

The National Synod—The proceedings of the Irish National Synod were brought to a close in Maynooth on Tuesday, September 11, when the archbishops, bishops, and other ecclesiastics who took part in the deliberations of the Synod, and a large number of priests from different parts of the country were present at High Mass. The decisions arrived at will be submitted to the Holy See for approval. The archbishops and bishops have issued a Pastoral Address to the Irish people not only in English but also in Irish. The usual October meeting of the bishops was not held this year.

A Dramatic Climax—The Athletic Union Field Games, held recently on the Columbia Field, New York, had a dramatic climax. The competition for putting the 16lb shot was about to begin, and the candidates, including the well known athlete, Sheldon, had formally entered the arena, when the announcer of the events made a jocular remark about their wanting Denis Horgan, and carried on his joke by facetiously summoning the Irish weight-putter to compete. Thereupon, to the amazement of the onlookers, Horgan himself, whose presence was unknown, walked out from the spectators' enclosure, was allowed to compete, and scored 46ft 1½in, winning easily. Sheldon was third. Horgan explained that he had only arrived in New York from Ireland by the steamship Saxonia on the eve of the games, and had looked in as a spectator to watch them.

A CATHOLIC MEMORIAL IN THE HIGHLANDS.

In the remote cemetery of Kilfinnan, situated under the shadow of the sombre hills which guard the picturesque shores of Loch Lochy and in close proximity to the battle-field of Blar-na-leine, there has recently been erected (says the *Glasgow Catholic Herald*) a simple monument which cannot fail to be of interest to Catholic Highlanders. In that lonely spot, some hundred and twenty-seven years ago, the remains of Bishop Hugh Macdonald were laid to rest. This prelate was one of the most noteworthy Catholic Bishops of post-reformation times in Scotland. A son of the Laird of Morar, Hugh Macdonald was ordained priest by Bishop Gordon in the year 1725, and six years later was consecrated Bishop, to act as first Vicar Apostolic of the Highland district. Since the extinction of the ancient hierarchy in the person of Archbishop Beaton, of Glasgow, who died in Paris in 1603, the needs of Scottish Catholics were provided for by Prefects Apostolic and afterwards by Vicars Apostolic.

A Vicar Apostolic is an official acting immediately on behalf of the Pope, in countries devoid of local ecclesiastical self-government, e.g., China at the present time. This system obtained in Scotland from the year 1694 till 1878, when Pope Leo XIII re-established the Hierarchy, i.e., restored to the Church in Scotland its normal form of government by Bishops, having local titles and ruling their dioceses, in their own right, subject, of course, to the Holy See.

During his term of office as Vicar Apostolic, Bishop Hugh's connection with the Rising of '45 brought on him the active displeasure of the Government, and he was, in consequence, compelled to live long in hiding. At one time he was concealed on Loch Morar in company with Lord Lovat, and was eventually caught and imprisoned. At the trial which followed he was found guilty of being a 'Popish priest,' and sentenced to perpetual banishment. This sentence, however, was never enforced, but the Bishop had to live for several years outside the limits of his Vicariate, visiting the Highlands every summer. This venerable man died in Glengarry on March 12, 1773, and was buried in the cemetery of Kilfinnan. Associated with Bishop Macdonald in his last resting place are two other priests who labored in the districts of Glen More and Glengarry—Rev John Lamont and Rev Donald Walker. Father Lamont died in January, 1820. Father Walker was a young priest, first serving in Glasgow in 1844. In the same year he was removed to the district of Glengarry, where he discharged his priestly duties for the space of four years. In 1848 he attended the needs of a sick member of his scattered flock in Stratherrick. On his return to Fort Augustus a severe chill supervened, and he died on October 27, 1848, aged 33 years.

To perpetuate the memory of these venerated clergymen, upon whose graves in Kilfinnan no tombstone had ever been raised, it was recently resolved to provide a suitable monument. Under the patronage of the Fathers of Fort Augustus Abbey a committee was formed for the purpose of collecting funds. Owing to the generosity of the Catholics of Glengarry and their friends a sufficient sum was raised for the monument, which has taken the form of a Celtic cross in polished granite with appropriate carving; also an iron railing round the grave supported on blocks of sandstone. On the base of the cross is read the following inscription:—

Of your charity, pray for the
Right Rev. Bishop Hugh Macdonald,
Vicar Apostolic of the Highland District.
Died March 12th, 1773.

Also of Rev. John Lamont, died January, 1820.
And of Rev. Donald Walker, died October 27th, 1848.
Priests of Glengarry.

'Remember your Prelates who have spoken the word of God to you :
whose faith follow.'—(Heb. xiii, 7).

R.I.P.

This stone was erected by the Catholics of Glengarry and
district in grateful memory.
A.D. 1900.

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LIQUEFACTION OF THE BLOOD OF ST. JANUARIUS.

THE miraculous liquefaction of the blood of St. Januarius, preserved in the Naples Cathedral, took place on September 19, after a very brief delay, while the guns from Fort St. Elmo announced the happy event to the population. The Neapolitans consider a rapid liquefaction of the blood as a very good omen, and fear nothing so much as a failure of the miracle to take place, as that would indicate the approach of dire calamities. It is a fact that the great cholera epidemic of 1885 and several disastrous earthquakes were foretold in this manner.

The following particulars concerning this miraculous event will be of interest to our readers:—St. Januarius, or San Gennaro as the Italians call him, is the patron saint as well as the most popular hero of Naples. He was Bishop of Benevento about the end of the third century. At the outbreak of the persecution under Diocletian and Maximian he was taken to Nola, on account of his profession of the Christian religion. After he had withstood various assaults on his constancy he was sentenced to be cast into a fiery furnace, through which he passed unharmed. On the following day, along with a number of fellow-martyrs, he was exposed to the fury of wild beasts, which, however, contrary to their nature, laid themselves down in tame submission at his feet. Timotheus, the Governor of Campania, then proceeding to pronounce sentence of death, was struck with blindness, but immediately cured by the intercession of the saint, a miracle which converted nearly five thousand pagans on the spot. But the ungrateful Judge, only roused to fury by these occurrences, caused the execution of Januarius by the sword to be immediately carried out. The body was ultimately removed by the inhabitants of Naples to that city, where his relics became famous for miracles, especially in counteracting the more dangerous eruptions of Mount Vesuvius. His clotted blood, preserved in a glass phial, even to this day is wont to liquefy and bubble up as if but recently shed, whenever it comes within sight of the martyr's head. The recurrence of this miracle is observed by believing Neapolitans on each occasion with various festivities extending over a week.

The Cathedral of Naples, which is dedicated to St. Januarius, is a basilica with Gothic vaulting. Adjoining it on the left, and entered from it by a door on the left aisle, is the Church or Chapel of Santa Restituta, also a basilica, with pointed arches, occupying the site of a temple of Apollo, to which it is probably indebted for the ancient Corinthian columns of the nave. This was the Cathedral of Naples prior to the erection of the larger church, which was begun in 1272 by Charles I. of Anjou, on the site of a temple of Neptune, and was completed by Robert, grandson of the founder in 1314. In 1546 it was nearly destroyed by an earthquake, but was rebuilt by Alphonsus I. It is a French Gothic building, but has undergone many architectural changes. It is a handsome and imposing edifice, though by no means to be ranked among the great Cathedrals of Europe. The foundation of the Church of Santa Restituta, erroneously attributed to Constantine the Great, dates from the seventh century. Confining ourselves strictly to those features of the Cathedral which more directly refer to the Saint, whose tomb is in the crypt under the high altar, though originally interred on the site of what is now the Church of San Gennaro, near the catacombs of the city, we pass at once from this Chapel of Santa Restituta to the crowning architectural glory of the main building, or cathedral proper, the third chapel in the south aisle, specially dedicated to St. Januarius and commonly known as the Capella del Tesoro, adorned with magnificent large brazen doors.

The chapel, though its erection was vowed during the plague of 1527, was not built until 1608-37, at a cost of about £225,000, so its magnificence can be approximately imagined. The interior, which is in the form of a Greek cross, is richly decorated with gold and contains eight altars, 42 columns of brocatello, magnificent doors, fine oil paintings on copper by Domenichino, and several frescoes from the life of St. Januarius. The first four representations alone, however—those of the tomb of the Saint, his martyrdom, resuscitation of a youth and sick persons healed by the oil of the lamp which had hung before the tomb—are entirely by Domenichino, who along with Guido Reni and Lanfranco, intimidated by the threats of their jealous Neapolitan rivals, Spagnoletto and Correnzio, abandoned the task of painting the dome. The sacristy of the Tesoro contains pictures by Stanzioni and Luca Giordano, a costly collection of ecclesiastical vestments and sacred vessels, the silver bust of St. Januarius, which encloses his head and which was executed for Charles II in 1306. 45 other busts in silver of the patron saints of the city and other valuable relics. In the tabernacle of the high altar of this same chapel, which is adorned with a carefully-covered relief in silver representing the arrival of the Saint's remains are preserved two vessels containing the blood of St. Januarius. The liquefaction of the blood, which, according to traditions, took place for the first time when the body was brought to Naples by Bishop St. Severus in the time of Constantine, is the occasion of the greatest festival in Naples, celebrated with fireworks, illuminations, salvos of artillery and the decoration of the ships in the harbor, etc., and takes place three times annually during several successive days, to wit: On the first Saturday in May in the evening, on the 19th of September, the feast of the Saint, and on the 16th of December, on the two last named dates between the hours of nine and ten in the morning. According as the liquefaction is rapid or slow, it is considered a good or evil omen for the ensuing year.

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