . . . undebased by the scheming of ambition—untainted by the rancour of faction; and if we pass by the errors of a wrongly chosen cause, he was entitled truly to the noble name of patriot. Young though he died, his life had been long enough to impress the public with the consciousness of his claims upon their admiration and respect; his admirers were of all parties, and in none had he an enemy. The nation mourns his loss."



ST. JOSEPH'S CONVENT, TORONTO

GARCIA MORENO.

Prize Essay for Dowling Medal at St. Michael's College, Toronto.

It is God's pleasure, that, as in the spiritual order He Himself exercises power and providence over the whole human race, so in the temporal order civil rulers, receiving their authority from Him, should exercise power and providence over every civilized division of mankind. The powers of government are therefore a sacred trust, since they have God for their author. As God is a father rather than a master, rulers, whose duty it is to keep the King of kings ever in mind as their model, should watch over with a paternal eye the welfare of their people rather than as masters rule them.

The care of mankind God has entrusted to two powers, the ecclesiastical and civil, placing one over divine the other over human affairs. He has, moreover, so constituted them that the ecclesiastical should be independent and in nowise restricted by the civil power. Both should, as is His will, work together in harmony and concord for the temporal and spiritual well-being of mankind.

In the early centuries of our era, when there was a true Christendom, this happy union did really exist. Then indeed the state was not too proud to acknowledge the yoke of the gospel by whose philosophy it was governed, and consequently the public laws, institutions, and manners were penetrated by the virtue of Christian wisdom. The civil rulers held over the Catholic priesthood, not as now-a-days the sword of persecution, but the shield of protection, and the Church flourished in every land. The state composed in this manner produced imperishable fruits that bear witness to the soundness of its principles. If in those days Christian Europe rescued savage nations from the thralldom of superstition, drove back the fierce hordes of Mohammedans and gained manifold liberties for the people, it was under the auspices and through the aid of the Catholic Church. Upon the fall of Rome she alone saved the remnant of European civilization from barbarism. "Like the ark of old" says Bishop Spalding "she rode triumphant amid the second deluge of waters bearing in her bosom the sacred seeds of civilization, which, when those dark waters should subside, she was again to scatter broadcast over the surface of the earth."

But alas for the foolish pride and vile passions of men! Wicked, and deplorable zeal for revolution, which first reared its grim visage in the sixteenth century, threw the Christian religion into confusion and spread the seeds of discord far and wide throughout the world. Monasteries were destroyed and the lands attached to them confiscated. Altars were torn down and sacred images, which the firebrands of revolution were pleased to term "relics of superstition," were carried from the churches and burned in triumph in the public highways. In England, for example, the head of the state was proclaimed head of the Church. Order was destroyed by placing the natural above the supernatural, by forcing the Church in the discharge of her office to be subject to civil power. The unity of Christendom was broken and religious and political chaos seemed to reign supreme.

Worthy offsprings of this memorable revolution are those modern ideas of unbridled liberty, which are convulsing the public mind in the present century. The principles of Socialism are openly proclaimed, by demagogues throughout the land. Princes are considered only as the instruments of the popular will and hence the state becomes a mob, free from all external restraint, yet swayed by the worst of masters, its own evil passions. The world has forgotten that it is as unlawful to resist authority appointed by God as to resist the divine will itself. When men, unmindful that they are creatures, scoff at loyalty to legitimate power and desire to throw off the restraint of authority, they can not expect that their actions will be sanctioned by the Church, which can not approve of that liberty which generates a contempt for the divine law. That God, and not the multitude, is the author of civil power, the Head of the Church has clearly stated. It is the duty of subjects, therefore, to obey the powers that be, since by so doing they pay homage, not to their fellowmen, but to God Who exercises His authority through His creatures. From this it is plain that for any one to publicly proclaim such thoughts, as tend to create revolution, is not among the rights of a citizen, but belongs to that liberty which St. Augustine fitly terms "the liberty of perdition."

Rulers on their part no longer consider themselves as ordained of God to govern the people. They no longer strive to direct the ship of State, but allow it to be tossed about by every wave of public opinion. Their hands be passive on the helm. Setting aside religion as alien to them, they throw off all allegiance to divine authority. Heedless of the crime they commit, they act as though there were no God. The Church is accused by them of being incompatible with the welfare of the Commonwealth and the enemy of liberty, and social progress. Groundless assertion! The Church opposes not liberty, but license. "The danger of Catholicity to liberty," says Brownson, "is an idle dream. You can have no true liberty without her and the only liberty that is endangered by her is the liberty of those, who desire no law but their own will, no restraint but their own caprice." The world forgets that it is indebted to Catholicity alone for the liberty which it to-day enjoys. Modern parliaments can make laws it is true, to secure freedom for the people, but those laws merely regain lost rights which the Reformation robbed the world of, and which nothing but Catholi-

city can fully restore. The Reformation did not strike one blow for liberty, but on the contrary we may date from it the existence of every despotism in Europe. Again we hear it asserted in bold opposition to the facts of history that Catholics can not consistently be Republican. No form of government is condemned, so long as it is not repugnant to Catholic doctrine. "The Church," says Cardinal Manning, "has existed and flourished under every form of government," and we may add that every nation that has bowed to the authority of this mother of liberty and parent of heroes has been renowned for its moderation, its justice and its valor. We are indebted to our Catholic ancestors for the republics that existed previous to the foundation of the United States. Two of those, Andona and San Moreno, both founded in the Middle Ages and owing their origin directly to the Catholic Church, remain to teach the world that Catholicity is the corner stone of all free institutions.

In these days we see ecclesiastical laws openly scoffed at by civil rulers and the Church, the teacher of nations, forbidden to interfere in the education of the people. The revolutionists have aimed their most effectual blow at Christianity, by excluding religion from the training of youth; for a mind cultivated in a godless school presents a field rich for the growth of revolutionary principles. The state, by a still further encroachment upon the prerogatives of the Church, claims the right to dissolve the marriage bond. The goods of the clergy are confiscated on the ground that the Church can not hold property. In fine, the Church is looked upon not as a perfect society but as an association subject to the state, and if she possess any legitimate authority, she is said to hold it by the concession or through the gift of the civil rulers.

It is meet that in these days men, claiming to be Christian statesmen, should renew the example of their forefathers and oppose injustice. To acknowledge the authority of the Church in private and allow her to be reviled in public, is not consistent with the duty of a truly Christian statesman. He should follow out the same line of duty in his public capacity as he does in his private life. God has clearly shown by His teachings and miracles the manner in which He wishes to be adored, and it devolves upon civil rulers to safeguard religion and protect their subjects in its exercise. The heads of states should not permit anyone to promulgate contrary opinions to the detriment of religion. The Church compels no one to enter her fold unwillingly, for this would be impossible. She does not condemn those rulers of states, who, for the sake of peace, tolerate other than the true form of worship. It is the wildness of opinion and the thirst for revolution, parents of secret societies and dissenting sects, that she condemns. It is plain, therefore, that rulers should as far as possible permit no false religions or secret societies to spread, since they are obliged to seek the spiritual, as well as temporal welfare of their subjects. The training of youth, a thing upon which the prosperity of every state depends, and by which the sap and blood of Catholic virtue and wisdom are infused into the veins of the commonwealth, should, under the guidance of the Church, be a special charge.

So far however, in these later times, has the state encroached upon the ecclesiastical prerogative, that not a few gross errors concerning the supremacy of the spiritual order have crept even into the Catholic camp. Few among Catholic statesmen of modern times seem to understand that princes should, in spiritual things, be subject to the Pope and fewer still have the courage to openly proclaim and publicly uphold papal supremacy.

Yet within the last twenty years two men have passed away from the admiring eyes of a Catholic world, both of whom, by their steadfast defence of the supremacy of the Pope and their untiring devotion to the cause of religion and civil liberty, have made themselves worthy to be called models of Christian statesmanship. A few months ago that grand old man, Dr. Windthorst, terminated his manly and successful struggle against the oppressor of German Catholics, uttering with his last breath an appeal for the restoration of the Jesuits to his country. Fifteen years have elapsed since Don Garcia Moreno fell under the assassin's hand, a martyr of Catholic rights and liberties in the small, but thanks to his wisdom and Christian courage, the far-famed Republic of Ecuador.

If we are to place first, in the order of greatness, those nations most renowned for their national power and glory, throughout whose boundless dominions we see vast numbers of thronged cities, flourishing towns, and villages, whose commerce whitens every sea with its sails, Ecuador may not stand in the foremost rank. If however we judge of the greatness of nations by the liberty of the individual subject, and of the greatness of the individual subject, by his using that liberty to attain his supernatural end, then truly may we assign to that model republic of the South the appellation of a "great and free nation" and to its illustrious regenerator that of "the greatest statesman of modern times." England, in the maxims of this age, is classed as the greatest and freest of nations. "But," says Bishop Spalding "is England more free, more enlightened, more comfortable, more happy than in the good old Catholic times when the sea-girt isle acknowledged the sway of the Roman Pontiffs and bowed reverently before the time honored altars of Catholic worship." No kingdom can be free that is not under the rule of God. No one understood better than Garcia Moreno the maxim "the truth will make you free" and be

determined to give, as he himself expressed it "a Christian people, a Christian constitution." In an age when the man who would dare to express any doubt concerning the supremacy of the state would be looked upon as the ghost of some dreary monk of the Dark Ages, he framed a constitution that restored to the Church all the rights and privileges of which she had been robbed by the enemies of freedom. The first article of that constitution is "The Roman Catholic and Apostolic faith shall be the religion of the republic, to the exclusion of all others." We can not but admire this moral hero who had the courage to enforce such a law in a country, which secret societies, the avowed enemies of Christianity, had brought almost to the brink of temporal and spiritual ruin. It was his burning zeal for Catholicity that urged him on. Inspired with that courage that is founded upon faith, he fearlessly braved the plots of an Urbina and the cowardly dagger of a Carnego, confident that God "Who never dies" would protect him and enable him to accomplish the noble work of making Ecuador a truly Catholic republic.

It was owing to his Christian courage and firm faith in the assistance of heaven, that he directed safely the ship of state during the stormy days of revolution. It was, moreover, owing to the wisdom he displayed, in the construction of the different parts of that ship, and in the proper formation of the whole, that he piloted her unharmed through the troubled waters of revolution and anchored her in the safe harbor of peace and happiness. His wisdom shines forth pre-eminently in all his public acts. He well knew that the regeneration of the republic must begin in the homes of the people, and he straightway adopted means of supplanting, in the minds of his subjects, the false principles of revolution by true Christian morality. He wisely foresaw that the surest means to the attainment of this end was the careful training of the youth. This he made his first care. Soon we see springing up in a country where, in the midst of political turmoils, education had been scarcely thought of, schools and convents, under the guidance of the Christian Brothers and Sisters of Charity. Colleges are founded and placed under the direction of the Jesuit fathers, whom this man in his wisdom brought over from Europe, to sow the seeds of truth in the minds of the youth of his beloved country and thus rear them up to be valued members of society, true, earnest Catholics, and brave defenders of the liberty of their country against the secret intrigues of Socialism and Freemasonry. Every branch of the commonwealth was subjected to his reforming hand, and the result was that he soon had at his aid a priesthood, zealous for the salvation of souls, a magistracy, incorruptible and conscientious in the discharge of its duty and an army of not only brave defenders of the republic, but true soldiers of Christ.

It was not so much by the wisdom of his acts, as by his Christian charity and noble humility, that he won the affection and admiration of his people. It was owing to his love for his fellow-men and his lively interest in their spiritual welfare, that the wild tribes that wander through the unknown forests between the banks of the Napo and Marañon were enrolled under the banner of the cross, and, in the words of Chateaubriand, "enjoyed the advantages of civilized life without having ever quitted the forest, and the pleasures of society without having lost those of solitude." The outstretched hand of his forgiving charity induced the brigands to abandon their wicked ways and live as honest citizens, and led many an erring enemy from the path of sin. Well may it be said of him, "When the ear heard then it blessed him and when the eye saw it gave witness to him, because he delivered the poor that cried and the fatherless and those that had none to help them, and because he made the widows heart to sing for joy." Like a true father he mingled with his people, teaching the ignorant the word of God and by his example encouraging all to love and serve their Master.

Charitable as was Garcia Moreno, yet in matters regarding the public weal he never allowed his sense of pity or personal consideration to overcome his sense of justice. One of the most admirable traits in his character was his uncompromising adherence to duty. It was in vain that his most intimate friends sued for pardon if they had dared to violate the laws. Popularity he never sought after and the favour of no party could induce him to swerve a single inch from the path of duty. To please God was his aim, and he consequently cared little whither or not his actions won the praise of men. His powerful pen was never idle in exposing, even at the risk of popularity, the vices and false principles of the times. When Victor Emmanuel invaded the Papal dominions Garcia Moreno, impelled by a sense of duty as head of a Christian State, openly denounced the injustice, which, in the face of a neutral, if not opposing, world he was unable to prevent.

The wide views and noble nature of Garcia Moreno made him shine forth like a bright star in a constellation of twinkling specks. Ever faithful to the Church, pious in the midst of political agitation, brave enough to incur any danger at the call of duty yet not too brave to humbly ask for aid at the foot of Mary's altar, he willingly sacrificed bodily comfort and domestic happiness in his zeal for his country's welfare. A man of genius, a man of order, a man of faith, and a man of God. Garcia Moreno was truly one of the noblest works of God's creation. The Republic of the Sacred Heart, the model of a Christian State, remains a fitting memorial of his greatness. She,

alone, among the republics of South America, and almost alone among the civil powers of the world, can boast of a people and a government that have clung steadfastly to the traditions of their Catholic forefathers. To-day while Chili and the Argentine Republic are convulsed by civil strife and the streets of their cities run red with the blood of murdered citizens, the people of Ecuador dwell in peace and happiness under the protection of God whom they obey. The world may deem it unprogressive, but be it said in their praise that divorce and Mormonism have never marred the happiness of their family circles, nor have avarice and infidelity, the offshoots of modern progress ever taken root among them or grown up to overshadow the light-hearted spirit that characterizes the descendants of the Spanish race. In no place are the feasts of the Church celebrated with more earnest enthusiasm and joy than in the wild woods of Ecuador, amid the little hamlets that nestle at the foot of the snow-capped Cordilleras. The strict observance of the religious practices of the Church, so noticeable in Ecuador to-day, is greatly due to the pious zeal of its martyred President, whose noble totem so often led the pious worshippers on the Feast of Corpus Christi. On the great feasts of the year the Blessed Sacrament is carried in solemn procession, while a thousand happy hearts, overflowing with devotion, burst forth in songs of praise to God. Throngs of merry children as light-hearted as the little birds that hop upon the branches of the triumphal arches, accompanying their parents singing their sweet songs of joy.

Yea, verily, the blessing of heaven rests upon that happy people because Garcia Moreno taught them to obey God and not their passions. When the dark clouds of revolution had almost obscured the blue sky of liberty, and when the world was well-nigh enveloped in the darkness of infidelity, like a ray coming from the sun of truth, he dispelled the darkness from one of the most beautiful portions of God's earth. Let us hope that other rays may be strong enough to drive away the mists of error till at last the sun of truth, in all its splendour, may illumine this now benighted world. May the example of that statesman, Christian, hero, and martyr, teach the world in what true liberty consists, and help to renew once more the rule of God, in the minds of men and nations.

F. O'SULLIVAN.

A BIGOT REBUKED.

An anti-Catholic crusade was recently started in Scotland, and one of the prime movers was the Rev. Jacob Primmer. Some interesting correspondence was passed between him and Mr. Stephen Williamson, M.P. The reverend gentleman thanked the latter for having presented petitions in the House of Commons from the Kilmarnock and Irvine demonstrations, but expressed surprise at the fact that the petitions should have been described as "in favour of a large variety of more or less intolerant propositions," and wished to know why they were thus spoken of. Mr. Williamson stated that the words complained of "were by no means a complete summary of all the statements within the prayers in your petitions, and really in my anguish of mind over the impossibility of cramming all the particulars into the short space allowed in the House of Commons' form, you must excuse me if my summary was more terse than pleasant. I don't think it was more terse than truthful." Mr. Primmer replied complaining of Mr. Williamson giving his judgment on the prayer of a petition, to which the latter answered:—

"My belief is that, notwithstanding the doctrines of the syllabus, Roman Catholics in this country are not persecutors, nor do they wish to persecute. I think you err in stigmatizing them as you do. Your letters and petitions are full of the terms 'Papists' and 'Popish' used in an offensive sense. They are members of the Roman Catholic Church. I believe many of them will be found to be heirs of the Kingdom of Heaven, and that many ultra Protestants will never enter its gates. It is possible that in many countries a tolerant spirit does not progress as rapidly as it does or has done in Great Britain. There is progress notwithstanding. You must not forget the persecutions suffered by Roman Catholics in England, and even in Scotland three centuries ago, and their continued proscription. You need not even forget the persecutions suffered by the English Nonconformists, much less by Scottish Covenanters, at the hands of the Church of which the saintly Leighton was a bishop. You need not be astonished when you know that even Calvin imagined that the words 'Compel them to come in,' gave some warrant to Christian princes to compel submission to the true Church. I know much more about the Church of Rome than you do, for I lived many years in a Roman Catholic country, where I am happy to think evangelical religion has got a foothold—which it had not when I went there. It is not, however, by the manifestation of an intolerant spirit or the use of terms such as 'Papists,' 'Popish Mass-houses,' and 'idols,' that good has been done, but by the exhibition of a charitable and Christian spirit, and a quiet inculcation of truth. 'Force' and 'injustice' are not always synonymous terms. That is perfectly true. But your illustration as to the treatment of criminals show the mental twist which leads you astray. Roman Catholics are no more criminals, as a class, than Protestants are. By the Roman Catholic Disabilities Removal Act, justice—very tardy justice—was done them. We Protestants,

prior to 1829, were the real criminals in this matter of persecution.

I don't see what Protestantism could suffer by my dining with Lord Ripon. On the contrary, I have dined with him on more than one occasion, and no harm resulted, or is likely to result. Good, on the other hand, may be done by friendly intercourse.

If you will permit me to add one word more, it is to express my belief that much of the harm and intolerance that prevail are the emanations of State Churchism. Preach Christ—the light of the world, the power and wisdom of God unto salvation—to the crowds which you say attend your meetings. In this way you do ten thousand times more good than by delivering intolerant addresses, and sending up intolerant petitions to the House of Commons."—*Boston Pilot*.

THE HOLY COAT OF TREVES.

PASTORAL BY THE BISHOP OF TREVES.

MICHAEL FELIX.

By the Mercy of God and the Grace of the Apostolic See Bishop of Treves, Blessing and Commence to the Clergy and all the Faithful.

DEAR BRETHREN,—Often have I been asked publicly to exhibit the Holy Coat, the most remarkable relic of our venerable old cathedral. Four years ago, on the occasion of the General Congress of the Catholics of Germany, this desire was expressed in so surprising a manner and received with such general enthusiasm, that everybody could judge therefrom how deep the impression was which the last exhibition of this relic, in 1844, had left in the hearts of the faithful.

That time was a season of great blessing for this old city on the banks of the Mosel, for the diocese, for all Germany; a time in which Catholic life received a new, and most vigorous impulse. One might have thought those times had revived when the faithful crowded around the Blessed Saviour that they might touch the hem of His garment. And the Lord rewarded their faith with many miraculous events and still more spiritual benefits.

It was the memory of this splendid manifestation of the Catholic faith which elicited in me, when I was called to the See of Eucharius, the desire to be allowed to see with you, my dear brethren, the holy relic, which the Cathedral of Treves, according to a very old tradition, venerates as our Redeemer's seamless coat. But the difficulties at the time did not seem to allow such joyful feasts. However, through the merciful disposition of Divine Providence better days, days of peace have returned, and now I will no longer resist the wish of my faithful flock, to whom I must not deny the blessings of such a privilege. It is a consolation to me, my dear brethren, to be allowed now to invite you to this celebration, would to God that this exhibition, as the former, may strengthen our faith in Jesus Christ, enkindle our love to Him and to His Church, invigorate and promote Christian virtue. Now our prayer is heard and our desire is granted, now the sacrifices and labours, which such an exhibition may lay on our shoulders, shall joyfully be devoted to the Lord.

Ever since the beginning of Christendom the custom of venerating the relics of the Saints has been in the Church. Their bodies, the things, which they had used were appreciated by the Christians above gold and jewellery always. Indeed it is part of human nature to keep and foster lovingly things which belonged to persons whom we loved. The Almighty Himself has encouraged and endorsed such a cult by miracles wrought through the relics of the Saints.

The Acts of the Apostles tell us, that they placed the handkerchiefs and aprons of St. Paul upon the sick, and thereupon the diseases departed and the wicked spirits went out of them. The Church of Christ, which is the pillar and base of the truth, has therefore always approved of the custom to give particular honour to the relics of the Saints, and has, in the Council of Trent, solemnly declared that this custom is allowed and salutary to the faithful. If it is laudable and useful to venerate the relics of those who, as the organs of the Holy Ghost through the grace of our Saviour Jesus Christ, have exercised heroic virtues, and have obtained the eternal crown, then certainly a far greater honour is due to those things which belonged to our Redeemer Himself, and which are hallowed through the touch of His body.

The crib in which the Son of God made man had lain, the swaddling clothes in which his tender body was wrapped, the clothes which he had worn, the pillar of the scourging that was sprinkled with His precious blood, the crown of thorns that had pierced His holy head, the nails by which he was fastened to the cross, the cross itself upon which He had offered for the expiation of our sins, all these relics have at all times been held in the highest veneration. "This precious, most venerable block," says St. John Damascene, "upon which Christ offered Himself a sacrifice for us sinners, must be duly honoured, because it has been hallowed through His most holy body and blood. In a similar way we must honour the nails, the lance, and the clothes, as well as the places where His body had rested, that is, the Crib, Golgotha, and the Sepulchre, out of which Life arose."

Naturally so, because the honour is not given to the relics for themselves, but on account of the Lord, to whom they belonged. Well written is what a bishop of the ninth century has said on this subject.

Jonas of Orleans "It is not the Cross which we adore, but wondrous Him, who through the Cross has destroyed the reign of death. When we kiss the Cross then we do it, not on account of the wood, but out of love to Him who on this tree has given us back what we had lost through the tree paradise. All honour which is given to the Cross is the offspring of the love and respect to Him who had hanged on the Cross."

It is true there are still greater treasures which the Lord in His love has left us, more valuable than the relics of the Saints and His holy coat—that is, in the first place the holy Sacraments, whereby we partake of the merits of His Passion and Death. In the mystery of the Altar we have, under the species of bread, even the Son of God Himself with soul and body, God and man. But because we behold daily these wonders of the Almighty, therefore we need sometimes some particular stimulation; and that is precisely the thing effected by the feasts of the Saints and their relics. Such a stimulation it is intended shall be roused in us by the Holy Coat.

Where is the Christian heart that remains indifferent at the sight of a relic which reminds us so impressively of the life and work of our Redeemer? It is the same coat which the Son of God wore on His wanderings through the towns and villages of Palestine, which He moistened with His sweat, which He wetted with His precious blood. The pious people who followed, with sincere love and devotion, the prophet of the happy tidings, the great man of miracles, the divine comforter in all His ways, sought only to touch the hem of His garment, trusting thereby to be delivered from affliction and diseases. A miraculous power went forth from it, as was publicly declared by the woman who had an issue of blood 12 years, and who was suddenly cured of the malady. (St. Luke viii. 44.)

Perhaps you will ask me, my brethren, whether the veneration of the holy relic which our Cathedral possesses be founded on fact, whether we must acknowledge it to be the coat without seam which our Lord Jesus Christ wore on earth. I think it my pastoral duty to answer this question to the best of my knowledge and conscience. First of all we must remember that in this case there is no question at all of an article of faith. It is true a Catholic—unless his faith has suffered shipwreck—must not doubt in the least that we owe veneration to the relics of our Saviour and of the Saints, and that we justly venerate these relics. But when there is a question about the authenticity of a certain relic in particular, then everybody is perfectly free to form his opinion on sound and reasonable arguments. A Catholic who, wantonly or without grave reasons, doubts or rejects the authenticity of a certain relic may appear arrogant and irreverent, but he is not for that to be considered erring in faith. The authenticity of a relic, like any other historical fact, is founded and proved on the testimony of man. The authenticity of no relic, be it the most eminent of the oldest Church of Christendom, falls under any precept of Catholic faith.

According to a Decree of the Council of Trent, the Bishops are bound, before sanctioning the public exhibition of relics, to hear the opinion of pious and learned men, and then to give that decision which shall be dictated by truth and piety.

Truth demands of us that we confide in the venerable and constant tradition of our diocese, that we never accuse our ancestors of credulity or of fraud unless there be very grave reasons for doing so. Such reasons have never been put forward. How could I venture to think that my predecessors in the see of St. Eucharius had been wanting in the necessary care and vigilance for a cause so eminently important and holy, that is, in examining the authenticity of such a relic, and that in spite of the solemn decrees of the Church; how could I presume to think that they had kept silence or connived at what they knew to be a fraud? Just at those times when this relic commanded more than usual attention, we find that the Church of Treves was ruled by excellent Bishops, such as Egbert, Poppo, Eberhard, Ugo, Bruno, sons of very noble families, pious, saintly Archbishops, prominent by their education as well as distinguished by their sacerdotal virtues. And is it likely that men like these should have ignored all the decrees of the Church concerning the veneration of the most prominent relic of their cathedral and have behaved frivolously in so important a matter? No; the piety which we owe to the stainless memory of these Princes of the Church shrinks from such a suspicion. Simple fairness forbids such an imputation.

I am certain—and you will pardon me for making this declaration—that I would not for all the world co-operate in such a fraud, in such a deception concerning the devotion of my people; and my predecessors and brethren in the episcopal office—I can say it without any fear of exposing myself to the suspicion of false humility—these predecessors of mine were better than I am. Watching over the very old tradition of my Cathedral Church, and over the reputation and honour of its pontiffs, I must adhere to the conviction I have—that these traditions rest upon truth, that the Archbishops of Treves neither erred nor were deceived. Indeed, I would fear to sin against the Church of Treves if I discarded as a worthless thing that relic, which our ancestors regarded as their most precious treasure. I think it my duty, my dear brethren, without any reserve, to speak out this my conviction, yet without wishing to force it upon anybody. But in order to satisfy reasonable inquiries, and to solve some doubts, I

have ordered a careful examination of the Holy Coat before it be solemnly exhibited. In the presence of the Chapter of the Cathedral and some competent judges, this examination took place last summer and lasted several days. The result was that there was nothing found that contradicted the old traditions of the Church of Treves.

Towards the latter part of the summer of 1844 we beheld a wonderful spectacle in old Treves. More than one million of people of all professions and all countries were journeying in vast crowds to this cathedral that they may venerate our Lord's Holy Coat. Neither distance nor the difficulties of the journey did they shrink from, they held themselves amply rewarded for their labours if for some moments only they might see the holy relic. What then was the great magnet that attracted these crowds? Mere human curiosity? With some, perhaps, it was the case, but mere curiosity will never command and move a whole people, high and low, will never move rich and poor, learned men of high education as well as working men and peasants. Far less was the hope of temporal gain the motive which led hither such a crowd of pilgrims. Treves, at those times still cut off from the great arteries of industry and commerce, could not offer any such prospects of profit. It was a higher ideal that guided them, it was a wonderful spiritual interest they had in mind. It was the irresistible force of faith, which revived anew and grew strong at the sight of the Holy Coat. Tears flowed abundantly, as eyewitnesses tell us, and everybody regarded the time as one of peculiar happiness.

My late predecessor, Bishop Arnold, proclaimed in the Cathedral to all people, and trustworthy records ratify it, that the Almighty Himself, through many miraculous cures, notified to the world how acceptable the devotion to the Holy Coat was to Him. Hence I may confidently invite you, my dear brethren, to venerate this relic as our Lord's seamless coat, and it is a consolation to me to be allowed to inaugurate, after the example of my predecessors on the see of St. Eucharius, a solemnity which in times past has brought forth so many blessings.

Now what is to be the fruit of this feast, what the intention wherewith we ought to celebrate it? We have no other aim than to revive the faith in, and love towards, our Divine Saviour; we aim at re-establishing and promoting the Christian spirit in the lives of the faithful. How much do we stand in need of the boon of faith in the midst of an unbelieving age. How deeply do we lack a heavenly physician to cure this human disease? Just 100 years have elapsed since the bloody revolution in a neighbouring country overturned throne and altar. The flood of unbelief had inundated well nigh all Europe, and even our generation is reeling yet from its destructive shock. This infidelity, publicly proclaimed by so called philosophers, has gradually found its way among the people at large. Its fruit was dissatisfaction and discontentedness. Deprived of the hope of a heaven hereafter, men desired at least a heaven here upon earth. Hence so much debauchery, hence so much envy and hatred against the higher classes, hence, the opposition against all laws, human and divine, against Church and State—so much so that thoughtful men look at the future with much anxiety and fear. And what is the cause of all these aberrations? It is the apostacy from the faith in Jesus Christ, the Son of God—from the faith in the Church which He has left. "Because thou hast abandoned God, the Lord, hence these evils have come upon thee." (Jerem. 2: 17.) Thus we see that the faith in the Divine Redeemer must be set into the hearts of men anew; the frozen love towards Him must be rekindled, the law of Christ must be reacknowledged in the life of the nations as well as in the life of every single Christian. There is nothing that seems more appropriate for that purpose than such solemnities of the Church as these, which act through the senses upon the heart. Such a solemnity is above all the exhibition of the Holy Coat.

This Holy Coat speaks to us of the Redeemer of the world, it is proclaiming aloud His infinite love towards us, it tells us the Son of God descended from Heaven out of infinite love towards fallen mankind and has taken into Him our nature. "He debased Himself, taking the form of a servant being made to the likeness of men, and in a shape found as a man" (Phil. ii. 7.). In this Coat He dwelt among men, and moistened it with His blood, whilst He strove to find the lost sheep. "He humbled Himself becoming obedient unto death, even the death of the cross" (Phil. ii. 8.). Though He was rich, He has become poor for us, lived upon alms. The Holy Coat that covered that body which was scourged for us, covered those shoulders which bore the heavy cross. This is the Coat of which He was robbed when He was crucified for us.

If the Holy Coat proclaims to all Christians in general the faith and the love towards our Lord, then does it convey a special lesson to us, the faithful children of the Catholic Church. St. John speaking of the Holy Coat, says: "The Coat was *without seam*, woven from the top throughout." (John xix. 23.) The Fathers of the Church and the Christian writers have always considered the seamless coat a type of the Church, a symbol of its inseparable unity. As it was a perfect coat, yet without seam, it was not divided on Calvary by the soldiers; thus all members of the Church present one perfect society built out of one material, which is not to be divided.

If we consider that all four evangelists lay stress upon this fact, and that about a thousand years before the royal prophet predicted the

same fact most positively (Ps. xxi. 19), then we can easily understand that the Fathers of the Church recognised in it a deep, mysterious meaning. St. Cyprian, in the middle of the third century, has the following: "He who violates the unity of the Church of God violates the law of God, has lost the faith in the Father, and the Son, and does not possess life or salvation. This mystery of unity, this bond of inseparable concord is emphasised, when, according to the Gospel, the Coat of our Lord Jesus Christ is not divided, not cut up, but after the casting of the lot is given away a whole, unviolated, undivided garment. He who causes a division in the Church of Christ cannot bear the Coat of Christ." (Cyprian, de unit. Eccl. n.n. 6. 7., Migne, t. 4, col. 504.) "What else does this Coat signify but love," says St. Augustine—that love, which nobody shall divide? "What else is this Coat but unity?" (Aug. enarr. in Psalm xxi. Migne, t. 36, col. 176)

Though we, dear brethren, justly look upon the Holy Coat as the most precious jewel of the Cathedral of Treves, yet the unity of the Church is a treasure far more valuable. Unity is the divine mark of the true bride of Christ, it was the preservation and consolidation of this unity which He, on the eve of His life, prayed for in His pontifical prayer. It is this unity of which the holy relic reminds us. Let us then return thanks to the Lord, who through His mercy and grace, without any merit on our part, has called us to this Church.

The exhibition of the Holy Coat will begin towards the end of August and will last about six weeks. The details of the programme will be published later on through the Vicar-General, as was done at the last exhibition in 1844. I am convinced beforehand that you will all be willing to follow and obey those dispositions, and that you will edify the world by your good behaviour and your devotion. In the reports of the last exhibition it is always noted that all disorder was avoided, and that the religious earnestness of the feast was in no wise disturbed. Not to a worldly feast I am inviting you, dear brethren, but to a pious manifestation of your faith in and your love towards your Saviour Christ. The six weeks of the exhibition are to be a season of grace for all, and it is through fervent prayer and works of Christian penance that we are to petition this grace. I order, therefore, that on the three days previous to the feast of the exhibition, devotions before the Blessed Sacrament be held, and that the last of these three days in the whole diocese be kept as a day of fasting and abstinence.

I exhort the members of all religious houses to offer up their prayers and Holy Communions for a happy result of the feast. The priest some weeks previous, will instruct their flocks, through sermons, how Christians should make pilgrimages. Let us, dear brethren, celebrate our feast in the spirit of our forefathers. Not out of curiosity, not for amusement did they come to our Cathedral, but they followed the impulse of grace, to profess their faith, to show to God their love and gratitude by venerating his Holy Coat.

Therefore, dear brethren, I will conclude by placing our feast in your name and my own, under the protection and patronage of those great saints, who, by their apostolic labours, won this diocese to the true faith. SS. Eucharius, Nalerius, and Matarnus, and all those saints who with their blood have fructified this land, and who through their heroic virtues have edified the world, the holy martyrs, Palmatus, Thyrsus, and their companions; I will place you under the patronage of the holy angels who are watching over this diocese, particularly to the patronage of our Divine Mother, the Blessed Virgin Mary, that she may through her suffrages obtain from her Divine Son the richest blessings and graces for us, comfort us in all trials, and prepare for us a refuge in the heart of her Son.

M. FELIX, Bishop.

Treves, Feast of St. Simeon, June, 1891.

INSPIRATION.

An organ thrilling in cathedral glooms,
A song chance-heard, a robin's roundelay,
A kiss, a clasp of hands, a sprig of spray,
A sudden waft of meadow-land perfumes,
An old name graven in a place of tombs,
In winter-land a flower of spring astray,
A face remembered after many a day,
A bridal bell, a funeral with plumes:

Trifles, you say? But in the poet's heart
They set strange rhymes a-ringing, till, behold!
Well-hewn beneath the master's cunning hand,
Touch unto touch and perfect part to part,
Finer than Phidian stone or statued gold,
His gradual-shapen dreams of beauty stand!

—P. J. Goleman, in *Catholic World*.

If we consider all that is imperfect and terrestrial in us, we will find good reason to abase ourselves before God and man, before ourselves and our inferiors.—St. Vincent de Paul.

The Catholic Weekly Review.

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

Commended 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
 The Late Archbishop Lynch.
 The Late Rt. Rev. Bishop Carberry, of Hamilton.
 The Rev. Father Dawd of "St. Patrick's" Montreal.
 And by the leading clergy of the Dominion.

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TORONTO, SATURDAY, AUG. 15, 1891.

THE Catholics of Australia are not behind-hand with their co-religionists of this country in their endeavour to perpetuate the memory of the greatest Catholic statesman of modern times—Daniel O'Connell. A magnificent bronze statue, erected to his memory in front of the majestic new cathedral of St. Patrick's, Melbourne, has just been unveiled in the presence of an immense and enthusiastic gathering of Catholic clergymen and laity from all parts of Australia.

The veteran Irishman, Sir Bryan O'Loughlin, M. P., was the orator selected for the occasion, and was received with a perfect storm of applause. In the course of an eloquent and impassioned address, the orator reviewed the principal events in the life of the great O'Connell, whom he described as "the Liberator of the Irish Catholics, and the foremost champion of the Legislative Independence of Ireland.

A SECULAR journal in St. Louis, says the *Church Progress* of that city, recently offered eleven prizes for the best eleven essays to be written by students of the schools in Missouri, the judges of which were all non-Catholics.

The first prize, \$100, was awarded to a pupil of the Sacred Heart Convent Academy in St. Louis, and two other convent-bred girls won two of the other prizes and three of the boys taught by the Jesuits in the St. Louis University captured three more.

Not one pupil of the public schools won a prize, although "some scores of essays," so the judges testify, "were received from such schools in and out of the city."

The editor of the *St. Louis Post Dispatch*, in commenting on the contest, says in an editorial headed "Timely Hints to Pedagogues": "But the most surprising fact brought out in this contest is the inferiority of the public schools, where the art of writing does not seem to be taught. . . . The fact that the public schools do not train their pupils to write well is evidence, if not proof, that they do not train them to think well, and the principal purpose in establishing and maintaining such schools is defeated."

These are the facts. Do they agree with the theory that the public schools are better than the Catholic schools? Not at all.

When the Apostles parted from each other for their mission to announce to all nations the Gospel of salvation, two languages chiefly were spoken and understood by the two great civilized divisions of mankind—the Latin Language for the most part in the West, and the Greek in the East. They preached the faith chiefly in Latin and in Greek; their teachings and their constitutions were written in those two rich languages, and the Church has preserved these monuments with a religious veneration. This is one reason why her language is for the most part Latin in the West, and Greek in the East. Yet this which, in fact, is a testimony in favour of her antiquity, is made by some a theme of reproach against her.

Providence has already disposed all in advance. Latin and Greek became dead languages and hence invariable and wonderfully adapted to formulate, or express with precision, the doctrines of the Church which changes not, because she is divine.

An interesting calculation made on the changes that have been made in the living languages shows that had the Church adopted the various living languages, instead of the Latin, she would have been obliged to modify the formula, or essential words, used in the administration of the Sacrament of Baptism a great many times; otherwise these formulas would not have expressed correctly the idea they should convey. By this we can judge of the many changes which the wording of the Creed and decrees of the early Councils and those of the Popes would undergo, were they not recorded in an unalterable, or dead, language.

Protestants are perhaps right in preferring the use of modern tongues in their authorized books of religion. Living languages, continually changing, are more suited to convey doctrines which are subject to frequent alteration. But the Catholic Church prefers old unchangeable languages because she is herself unchangeable, thus the Church uses Latin, not only because she is unchangeable, but also because she is *Catholic*, or universal, and has to address herself to all people in all times.

During the first four centuries of Christianity, Latin was the language of the civilized world, and although then a living language, it had that character of universality which the Church requires. When in course of time the world was divided into many nationalities, the Church still preserved her beautiful primitive language, and thus remained unchanged in her speech as in her essence.

St. Paul, it is true, in his first Epistle to the Corinthians (chap. xiv.), directed the Christians to use in their assemblies a language understood by all the faithful present; but many Protestants draw from this an objection which does not apply to the present question.

The Apostle confines himself to preaching, exhorting, and instructing the assembled faithful, all of which, he says must be done in the vernacular or common language of the people. The word prophecy includes instructions—speaking on things divine. The Catholic Church follows this Apostolic command to the letter. Her bishops, priests, missionaries, and catechists always employ in their teaching a language understood by all. They speak when needed in the most obscure and most barbarous dialects, in order that the Word of God may reach the understanding of all.

The Catholic Church speaks not only the particular distinctive language of each land and tribe when instructing the people, but has also a special Catholic language, that her pastors belonging to every nation may readily communicate with each other, that they may minister together at the altar, and that her laity, of whatever tongue, may not, when in a foreign land, feel strange in the house of God, but be at home in any Catholic place of worship in any part of the world.

In this way the Church unites in one universal tongue to implore the mercy and sing the praises of God. This beautiful and sublime harmony of nations in one faith, with one voice, in the one Fold of the one Shepherd, is worthy of the Church of Christ and of the unity which is her grand characteristic.

The Mass is a Sacrifice offered directly to God, and it is not necessary for the people to follow in Latin the words of the priest. When the Catholic priest stands at the altar, though there may be persons present from every clime, as soon as he pronounces aloud any part of the Service, all understand, and take an intelligent part in his ministrations, a fact which reminds one of the preaching of the Apostles on the Day of Pentecost, when all from every nation heard St. Peter, each in his own tongue. (Acts ii. 6.)

The Church speaks Latin, therefore, not only because she is Apostolic, Unchangeable, and Catholic, but also because she is *One*. Change of language in the Liturgy would seem to break the link with the past, and raise some suspicion of innovation in what is expressed in the Liturgy; while the having retained the same ancient language indicates that the Church which continues to use it is the very same as of old, and that she has not changed in any essential matter, having been so careful as not to change even her language, which, compared with doctrine, is of much less importance.

It is fairly presumed that the Church which possesses the language

of antiquity has antiquity on her side; that, being the inheritor of the language, she is also the inheritor of the ancient faith. The fact of her still using the Latin language makes us feel the more sure that the Catholic Church is the one old unchangeable Church of God.

HOLY COMMUNION.

The Church has always believed that there is no command from our Lord Jesus Christ for the laity to receive the Holy Communion under both kinds, that is, under the species of bread and wine. She holds that this two-fold reception was not demanded by the nature or by the institution of this holy Sacrament.

The Church, therefore, either left the faithful free to receive under both kinds or under one kind, or she regulated this point of discipline as she thought proper under existing circumstance.

When the Church left the lay people free to receive either under one or under both kinds, the custom sometimes inclined more to one side, sometimes more to the other.

If at any time it became an obligation for the laity to receive under both kinds or to receive only under one, it was when the Church, for good reasons, thought proper to issue an express command on the matter, or when some general custom prevailed that had the force of law. Up to the fifth century the Church left the people free to receive Holy Communion either under one or under both kinds.

The Manichean heretics considered wine an evil, and held that Christ had no real blood. Owing to the permission which existed at that time of receiving Communion under one kind alone, these heretics could approach to the altar with Catholics and receive the Most Holy Eucharist under the form of bread alone, without causing surprise; and by so doing they would not manifest their heretical principles, or be known as members of that heretical sect.

On this account Pope Leo I. in the year 443, and Pope Gelasius in 496, commanded that all should communicate under both species not for the sake of correcting any abuse that had crept into the Church, but because they considered that such a command would deter those heretics from profaning this holy Sacrament, and would serve to detect them and expose their heresy.

When the Manichean heresy died away, the law which was made on their account was relaxed. The faithful were again left free to receive Holy Communion either under both kinds or under one, just as they felt piously inclined; and by degrees the custom of taking Holy Communion under the species of bread alone prevailed, especially in the twelfth and thirteenth centuries, when it became universal, without any positive law binding to this effect. It was only in the fifteenth century, when some turbulent men began to accuse the Church of error for permitting Holy Communion under one kind, that the Church in the Councils of Constance and of Trent, sanctioned with a positive law the then prevailing custom among the laity of taking Holy Communion under the species of bread only, lest, by introducing and permitting Communion under both kinds, she might appear to connive at the errors of those innovators, and to admit, contrary to truth, that for fifteen centuries she had not known the nature of this Sacrament; and that she had allowed this Sacrament to be mutilated and profaned. The necessity of counteracting these errors and their destructive consequences was considered a sufficient reason for enacting a general law that the people of the Latin Rite should receive Holy Communion under the species of bread only. It has always been believed that in those things which are not immediately connected with the essence of a Sacrament, the Church has a right to change her discipline and mode of administering the Sacraments according to the need of time and circumstances. Hence we find different changes introduced in the Roman ritual, according as it was considered advisable at different times and places, in reference to things that are not of the essence of the Sacraments. At this very day the Roman Catholic Church sanctions different rites, languages and ceremonies in the administration of the Sacraments and in the celebration of the Holy Sacrifice of the Mass; namely the Latin, United Greek, Armenian, Chaldaic, Syro-Chaldaic, Maronite, and Coptic Rites, each in their respective language; all of which, while they agree in points of faith defined by the Church, differ in many usages of less importance. Amongst other things they differ in the manner of administering the

Holy Communion; some being permitted to give it under both kinds, some having to administer it under one kind alone. It might be contended, that even admitting that the administration of this Sacrament under the species of wine is non-essential with regard to a Christian who receives under the species of bread, yet that it would seem more profitable to receive under both, and that therefore it is surprising that a command should have been given enjoining what is less profitable. To this it may be answered, that the privation of this additional comfort and advantage is abundantly compensated, with regard to the receiver himself in particular, by affording him the opportunity of an act of obedience, and greater facility of approaching the holy table, and with regard to the Church at large, by rendering the administration of the Sacrament more easy and less exposed to irreverence. For if the Holy Eucharist had always been given under both kinds, those unable to bear the taste of wine, the sick, and those who live in remote and almost inaccessible regions, or in very hot or very cold climates, where wine can with very great difficulty be procured or preserved, these people would, in many instances at least, have to be deprived of Communion. The same may be said of those poor localities where they cannot afford to buy wine, especially for a large number of communicants. Also the administration of the Holy Eucharist under the species of bread alone is less subject to irreverence, for experience has proved that in the administration of the chalice there is danger of spilling the Sacred Blood, especially when great crowds are approaching to Communion, besides other difficulties and irreverences liable to happen.

But there are two other very important reasons which have induced the Church to confirm by a positive law the custom, which had already generally prevailed, of giving Communion under the species of bread only. One was that the Church herself might not seem to countenance the error of those who denied the real presence of the Body and Blood of Christ under each species; the other, to oppose the error of those who, in the fifteenth century, as we have already remarked, taught that the Holy Eucharist is no Sacrament unless given under the two species, which error, if admitted, would have sapped the very foundation of the Church, inasmuch as it would have been equivalent to saying that the Church had been teaching what was false for fifteen centuries. No one, therefore, should blame the Church for having enacted such a law, based on a constant belief of the Church that Communion under one kind was a complete Sacrament of the Body and Blood of Christ, and resting also on the custom then prevailing, and on the greater facility thus afforded of promoting the well-being of the Church at large. On the other side, it is not to be wondered at that people who had already formed a party in opposition to the Catholic Church, who denied Christ's presence under either kind or under both kinds, and regarded the Sacraments as mere empty symbols, and who were, moreover, guided by the novel principal of private interpretation, should have also opposed the law of the Church. Alas! what dogma or law is there that cannot be attacked under the destructive principal of private interpretation? How easy it is, even with a seemingly good intention, to make Holy Scripture speak according to one's inclination or fancy, when all authority to decide is rejected except one's own.

From the fact that St. Paul frequently mentions Communion in both kinds, some persons conclude that therefore there must have been a Divine precept obliging all the faithful to receive under both. Such a consequence does not follow, as those fervent primitive Christians may gladly have availed themselves of it because in itself a privilege. That it was not a custom nor a Divine precept to receive under both kinds appears from what our Lord Himself did on the day of His Resurrection, when He made Himself known to the two disciples at Emmaus, as we read, "*in the breaking of bread,*" S. Luke xxi. 30, 31), which passage St. Jerome, St. Augustine: and St. Chrysostom understand as signifying a real Communion; as seems also clear from the context itself and from the spiritual effect produced by the breaking of the bread; for their eyes were then opened to recognize our blessed Lord. That the primitive Christians used also to receive Communion under one kind alone may be inferred from the Acts of the Apostles (ii. 42), by which we learn that the first baptized converts of Jerusalem "*were persevering in the doctrine of the Apostles and in the communication of the breaking of bread, and in prayers,*" and

also from Acts xx. (verse 7) where the inspired writer says: "And on the first day of the week, when we were assembled to break bread, Paul discoursed with them." In these passages no mention is made of the species of wine.

Besides, we know from genuine historical documents that the early Christians were permitted to carry home the holy Sacrament with them under the species of bread only, in order to receive Holy Communion privately. These texts of Holy Scripture and this custom of early Christians prove that the Apostles and their immediate successors gave Communion, at least sometimes, under one kind alone, and that, therefore, the giving Communion under both kinds was not considered to be required either by the nature of the Sacrament or by the command of Christ, but that it was left to the judgment of the Church

Sen. Hector Langevin having resigned his portfolio as Minister of Public Works in the Dominion Cabinet, Hon. Frank Smith has been placed at the head of this important department. It is a source of gratification to all Canadians, both Catholic and Protestant, that one

so able as he has been placed at the helm of the Public Works. Of his ability to successfully manage the department no one for a moment doubts. A business man, none fitter than he to cope with the varied and multitudinous questions and tasks which this department entails, and to completely reorganize it. His whole life has been a series of successful ventures, brought about by shrewdness and attention to details, as witness the Toronto Street Railway Co., which, when he assumed possession was an absolute failure, now is one of the most valuable properties in the Dominion. His management of this concern alone is a guarantee that the Department will be well administered.

One of the foremost men of the day, no breath of scandal has ever attached to his name. The reverse the case; the name of Frank Smith being a synonym for all that is honest and trustworthy. It is undoubtedly the wish of all interested in the welfare of Canada that one so able as he should, when re-organization takes place, remain permanently at the head of the Department. In our next issue we will publish portrait and a biography of the new Minister.

Catholic News.

HIS GRACE THE ARCHBISHOP

SERMON DELIVERED AT THE OPENING OF THE SACRED HEART CHAPEL, ROCHESTER.

Mass was celebrated this morning in the handsome new chapel of the Sacred Heart on Prince street, for the first time since its completion, several weeks ago. The dedication was to have occurred some time since, but it was found necessary to postpone it until this morning, when services attending these beautiful and impressive ceremonies were begun at 9 o'clock.

Only those receiving invitations, chiefly former pupils of the Sacred Heart Convent to the number of about 200, attended. Priests from every church in the city and a number from out of town were present, also twenty students from St. Andrews and six from the Troy Seminary. A number of Ladies Superior from houses in this and other countries were in attendance. Several came from Michigan, New York, Missouri and other places. Six Sisters from France, enroute to different houses in the United States, stopped over in this city to attend the dedicatory exercises. Besides these a number of the religious were present.

The usual ceremonies set apart for such occasions were carried out by the Bishop of Rochester, attended by a number of the clergy. The Bishop was also celebrant of Pontifical High Mass.

After the gospel His Grace Archbishop Walsh preached a very eloquent and beautiful sermon, from the text "Truly this is the house of God and the gate of Heaven." His Grace portrayed all the sacredness and the solemn awe which attach to an edifice set apart and dedicated to the worship of the true God. He contrasted the unmeaning altars and temples of paganism with the soul-inspiring purity of Catholic worship in the august sacrifice of the Lamb that was slain from the beginning now offered upon our altars for the living and the dead.

After describing the beauty of God's house and the tribute which all Nature pays to religion in the construction of a place of Catholic worship, by contributing her marble, her gold, her incense and her precious stones to adorn the sanctuary of

God, His Grace directed attention to the zeal which the Ladies of the Sacred Heart always displayed in the erection and adornment of noble and elegant sanctuaries where God would be adored and virtue inculcated. He said:

The Ladies of the Sacred Heart, wherever they are, have kept pace with the progressive spirit of the Church in rearing temples to God in this new country. Wherever engaged in the Christian education of youth, they erect beautiful chapels, gems of architecture, that are calculated to elevate and refine the tastes of their pupils and to teach them to love the beauty of God's house and the place where His glory dwelleth."

The good ladies of this institution are to be congratulated on the completion and dedication of this beautiful oratory. This sacred shrine, now consecrated to the glory of our Lord and for the purposes of our holy religion—this chapel—will play an important part in the Christian education which the Religious of the Sacred Heart are laboring to impart. Here young minds will be formed to religion, piety and devotion; young souls will be inspired with high and holy purposes; young hearts will be purified and sanctified, and the affections flowing from pure hearts, like streams from some holy well, will beautify and enrich Christian homes. Speak not to me, said St. John Chrysostom, of the arts of the painter and the sculptor; they are, it is true, ennobling and elevating and far-reaching in their beneficent influences; but far more meritorious, far more precious, is the work of those who form the minds and characters of the young and mould them to piety and virtue. How very true is this observation, for when the most renowned painting that ever lived by the breath of genius shall have been covered with the mildew of neglect, or the greatest statue that ever grew from the marble block into grace and beauty, under the creative hand of the sculptor, shall have moulded into dust, the immortal mind, awakened into intellectual life by the Christian teacher and fashioned and formed by holy influences to virtue, piety and the beauty of holiness of life, will live on forever, a glory to earth and a sister to the angels of Heaven.

This chapel will have a large share in the great and holy work. It will supply

the sacred fire from which youthful minds will catch the flames of high and holy purposes: it will be the seminary of good and holy thoughts, that will afterwards ripen into useful, noble and virtuous life.

For the Religious themselves it will be their earthly paradise. Here they will commune with their loving Saviour; they will converse with Him heart to heart; they will find Him whom their souls love and to whom they have consecrated their life-long service and given their hearts' affections. Here they will find how sweet it is to dwell in the house of their God rather than in the tabernacles of sinners. Here they will obtain strength and grace and courage to live up to the evangelical counsels of Christian perfection, to practice the sublime virtues of their holy state, to let the light of their angelic lives shine before men so as to inspire them with thoughts of God and heaven. Here they will live in the presence of God, as the lamp of the sanctuary ever shines in the Divine Presence, until their lives, having been expended in the service of God, like the flickering, expiring flame of that lamp their souls will be caught up into heaven to shine like stars in the firmament of eternity.

May this beautiful chapel more than fulfill the hopes and the purposes of its founders; may it, like some holy well in a desert land, ever send out streams of graces and blessings to beautify and enrich Christian homes; may it be fruitful in glory to God, in good to souls and in merit to the religious of this institution: may it be for all who worship in it "the house of God and the gate of heaven."—*Rochester Herald*.

...Hearn-O'Grady.—Married on Thursday, Aug. 6th, at St. Mary's Church, by the Rev. Father Coyle, Mr. Maurice Hearn, of Denver, Colorado (late of this city), to Miss Mary Leonora O'Grady, daughter of Standish G. O'Grady, Esq., 31 Portland Street, Toronto. After the wedding breakfast at the residence of the bride's father the happy couple left for the West, followed by the best wishes of many friends for their future welfare.

...A Reception and Profession will take place on Saturday morning, Aug. 15th, the Feast of the Assumption, in St. Joseph's Convent. His Grace the Archbishop will, it is expected, be present at the ceremonies.

...The Annual Retreat of the Clergy of the Archdiocese will be held in St. Michael's College, commencing on Monday, the 24th inst.

...Rev. Thos. McMahon, an old time priest of the Kingston Archdiocese, but who for some time had lived privately in Brockton, died on Wednesday, Aug. 5th, and was buried on the Friday following. The funeral Mass was sung at St. Helen's Church. Very Rev. Vicar General Rooney being celebrant, with Rev. Father Marijon, O.S.B., as deacon, and Rev. Father Minnehan, sub-deacon. Rev. Fr. Guinane, O.S.B., officiated as Master of Ceremonies, and Rev. Fathers McBride and Challandard, O.S.B., aided the choir. Amongst the other priests present were Very Rev. Dean Cassidy, and Rev. Fathers O'Reilly and Cruise. Vicar General Rooney preached the funeral sermon from the text "Blessed are the dead who die in the Lord, for now they rest from their labours, and their works follow them." He said, in substance, all must die. The reward of good works being received after death. A priest, who receives and administers so many sacraments and says so many masses for others and whose life is made up of good works, is doubly blest and a crown of glory awaits him. We may well think that the deceased, who for the past 5 years has lived a life of suffering and pain, from a complication of diseases.—has had his purgatory on this earth. The prayers at the grave were read by Rev. Father McBride. The deceased left all his possessions to the poor. R. I. P.

HAMILTON.

...On Thursday, Aug. 6, the Emeralds celebrated O'Connell's Anniversary by a monster picnic at Dundurn Park, under the auspices of Branch No. 1. Over 1,000 excursionists from Toronto were present. The orderly spirit manifested and the entire absence of intoxication was in marked contrast to the Orange gathering in the same place last year when intoxication and disorder reigned supreme. The members of the Order were much gratified by the presence of their International grand chaplain, the Very Rev. Vicar General Rooney, who came in for many encomiums from them. We take the following from the Hamilton Times, of Aug. 6th.

The 116th anniversary of Daniel O'Connell is being celebrated to-day in this city by a grand demonstration in Dundurn Park under the auspices of the Emerald Beneficial Association. Better weather could not be desired, and the arrangements of the local committee, of which Mr. N. J. Curran is secretary, could not be more complete. The celebration has brought a very large number of strangers to town, and the immense gathering at the park as the Times goes to press testifies to the success of the picnic.

The visiting branches of the E.B.A from various points in Ontario began to arrive by boats and trains from east and west between 9 and 10 o'clock. A procession was formed and marched through the principal streets and then to Dundurn Park. The procession was large, and the officers and members in their handsome regalia looked splendid. The Grand officers occupied hacks. Among those in the hacks were: Vicar General Rooney, International Grand Chaplain, Dean Cassidy, and Rev. Fathers

O'Reilly, Brady, and Minnehan, Mr. Chas. Burns, Wm. Lane, J. Loran, Peterboro'; P. J. Crotty, Toronto; J. Hayes, Toronto; M. C. O'Neill, Wm. Jan'eson, James Doyle, D. A. Carey and members of the local committee. The branches of the E.B.A. represented in the procession were: Toronto, Nos. 2, 7, 8, 11 and 12, with No. 1 Emerald guards, drill corps and band of I.B.N. and life and drum band; Branch No. 23 from London, Branch No. 25 from Ingersoll, with Foresters' band; Dundas Branch No. 5, Oakville Branch No. 17, Peterboro Branch, Elora Branch No. 20, Sarsfield Branch No. 1, Hamilton; Citizen's Band of Hamilton, and others. The procession on reaching Dundurn disbanded, and the visitors were escorted to the hotels where they partook of dinner. The scene in the park from an early hour in the day was an especially animated one. Under the trees hundreds of people, young and old, were grouped in family parties, partaking of their luncheons. The Emeralds from Toronto, London, Stratford, Peterboro, Dundas, Merriton, Oakville, Ingersoll and other points, with their ladies, vied with one another in adding to the general enjoyment, and they were supplemented by the hospitable members of Sarsfield Branch, No. 1, of this city, who did all they could to make their visitors happy.

The demonstration was a most orderly one. Not an individual was seen under the influence of liquor and rows were out of the question.

ARCHDIOCESE OF KINGSTON.

...On Monday, the 30th inst., His Grace the Archbishop of Kingston attended by the Rev. Fathers Kelly, Carey and Murtagh, conducted a profession at the House of Providence on Monday last. The ladies who made their vows of religious profession were: Miss Quirk, Bondsville, Mass., taking in religion the name of Sister Mary Fidelis; Miss Curran, Holyoke, Mass., Sister Mary Anthony of Padua; Miss McMahon, Holyoke, Mass., Sister Mary Christina; Miss O'Sullivan, Holyoke, Mass., Sister Mary Cyprian; Miss Mangan, Brewer's Mills, Ont., Sister Mary Angel Guardian. Two other ladies were favoured by reception to the holy habit: Miss Boland, Pennsylvania; Miss Lyon, Northampton, Mass.

In the afternoon of the same day all the clergy of the archdiocese assembled in the new Memorial Chapel of St. James for the opening of the week's retreat under direction of Rev. Father John Murphy, S.J., of St. Mary's church, Washington, D.C. At the conclusion of the spiritual exercises on Saturday morning the clergy presented, through the Archbishop, an unanimous vote of thanks to the learned and zealous preacher for the ability with which he had discharged his laborious task. Then His Grace, in presence of the assembled clergy, constituted the Very Rev. Charles Hugh Gauthier as his Vicar-General, instead of Dr. Alex. Macdonell, now Bishop of Alexandria. The appointment was received by the new Vicar's fellow priests with hearty applause, and he was immediately called by the Archbishop to take his oath of office.

In the afternoon of the next day, Sunday, the corner-stone of the new home for infirm old people and orphans under care of the Sisters of Charity, was blessed and laid by the Archbishop of Kingston accompanied by a large number of his own priests and the Rev. Father Denny, S.J., who is at present engaged in conducting the Annual Retreat for the good Sisters. A large concourse of the laity witnessed the ceremony, and at its conclusion the Arch-

bishop addressed them on the holy and beneficial purposes to which this house of charity would be devoted for all future time and the blessings that society in general derives from these institutions of piety, mercy and fraternal charity in the Catholic Church.

USEFUL RECEIPT.

To prepare at a small cost a good tonic wine, for improving the appetite, aiding digestion and strengthening the system.

Take a 25cts. packet of Indigenous Bitters which can be had of all Druggists in the Dominion, infuse it in three half pints of boiling water: when cool, strain and pass through the mare which remains in the strainer three bottles of sherry wine at from \$1.75 to \$2.00 per gallon. This wine is very valuable on account of its medicinal properties. It strengthens the stomach, increases the appetite, prevents or arrests nausea, regulates the bowels and invigorates the whole system. If care be had to take it regularly in doses of at least one table spoonful before or after meals it will prove of wonderful service to all whose stomachs do not perform their proper functions, and every one knows the importance of the stomach in the human organism. As the Indigenous Bitters are only composed of plants, roots and barks, and contain no mineral drug nor any dangerous medicine whatsoever, this tonic wine may be administered without the slightest inconvenience alike to the weak and the strong.

Important notice—Do not take anything in place of the Indigenous Bitters. If your Druggist has none ask him to get them for you. Without the true "Indigenous Bitters," this receipt is worthless. And they are not sold by weight but only in 25cts. packets.

...Premier Mercier, in a letter addressed to Mr. Ernest Pacaud, President of the Province of Quebec Press Association, invites all the Zouaves of the United States and Canada to his residence at "Tourouvre" for Tuesday, the 18th inst. They will be received at the station at Ste. Anne de la Perade by the religious and civil authorities on their arrival. After a visit to the church they will be entertained at dinner, and there will be a general illumination and fireworks in the evening. The next morning there will be a religious service at the parish church, with a sermon by the chaplain, Rev. Mr. Moreau. The medals given by the Pope will then be blessed and delivered by M. de Montigny, the doyen of the regiment. A banquet will follow.

Dr. T. A. Slocum's

OXYGENIZED EMULSION of PURE COD LIVER OIL. If you have any Throat Trouble Use it. For sale by all druggists.

...The enemies of Catholic education have received another lesson in the achievement of Francis Xavier D'Souza, who recently passed in the first class in the law tripos at Cambridge, England, and has gained the studentship of 200 guineas at the Inns of Court. Mr. D'Souza is an Indian Catholic, only twenty-two years old, and was born in Mongalore, India, and educated at St. Aloysius College, Mongalore, and matriculated at St. John's College, Cambridge two years ago.

CERTIFICATE,

Marierville, Sept., 12, 1882.

S. Lachance, Esq.—Sir, my dyspeptic condition is natural and hereditary; although it does not cause me much suffering, I require from time to time some remedy to aid digestion. To do justice to Dr. Slocum's Bitters, I should say that of all the medicines which I have used, none have given me so much satisfaction as this preparation.

Believe me your very devoted servant,
Leon Ste. Marie.

Dr. T. A. Slocum's

OXYGENIZED EMULSION of PURE COD LIVER OIL. If you have tightness of the chest—Use it. For sale by all druggists.

APOSTOLICITY.

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

X.

Now what was the admission of this principle, but a distinct relinquishment of all claim to authority as derived from the apostles, and an acceptance of it at the hands of a power altogether different? a breaking off, in fact, of the Church of England from that Universal Church of which the successors of the apostles are the appointed rulers, to make it a mere appendage to a particular state, with the crown for its source of jurisdiction and centre of unity; thus subordinating the ecclesiastical to the secular, the spiritual to the natural, the divine to the human; and, in suitable accordance with this beginning, the Church of England has faithfully persevered ever since.

Subserviency to the State has been one of her most prominent characteristics; it has been a living energetic principle, growing and spreading itself abroad unchecked, and producing all those moral consequences which one would have naturally expected from it.

Well! might the good Bishop Andrews pray to be kept from "making gods of Kings!"

You will answer that, be this as it may, the Roman Church is, after all, in this country an intruding Church; that the whole English Church accepted the Reformation under Queen Elizabeth, and continued conformable until the famous bull was issued in 1570, when a certain party detached themselves from it; that the National Church continued its succession of bishops unbroken and in undisputed possession of the ancient sees, while the Roman party, in process of time, gathered round certain foreign priests and bishops, sent from Rome with no English sees, who are therefore in the position of intruders, they and their faction having separated from the National Church, not it from them.

Now, in the first place, it cannot be truly said that the whole English Church did receive the Reformation, seeing that, when the oath of supremacy was tendered in Queen Elizabeth's reign, every single bishop, *excepting one only, refused to take it*, and were all, in consequence, ejected from their sees. Surely this protest of her episcopate, together with their consequent deprivation, seems much like the death-pang of the English Church; or rather like those mysterious sounds, "Let us depart," which boded the approaching downfall of the ancient temple in Jerusalem. The convocation too had drawn up a Catholic profession of faith, which was subscribed by both Universities, and, together with a protest against the royal supremacy, presented to the House of Lords; and though the inferior clergy, for the most part, afterwards conformed, yet it must be remembered that, by so doing, they broke their vows of canonical obedience to their bishops. Moreover, very many of them only conformed provisionally, as it were, hoping that things would take some favourable turn; and not a few went so far as to continue saying Mass in private, while they used the communion service in public. Perhaps, too, you are hardly aware how far the compliance of the nation was the result of coercion and violence; nor by how stringent a system of persecution, the Catholic spirit was crushed down in this country for many generations. As early as 1560 (that is, ten years before the bull in question was issued), a penalty of £20 a month (equal to something like £250 in the present day) was already exacted from all who were not present at worship after the established form; and an act had been passed, that if any one should say or hear Mass, he should, for the first offence, forfeit all his goods; for the second, suffer banishment; and for the third, death. In 1563, the emperor Ferdinand wrote letters to the Queen, respecting the sufferings of the English Catholics; and indeed many families had been obliged to fly the kingdom; many noble persons had been thrown into prison, and before the end of her reign, more than 120 priests, besides laymen and women, had suffered martyrdom for their faith. You can scarcely call such a forced compliance as this was, an acceptance of the new religion.

But, even if it were otherwise, even if it were true that the English Church had accepted the Reformation, yet this could not, in any way, affect the Apostolicity of the Roman Church in this country: for suppose a National Church should become Arian, for instance, all its bishops and clergy to a man heading the apostacy, and that the See of Rome should send forth bishops and priests into that land to reclaim its people to the ancient faith; finding it convenient, moreover, to send them not as an established hierarchy, but as a missionary Church, "in partibus infidelium." I am sure you would not yourself doubt that such a Church would be the Apostolic Church of the land, though without the ancient sees; and supposing further that the Pope had waited for a while unwilling to interfere prematurely, and hoping that the National Church would recant its errors, and return to the communion of the faithful, surely this would in no way alter the case. It is idle then to deny the Apostolicity of the Roman Church in this kingdom, simply on the ground of *intrusion*, when you must know that the question between us lies very much deeper. It is mere unreality

to talk of the English and Roman Churches as rival communions, with no important point at issue between them, but that of rightful jurisdiction in this country: for, if the Roman be a true Church anywhere, she is the only true Church here; for such she is, according to her own theory, and if that theory is false, she is a false Church everywhere. The two Churches are antagonist bodies, representing antagonist principles, and holding antagonist systems of faith; and, therefore, laying aside all question of succession or jurisdiction, they cannot, here or anywhere, be both Apostolical.

For you will readily admit that the apostolical succession is not only the channel of sacramental grace, but also the guarantee for the faithful transmission of all Christian truth, and that therefore the maintenance of Apostolic doctrine is one inalienable work of an Apostolic Church; in fact, were it otherwise, the Jacobite, Eutychian and other heretical communions are all Apostolical Churches. Now in this particular, the case of the Church of England stands thus: she cannot claim Apostolicity on the ground of a regular transmission of Apostolic doctrine from bishop to bishop within her fold; since, as she would herself allow, her present bishops teach a doctrine on many points diametrically opposed to that which was taught by St. Augustine, from whom they profess to derive their commission to teach, and by his successors for many centuries: more especially as this discrepancy is not the result of silent and gradual change, but of a sudden convulsion, one set of bishops teaching the doctrines they had received from their fathers, and their immediate successors denouncing that system as corrupt, and teaching another absolutely contradictory to it. The Church of England, therefore, is either herself not Apostolic, or she is the only Apostolic Church in the world, since there is none other with which she agrees in doctrine. In a word, even if her orders and spiritual jurisdiction were admitted, her claim to Apostolicity must still be judged by her possession or lack of the other notes of the true Church; if she be One, Holy, and Catholic, and have besides an Episcopate deriving orders and jurisdiction from the Apostles, then she must be Apostolic also; but if any one of those other notes is lacking to her, the possession of such an Episcopate cannot of itself make her Apostolic.

If, however, we would determine, by the simple light of reason and common sense, which Church may rightly claim the title of Apostolic, as the true representative of the Church of the Apostles, we must recall to our minds an idea which is almost forgotten by English churchmen in general, and which even those of your school have scarcely considered with the attention it deserves: I mean the idea of the Church as a *kingdom*. You know that many who recognize the Church as the treasure-house of divine truth for the instruction of the faithful, and of divine grace for their justification, overlook its further claim to be, at the same time, the treasure-house of divine power for their rule and governance. Yet all acknowledge that our Blessed Lord is not only the Prophet and Priest of His people, but also their King; and you, at least, would not shrink from confessing His Church to be His perfect representative upon earth. And further, a moment's reflection will remind us how uniformly it is spoken of in Scripture, not as a literature, or a philosophy, or simply a religion, but as a *kingdom*. As such it appeared in the vision of Nebuchodonosor, side by side with the great visible kingdoms, which have successively held dominion over the world:—it was foretold of our Lord that "the government should be upon His shoulder," that He should "sit on the throne of His father David," and that "of His kingdom there should be no end";—in the Psalms and Prophets the Church is set forth as a kingdom into which all nations should flow, and before which all the powers of this world should bow down to the very dust; nay, the Jewish Church, in which the Christian Church existed in embryo, was itself a kingdom; and when our Lord sent His Apostles forth to preach the gospel, they preached, saying, "The kingdom of heaven is at hand";—as the "kingdom of heaven," He Himself sets it forth in all His parables;—and St. Paul constantly speaks of it as the "kingdom of Christ," "the kingdom of God's dear Son";—moreover we cannot but see, that in the Apostolic times it was a compact and visible society, governed by its own rulers and its own laws, gathering into itself "the elect" from divers nations, and altogether independent of any of the powers of this world.

Now if, as the Anglican theory would have it, the Church in each nation has really no necessary dependence on the Church in any other nation, but is a part and parcel of the constitution of the realm, and hangs on the throne as its supreme authority, in what sense can the Church be called a kingdom? and, if it be not a kingdom, why is it always so represented in Scripture? Of course, if nothing existed, answering to the "sure word of prophecy," if the Church were everywhere thus merged in the State, one should conclude that the obvious meaning of Scripture in this matter is not the true one; but you know well that there is a kingdom claiming to be this "kingdom of heaven"; a kingdom whose internal polity is the wonder of mankind; whose reproach it is in the eyes of the world, that its rulers have humbled to the dust the pride of princes; which has undergone many vicissitudes, and risen again living and triumphant, as "fated not to die"; nay, of which its very enemies feel that it has within it the principle of enduring existence.

To be Continued.

FOUR EVENINGS IN A WEEK.

Continued.

She was a very small child—small even for her five years—with a sweet little oval face, large gray eyes looking out wistfully from beneath their dark lashes, and hair of the palest gold, clustering all over her head in tight little curls.

"What brings you here, Syb?" he asked, trying to speak reprovingly.

He looked round and saw, to his dismay, that a sudden change had come over the golden brightness of the evening. Above was a dull, leaden sky, showing here and there long streaks of lurid light, and away to the west a bank of heavy clouds. Below a gray sea, moaning restlessly at the foot of the high cliffs. Not a boat was in sight; not a sound broke the silence save the sobbing of the waves as the tide rose higher and higher, and the belt of shore grew smaller and smaller with alarming rapidity. Before, the cold, hungry sea; behind, the steep cliffs rising hard and unrelenting, and on each side, sharp, rocky headlands running far out into the water, and effectually preventing all chance of escape.

It was a terrible position to be in—to have to wait, helpless, hopeless, while death came slowly onward. Surely the bravest heart might well have quailed—the strongest will have flinched—at the mere thought of facing such an ordeal. Rex Vyvian was by no means wanting in courage, as his brother and every one of his schoolfellows could have testified; but he was young, and felt all youth's inherent shrinking from that great mystery—death. Nevertheless, there was a nobility of character in the boy which prevented him from giving vent to any violent expressions of grief or despair.

To return by the way he had come would have seemed impracticable enough, even if he had been alone; but with Sybil it was altogether out of the question. The only thing to be done was to remain where they were till the tide turned. But when would it turn? He could not tell, and an involuntary shiver passed through his frame.

Narrower and narrower grew the band of shingle—nearer and nearer crept the sea. Rex moved up a little higher. As he did so he caught sight of a projecting piece of rock, almost on a level with his head, and a sudden thought struck him. Raising Sybil gently, he placed her on the ledge, and held her firmly there.

The minutes dragged slowly on. Presently there came a brilliant flash of lightning, followed by a long roll of thunder that seemed to wake a hundred echoes all along the lonely coast.

"Oh, Rex, how dark it is! And the sea is coming so dreadfully near."

The boy did not answer. In truth, he was almost worn out with the sustained effort of holding her, and already he could feel the waves creeping about his feet.

"Rex, may I say my prayers?" asked Sybil, suddenly.

"Of course," he answered, a little hoarsely.

He took off his cap, standing with down-bent head, while fault and failings, boyish scrapes, words long forgiven and forgotten, came crowding into his mind, and it seemed as if every incident of his life passed in review before him as the childish voice repeated the sweet, familiar prayer:

"Holy Mary, — Mother of God, pray for us sinners, now and at the hour of our death. Amen."

How many, many times these words had crossed his lips. Carelessly, sometimes, because death seems such a long way off when one is young; but irreverently—never. For Rex, though outwardly just like other boys of his age, was nevertheless, full of a holy fear. A keen realization of things unseen made irreverence impossible to him.

The storm still kept off; only a distant growl of thunder broke the oppressive silence from time to time. But night was falling fast; and now the waves rose to his knees, as he stood with one arm closely clasped round Sybil, while with the other he supported himself as best he could against the rock. He looked into the gathering darkness, and involuntarily the words of St. Augustine's prayer came to his mind:

"We are tossed about on the wild and raging waves in the dark night; and I thou, standing on the everlasting shore, dost behold our sore peril; save us for Thy name's sake."

A wave, larger than all the rest, came rushing up the beach, breaking almost over his shoulders, and making Sybil cling to him in wild terror.

"Hush, Sibbie! Listen!—what sound was that?"

It came again—a faint plash, like the noise of oars a long way off. Gathering all strength Rex raised his voice and shouted.

Silence first—a silence that seemed interminable. But when he called again, there was an answering shout.

"I'll get in as close as I can," cried Leonard's voice, across the water; and a few minutes later, Rex—half swimming, half wading—reached the boat with Sybil safe in his arms.

"Dear Mrs. Vyvian, how glad I am to know that your sweet little girl is safe," exclaimed a visitor calling some days later. "They tell me Rex acted quite the part of a hero on the occasion. Really it was very charming of him. I only wish my boys were as brave."

Mrs. Vyvian smiled somewhat coldly.

"Rex?" she echoed, slightly raising her eyebrows. "My dear Mrs. Melluish, you are quite mistaken if you imagine that Rex was the hero. Leonard went in his boat and brought them both home?"

"Really! I understood it was Rex who found Sybil."

"Yes: he did find her. But I scarcely see anything heroic in that."

Mrs. Vyvian's voice, though low, was clear and penetrating, and her words were distinctly audible on the terrace outside, where Rex stood leaning against the stone balustrade. A flush rose to his cheek, and the old pained look crossed his face, but otherwise he gave no sign of having heard his mother's remarks.

SECOND EVENING.

Above an ever changing sky, beautiful with all "uncertain glory of an April day." Below—a fair and graceful scene—hills upon whose sunny slopes the grass was springing in all its early freshness; trees showing their first flush of green; larks singing their sweet, sad song; and all the world thrilling with a nameless yet unspeakable gladness of the spring.

"I say, Rex, hurry up, old man; we shall be late for church," called Leonard Vyvian's voice on this quiet Sunday afternoon.

Major and Mrs. Vyvian and Sybil had already started, and the two boys, as they hurried across the meadows saw them stopping to talk to Father O'Neil.

"What are you going to preach about to-day, Father?" Rex heard Sybil say, as they joined the group.

"I am not going to preach at all, my child. I am going to have a holiday this afternoon."

"I am sure you need one," said Mrs. Vyvian.

"Well, I don't know. I am used to my two sermons every Sunday; but I certainly think a change now and again must be very acceptable to my hearers!" And Father O'Neil laughed as he spoke—such a happy, light-hearted laugh, it did one good to listen to. "You will have a treat this afternoon," he went on, unfastening the little gate and walking up the path at Mrs. Vyvian's side. "Father Anselm has most kindly consented to preach for me. He finished giving his retreat at the convent this morning, and to-morrow, he tells me, he is leaving again for his monastery somewhere in the North—I forget the name of the place. These good religious allow themselves no rest; they don't get holidays like those idle sons of yours! By the bye, when do you go back to school, you two boys?"

"To-morrow, Father, worse luck!" answered Leonard, regretfully.

"Why, Leo, I thought you were so proud of your college?"

"So I am, Father. School is jolly enough in its way—"

"But home is jollier, I suppose!" finished Father O'Neil. "Well, well, it is only natural, and as it should be. Now, run off to the sacristy, both of you."

"Dear boy," murmured Mrs. Vyvian, affectionately; "he is so loving and warm-hearted. Do you know, Father, I really cannot help feeling the difference sometimes between him and Rex. Rex is so quiet and undemonstrative."

"Still waters run deep," quoted the old priest, gravely. "Believe me, Mrs. Vyvian, there is no want of feeling in Rex; his is a very fine character, and he will make a great man some day, though I may not be here to see."

"Oh, muzzie me, look! exclaimed Sybil in an awe struck whisper, a little later, when the tall figure of the friar, in his brown habit, ascended the pulpit—"he is just like my image of St. Anthony."

The preacher—a man of middle age, though he looked younger—was very tall and pale, with a grave, ascetic face that told its own tale of prayer and penance; a face, nevertheless, to attract, rather than repel, as the number of those who flocked to him for counsel and advice could testify. The careless and hardened alike sought him in their time of need, and his gentleness won all hearts.

An expectant hush fell upon the congregation as he looked round the little church and gave out his text in a clear voice that reached even those standing in the porch:

"The Master is come and calleth for thee."

No need to detail that sermon; here; no need to tell how eloquently he described the divine voice adding us arise from tears to spiritual joys; no need to say in what burning words he depicted that same holy voice entreating the sinner to leave a life of sin and return to a life of grace. No need to tell how he spoke of the Master calling some chosen soul to come forth from the world and serve Him in the silence and solitude of the cloister. How, on the one side, he placed pleasures, honours, fame and earthly joy; on the other, penance, self-denial, heavenly love and an "exceeding great reward."

Silence followed—a silence that could be felt, yet Father Anselm little thought how very deeply his fervent words had sunk into the heart of one, at least, of his hearers. Still less did he dream that during Benediction the call had come to one pure young soul. But it may be that some day in heaven, where we shall know even as we are known, the good religious will learn it and rejoice.

To be Continued.

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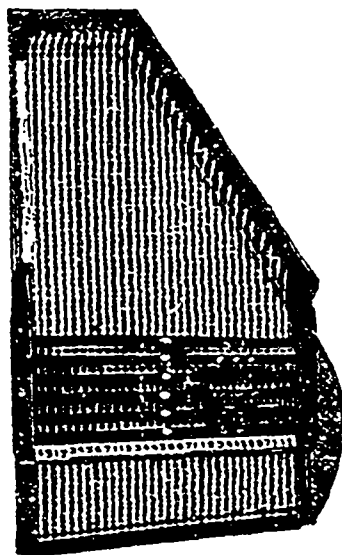
Unlocks all the closed avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

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LIST OF PRIZES.

1	Prize worth	\$15,000	—	\$15,000
1	"	5,000	—	5,000
1	"	2,500	—	2,500
1	"	1,250	—	1,250
2	Prizes	500	—	1,000
5	"	250	—	1,250
25	"	50	—	1,250
100	"	25	—	2,500
250	"	15	—	3,000
500	"	10	—	5,000
Approximation Prices.				
100	"	25	—	2,500
100	"	15	—	1,500
100	"	10	—	1,000
992	"	5	—	4,995
992	"	5	—	4,995

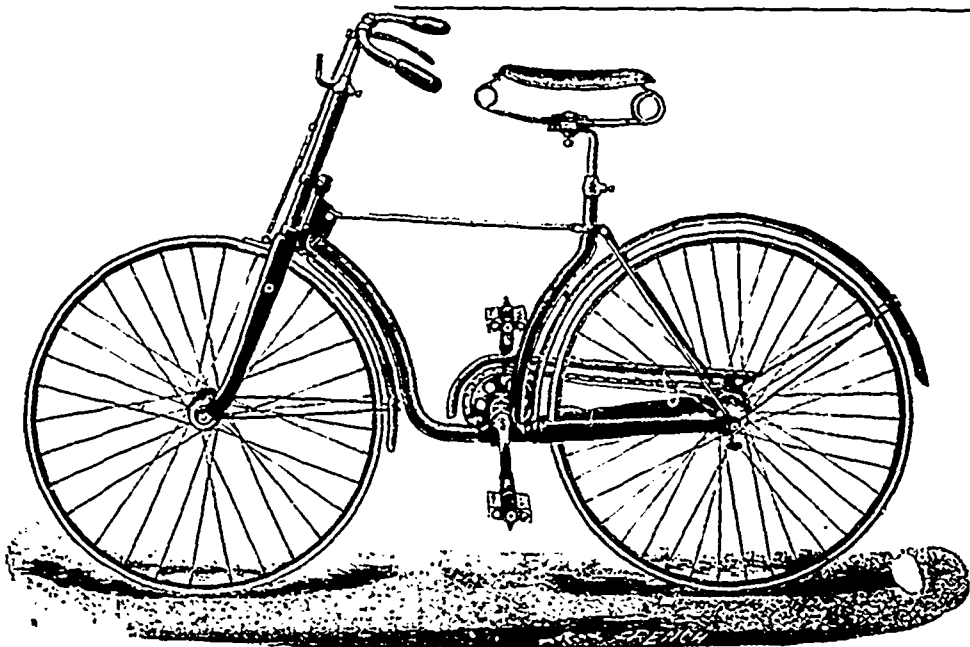
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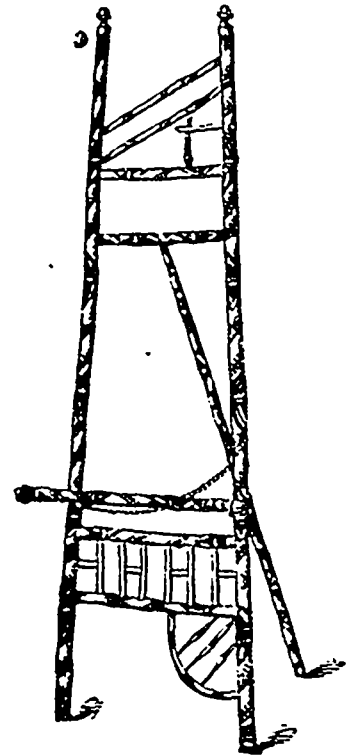
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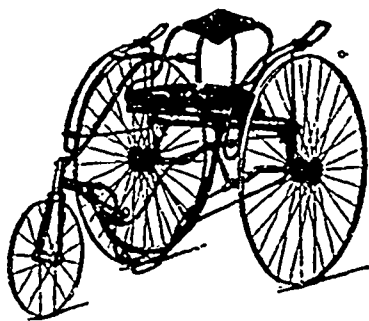


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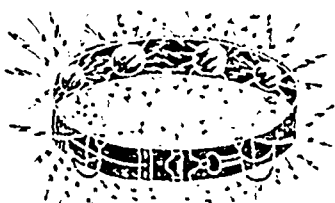
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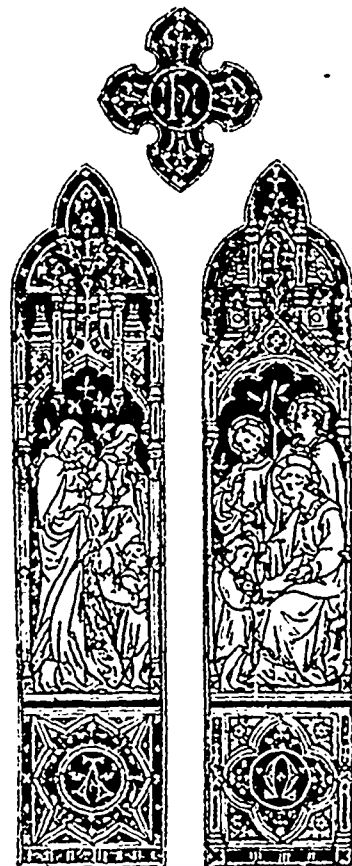


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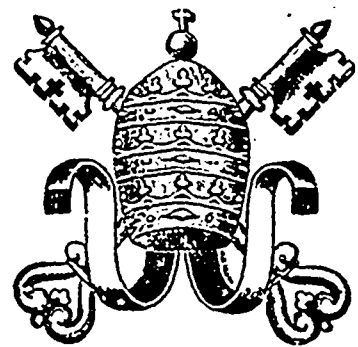
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