

THE DIVINE PHILOSOPHY OF THE INCARNATION.

On Sunday evening last His Lordship the Bishop of London lectured in St. Peter's Cathedral on the subject of the Divine Philosophy of the Incarnation and Birth of Jesus Christ. The first intimation of His Lordship's intention to deliver this lecture was made on Saturday evening. But, brief as was the notice, the Cathedral was at seven o'clock Sunday evening, crowded to the very doors, by one of the most respectable and intelligent audiences ever gathered together in London. There were many leading non-Catholic citizens in attendance. His Lordship took for his text the words:

"And the word was made flesh, and dwelt among us; and we saw His glory, the glory as it were of the only begotten of the Father, full of grace and truth." (St. John i, 14.)

He began by stating that this was a most appropriate time for reflection on the mystery of the Incarnation, to the worthy celebration of which Holy Church would so soon invite them in the great festival of Christmas. The holy season of Advent now drawing to a close was one of special preparation for Christmas. During this holy season, the Church in her liturgy and her offices, caused the ages preceding the coming of Christ to pass in review before our eyes. She exhibits on the one hand the sorrows, the miseries and seemingly incurable moral evils that characterized these ages, and on the other invites our attention to the ardent expectation, the ceaseless longing and unquenchable desire for the coming of the Redeemer and the passionate cry for help from on high that everywhere prevailed and found expression amongst all nations of antiquity. With the royal Psalmist she cries out:

"O Lord stir up thy strength and come and save us (Ps lxxi-2) and with Isaiah she exclaims, 'In that day there shall be the root of Jesse, who standeth for an ensign unto the people, him the Gentiles shall beseech and his sepulchre shall be glorious. (Isaiah xi-10.) And with the same prophet she sighs: 'Her time is near at hand, and her days shall not be prolonged.' (Isaiah xiv-1.) 'Drop down ye dews, ye heavens, from above, and let the clouds rain the just; let the earth be opened, and bud forth a saviour and let justice spring up together.' (Isaiah xlv-8.) With holy hope and ardent expectation she pours forth the supplication: 'My salvation is near to come and my justice is to be revealed.' (Isaiah lvi-1.) This time of holy preparation was one befitting the consideration of the divine philosophy of the Incarnation and birth of the Son of God. By the Incarnation was meant the union of the divine and human natures in the one person of the Word, second person of the Blessed Trinity. There were two generations in the Word. He was generated from all eternity in the splendours of the glories of the Father, and generated in time, as the Man-God, in the womb of the Virgin Mary. God was Himself supreme goodness and happiness. He was to Himself all-sufficient, requiring naught else for his own glory and happiness. It had, however, in His infinite wisdom pleased Him to make external manifestation of glory. His creative voice rang through the eternal solitudes, and behold, suns flashed, and worlds sprang into being, and there were begotten constellations and systems guided by an all-ruling Hand. God created angels and men. The first were pure spirits, whom He made to live with Him and enjoy Him for all eternity. But sin, which is naught but rebellion against God, a seeking to overthrow Him, entering in amongst them, many were banished from His presence. God also created man, and He made him to His own image and likeness, made him that he might love and serve him here on earth and then enjoy Him for all eternity in heaven. But God required not either angels or men. He is the Supreme beatitude and he made both angels and men that they might participate in His happiness. All that is good in angels, and in men, and in every creature, is in God as in a simple unity and that without limitation, or, in other words, infinitely. God is all-wise, all-just, all-merciful, and that wisdom, that justice, that goodness is Himself. Even as the ocean absorbs all the waters that flow thereunto, without being visibly augmented, because of its vastness and immensity, and the mighty streams are but as drops of water that are lost in its confines, so the divinity is an ocean that absorbs all riches and all perfections, or, rather, contains them all. For this reason Aristotle calls God the Eternal and Supreme Good. Socrates says he is the life of all things, and Plato declares God to be life, everywhere existing and giving being to all things. And Theophrastus defines God to be the Great Being who creates, preserves and governs all things.

Having created man to His own image and likeness, having created him for Himself, God did not purpose to permit that sin should rob Him of this, His noblest creature. Holy Writ in re-

counting the works of God in the beginning, clearly indicates that while the creative word was in all cases sufficient to confer life and being, there was a marked difference between the creation of man and the creation of all other creatures. Let there be light, said the Creator, and there was light; let there be a firmament, and there was a firmament. And He made two great lights, a greater to rule the day, a lesser to rule the night. And He made the fishes of the sea and the beasts of the earth. But when God had decided on the creation of man, He said, "Let us make man," mark the deliberateness indicated by this passage of Holy Writ, "let us make man to our image and likeness; and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image, to the image of God he created him, male and female he created them." (Gen. i, 26-27.)

And God gave man dominion over the earth and all living creatures. He placed him in the paradise of pleasure to dress it and to keep it. But sin entered, and man fell. He lost God, and, having lost Him, feared Him. God drove him from the paradise of pleasure. He and his posterity were condemned to a life of ignorance and unnumbered privations, and were doomed to end that life in the throes and agonies of death. But God, before banishing man from the flowery walks and cooling shades of paradise, promised him a Redeemer, one who, at some distant time, not then defined, would come to undo the evils caused by the fall of Adam, to rescue the human race from the jaws of oppression, to revoke the sentence of universal death pronounced at the gates of Eden, to cancel the warrant of his exile, and restore a lost, priceless inheritance to a fallen race.

Driven beyond the walls of the garden of happiness, man carried this promise with him, cherishing it more dearly than the miser cherishes his gold. But for this promise nothing remained for him but a black future of misery unrelieved by a single ray of hope. He therefore clung to it with an unyielding tenacity, with the very energy of desperation. It was to him the solitary plank to save him from an eternal shipwreck, the guiding star that was to light his faltering steps through life and point out the better world for which he yearned. It was the only crumb of comfort he took with him into exile, and he therefore preserved it with care. One of the saddest effects of sin was to fill man with fear of God, not that holy filial fear which is most salutary to him in his journey through this life of sin and temptation, but the abject fear more becoming the slave than the free agent. The sacrifices offered by him to the gods he invented to replace the true God, whose knowledge he had lost, were sacrifices of propitiation. To satisfy these angry deities, whose displeasure they so much dreaded, men even at times offered sacrifices of human life. The heroes of Homer and of Virgil are represented as flying before the anger and vengeance of some one of the deities set up to replace the true God of love. But with all their ignorance of the true God, and amid all their superstitions, though abandoned to themselves and unenlightened since the dispersion at the time of Babel by the preachings or predictions of a prophet, men never lost hope of the coming of One who would deliver them forever from the evils under which they suffered, and restore peace and happiness to the human race. The most rude and savage tribes, whether roaming over the icy plains of the north, or basking in the warm sun of the South, never lost sight of a Redeemer—it was the pole of their most cherished expectations. Pagan nations, the most polished and enlightened as well as the most unlettered and savage, always clung to that hope. The idea of a Redeemer and a divine Incarnation were interwoven like threads of gold with their superstitious beliefs, and were inserted in their various systems of religion as precious gems of truth that gleamed and sparkled through the thick darkness which surrounded them. Men then, as now, felt the want of a Redeemer; they looked into their hearts and there found a void that ought to be filled up; they peered into their inmost souls and there experienced a burning desire and unquenchable thirst after an immense good which once had been theirs, but which had afterwards disappeared, leaving behind a gulf of misery and want which could not be filled up by anything surrounding them. Four thousand years of sin and passion could not obliterate God from the minds of men, and even in heathen Athens St. Paul could still appeal to the unknown God for whom they yearned. The guilty conscience would fain have turned atheist, but, in spite of their own desire to believe that he was not, nay, in spite of what was infinitely more trying, His own deep silence and apparent abandonment, men still clung to the idea of God, still looked for reconciliation with One who seemed to be eternally alienated from

them. And it was in the designs of God that this reconciliation should take place. He had created man to His own image and likeness, had placed him in the garden of pleasure, had made him for Himself. But the Evil One—the eternal enemy of God and the unrelenting opponent of his designs, had entered that garden, and seduced man from his allegiance to God—striving to frustrate the purposes of the Creator. God, the Supreme Good, was not, however, to be overcome. His promise of a Redeemer was to be fulfilled, not, however, till man felt the absolute want thereof. Had the regeneration of the world followed immediately on the fall, he would not have felt all the value of his redemption, nor would he have realized its necessity. He would have considered redemption as something due to the dignity of human nature, and not as a gratuitous gift of God. It was, therefore, necessary that the world should be made feel the pangs of its sickness in order better to appreciate the remedy; it was expedient that the human race should realize its utter misery and sheer impotence for good that it might grasp with avidity at the heavenly succor that was held out to it; it was, in fine, fit that human nature should finish its fall and reach the lowest depths of degradation and corruption, that the mercy and omnipotence of God might shine out the more brightly in its regeneration. This is precisely where the human race found itself at the coming of Christ. Here a most important consideration suggests itself. We have said that the second generation of the Word took place by its being made flesh in the chaste womb of the Virgin Mary. God might, indeed, in virtue of the infinitude of his power, have redeemed the human race by some other means than the Incarnation, but it was necessary that the Word should be made flesh that man might the better and the more easily obtain salvation.

A means is necessary to an end in two ways. (1). When another thing cannot exist without it, as, for instance, food is necessary for the life of man. (2). When, by the instrumentality of this means, the end proposed is most suitably and most perfectly reached. As, for instance, a railroad is necessary to a journey. It was not necessary after the first method that God should become incarnate to redeem human kind, for the omnipotence of God permitted Him to redeem us after many other ways. But it was necessary after the second manner that God should become incarnate to regenerate human nature. The Incarnation of the Word had, as may be at once perceived, the effect of directing man towards the right—As to faith, which is confirmed, for it is a God Himself that speaketh—as to hope, which is endeavored to the highest degree by the manifestation of the love of God for us in the august mystery—as to charity, which is profoundly excited by the advent to earth of a God in the form of an infant—as to good works, of which the Incarnation offers us the example—and, finally, as to union with the divinity itself, which is the true happiness of man and the end of human life.

Amid the profoundest peace the Divine Child made his appearance. He came not amid the thunders and lightnings of Sinai. He came gently as the dew of heaven and in the helplessness of infancy. What more impressive appeal could God make to our hearts than to send the Divine Child to redeem us? There was nothing more lovable than the tender infant, all radiant with the innocence of heaven. The very sight of a helpless infant has been known to arrest criminals in their mad career and win them to virtue. Christ came not indeed in the splendor and pomp of a temporal prince. He first appeared to us in the swaddling clothes of a poor child and in the squalid poverty of a stable. Though infinitely rich he became poor, that he might give us a share in his infinite riches; though eternal, he was born in time, that he might give us a share in the eternity of his happiness. He but touched the earth and fountains of living waters sprang up and overflowed the earth, cleansing and regenerating it, and changing it from a dreary desert into a blooming garden. At the approach of the Son of justice the dark clouds of ignorance were dissipated, and man walked abroad in the dignity of a new manhood, redeemed and regenerated. On the ruins of a world of sin He established His kingdom, that shall never be destroyed, and His reign, that shall not end till time be no more.

SERIOUS ACCIDENT.—Mr. Charles McDougall, of Bessier street, Ottawa, on Wednesday night of last week, while coupling some cars on the new Pontiac road at Big Swamp, 14 miles above Aylmer, sustained a serious accident. It was dark, and in coupling, the crooked pin caught his hand and smashed it considerably. He was taken to Holt's at Aylmer where Drs. Church and Lyon dressed it. The hand will not need amputation but one of the fingers will. Mr. F. McDougall drove out to Aylmer and brought the young man home to his mother's.—Ottawa Free Press.

EDITORIAL NOTES.

—We shall feel indebted to any of our readers who can send us a copy of the constitution of the Knights of Labor. —The Belgian radicals are now hopelessly divided and the Catholic party more than ever closely united in support of the administration, which gives promise of a long and successful career. —The County of Wexford is ever foremost in the battle for national freedom. That fine County has taken time by the forelock, and is already soliciting subscriptions for a fund to pay her representative in Parliament a living salary, and the levy of two pence on each pound of the valuation collected in the Catholic churches, indicates that the clergy are lending their powerful aid to the movement.

—A despatch from Newfoundland informs us that the British man-of-war Tenedos has been ordered to proceed immediately to Harbor Grace, in view of the proposed Orange demonstration there on St. Stephen's Day, Dec. 26th. The Newfoundland Orangemen needs all the protection that the man-of-war can give him. Till the law asserts itself in putting down Orange demonstrations, Newfoundland will be disturbed and agitated.

—His Lordship, the Most Rev. Dr. Cleary, Bishop of Kingston, resumed on Sunday last his correction of Principal Grant's errors, in powerful discussions both at High Mass and Vespers. Dr. Grant had, during the Bishop's absence at Baltimore, delivered four sermons in support of his Socinian theories. We will, in our next issue, lay before our readers full reports of Dr. Cleary's masterly discourses, and at the conclusion of the controversy give our readers a review of the main points brought out by that learned prelate.

—The apostate Chiniquy last week visited this city, and lectured to an attenuated audience. The citizens of London cannot be gulled by this booby reprobate. The Rev. Mr. Dixon, an Anglican clergyman at Bothwell, writing to the Advertiser, voices the sentiments of thousands of good-meaning non-Catholics in regard of this shameless creature. Mr. Dixon says:

"The reverend gentleman boasts of his 30,000 converts in Lower Canada; but if he uses no better arguments than this and kindred ones to induce them to change their religion, I cannot see that either the Presbyterian or Roman Catholic Church is a gainer on one hand or a loser on the other. You may take this as an infallible axiom, that the man who can be bullied out of one religion can be bullied out of the next, and is scarcely worth powder and shot. I never knew a man worth calling a man who could be induced to change his religion by such means as Rev. Father Chiniquy uniformly employs, and the effect of his harangues must infallibly be to strengthen and broaden the opposition of all Roman Catholics who have one grain of manhood. A man might think it necessary, under very exceptional circumstances to disown his mother, but certainly he wouldn't take pains to advertise it to the world and industriously heap obloquy upon her who had given him birth and nourished and cherished him through his years of infancy. You may take as a pretty safe rule the rough old two-edged proverb, 'It's a dirty bird that fouls its own nest,' and I must say that the man who leaves a church and then goes about the country making a living by abusing that church, isn't just exactly the sort of a man that I would care to lean my whole weight upon. About such a man there always seems to be something to say the least, doubtful."

IMPERIAL FEDERATION.

We have already candidly, and we flatter ourselves, forcibly and plainly, expressed our views on the subject of imperial federation. Our attention has lately again been called to a report of a speech last summer delivered in London by Sir Michael Hicks Beach, wherein he stated: "Sardonically, gentlemen, nothing but the most wilful blindness and neglect could waken such a bond as this; but may we not all, whether our lot is cast here or in the colonies, ask ourselves with much advantage if there is nothing that we can do to strengthen it? The forces of Nature will be with us. Steam and the telegraph have almost removed what our ancestors may well have deemed physical impossibilities. With these facilities for intercourse comes the most friendly and constant associations in all the varied pursuits of life, even in our national games, and from this, again, comes a mutual appreciation of our common sympathies and interests, which surely must end, not in the separation which some have projected, but in a closer union. Well, if the day should come when our great self-governing colonies should see their way to desire such political changes as, while maintaining to the full local liberties, should weld our Empire more firmly together for mutual support and defence against those whom it may concern, I hope that they may be met by our English statesmen, of whatever political party, in no narrow, timid, or unsympathetic spirit. I hope and believe that it may be found, even in our dynamic days, that we would not shrink from attempting to deal with a problem so great as to throw into the shade our local controversies of the day, and so important that its settlement would form an epoch in the history of the world."

As far as mere sentimentality goes, this is all very well. But Canada has had, for her part, an overdose of sentimentality.

We have grievously suffered because of our unreasoning loyalty to Britain.

To devise some scheme of imperial federation, it was, about the time the speech just referred to was delivered, proposed to form a society with this object in view. We have since heard nothing of the society nor of any scheme of federation. We quite concur in the sensible and practical view at the time expressed by the Manitoba Free Press:

"The difficulty which confronts the federalists is impossibility of formulating any scheme by which the constituent elements of the Empire can have united control over any matter that is supposed to be of general interest and still retain their present position of autonomy. The latter they will do, whatever may become of 'federation' ideas, and the consequence must be that these ideas will go to the wall. It is more than unlikely that the coming society will be able to discover any means by which the Empire can be made stronger than it is, and their visionary talk about the matter must be thrown away. Their efforts to make such a discovery may serve to keep the advocates of federation employed, but it has no great prospect of fulfilling any other purpose."

Canada has other projects of more immediate interest to discuss than imperial federation, one of them being commercial independence.

DECEMBER ORDINATIONS.

We have been favored with lists of the gentlemen who received Holy Orders at the December ordinations at the Montreal Seminary, and at the Seminary of Our Lady of Angels, Suspension Bridge, N. Y.

Grand Seminary, Montreal.

Stanislaus Franchemontagne, Montreal.
Felix Plouffe, Montreal.
Gustave Leclerc, Montreal.
Gustave Morin, Montreal.
Thomas Duane, St. Paul, Minnesota.
Patrick Fallon, Alton, Illinois.
Patrick Heffron, St. Paul, Minnesota.
Clement Johannes, Alton, Illinois.
Thomas McIntyre, New York.
Balthazar Wittauer, Alton, Illinois.
Thomas McGovern, New York.
John Baptist Brennan, Colorado.
Philip Belliveau, St. John, N. B.
Francis Carney, St. John, N. B.
Edward Connell, Brooklyn.
Daniel Coughlin, Providence, Mass.
Joseph Collen, Kansas.
Charles Daw, Alton, Illinois.
Thomas Finneran, Springfield, Mass.
Joseph Fitzgerald, Springfield, Mass.
William Fitzgerald, Trenton, N. J.
Jacob Kelly, Hartford, Conn.
Joseph McAleer, Brooklyn.
Daniel McGillicuddy, Springfield.
Henry McNamara, Providence, Mass.
Henry Nay, Hartford, Conn.
Bernard Selenger, Portland, Maine.
Xavier Gorges, St. Paul, Minn.
Joseph Plante, Portland, Maine.
Peter Nixson, Toronto, Ont.
Joseph Horan, Portland, Maine.

There were besides twenty-one students promoted to the diaconate, and sixteen to the order of subdiaconate. Seminary of Our Lady of Angels. On Saturday, Dec. 20, Right Rev. S. V. Ryan, Bishop of Buffalo, officiated at the ordinations in the chapel of the Seminary of Our Lady of Angels, Suspension Bridge, N. Y., and conferred the following Orders:

DIACONATE.
Diocese of Brooklyn: Rev. John F. O'Hara.
SUB-DIACONATE.
Diocese of Buffalo: Revs. William S. Wilber, James M. Burtin, Michael J. Kean, Francis J. Naughton, Thomas Haire, Thomas B. Wilde.
Diocese of Brooklyn: Revs. William T. McGuire, Joseph E. McCoy.
Diocese of Hartford: Rev. Thomas W. Brady.

TONSURE, LECTORSHIP AND PORTERSHIP.
Diocese of Albany: Mr. William W. Pouch.

Correspondence of the Catholic Record.

FROM INGERSOLL.

On Friday last the Rev. Father Molphy, in a visit to the Separate School of Ingersoll, took occasion to compliment the teachers and scholars on the good work done since the opening of the school in September. The teachers had been painstaking and diligent, the pupils attentive and studious, and the result was a high mark for the progress made by the school, not only during the past few months but the past two years as a whole. The pupils, taking advantage of the presence of the Rev. Father Molphy, then presented their teachers, Misses Annie and Mary Shea, Teachers, Separate School, Ingersoll.

RESPECTED TEACHERS.—Your pupils feel that they cannot permit this festive season to pass without an earnest expression of esteem and gratitude for one to whom they are so deeply indebted. The office of a teacher is one requiring the exercise of many good qualities. She must be kind and amiable and withal firm in the discharge of her duty. Her store of human knowledge must be wide and vast, and her capacity of imparting it to those committed to her charge comprehensive, if not unquestioned. The qualities and attainments that should characterize the faithful preceptor we have seen exemplified in your intercourse with us during the past two years. Your kindness and amiability, your unwavering maintenance of discipline, and your facility of communicating knowledge to your pupils have won for you general regard and deep-seated affection.

We approach you with a small token of esteem but feebly expressive of our

gratitude and our appreciation of the invaluable services you have rendered. We pray that your years may be long and happy, and assure you that the good wishes of your devoted pupils of the town of Ingersoll will be yours forever.

The Misses O'Shea rendered fitting acknowledgments of the kindness of their pupils.

Correspondence of the Catholic Record.

FROM DUNDAS.

The Month's Mind for the repose of the soul of the late Ven. Dean O'Reilly took place at Dundas, on Tuesday, 10th inst. At 10.30. His Lordship the Right Rev. Dr. Carberry, attended by the Very Rev. Father Heenan, V. G., Hamilton, and the Very Rev. T. J. Dowling, V. G., of Paris, and a large number of the rev. clergy, entered the sanctuary, and recited the office for the dead, after which the solemn Requiem Mass was celebrated. Very Rev. T. J. Dowling, V. G., Paris, was celebrant; deacon, Rev. M. J. Cleary, Hamilton; sub-deacon, Rev. P. Lennon, P. P. Bradford; master of ceremonies, Rev. James Lennon, Hamilton. His Lordship was assisted at the throne by Very Rev. Father Heenan, V. G., and Rev. M. O'Reilly, of Leslieville, Toronto diocese. Rev. Fathers Lillis and Halen rendered valuable assistance in the choir.

The following priests were also present in the sanctuary: Rev. Chancelor Kehoe, Hamilton, and Rev. Messrs. McQuire, of Galt, and Feecey, of Dundas.

At the conclusion of the Mass His Lordship gave the final absolution. A large congregation was present to honor the memory and pray for the soul of their late beloved Pastor.—*Requiescat in pace.*

Written for The Record.

Christmas Hymn.

Rejoice, O Christian soul, rejoice
With Mother Church this happy morn;
With grateful hearts adore thy Lord,
With glad hearts praise the God who's born.

For hark! far out upon the air
The joyful bells the feast proclaim
And faithful mortals free from care
With glowing hearts take up the strain.

And hear within the Church's aisle
The angels' notes rise soft and clear
While man and maiden, maid and child
The new-born babe draw near.

They gaze upon the infant's bed—
A manger cold, no grandeur there,
The Virgin Mother at his head
The Saviour Jesus lends his care.

Ah! do they probe the mystery
Whose symbols there before them lie,
In vain, in vain for man to try
To explain what God deigns to disguise.

Yet Child of Earth! that Babe behold,
He is the only Son of God,
Was born within a manger cold
To save us from the avenging rod.

He left high heaven's radiant throne
Where countless cherubs his praises sung,
Where innumerable hosts of angels
To live with Christ were bound and hung.

He grew in grace and wisdom rare,
Obedient to his parents' will,
He bowed His head to his lowly care,
Each task with meekness did fulfill.

And then His Father's wish on high
He taught in doctrines untold,
But taught mortals drew not nigh,
Their hearts were stubborn and cold.

Then scorned, despised, mocked and reviled
On Calvary's cross his life was given
To cleanse our souls by sin defiled,
And open wide the gates of heaven.

Rejoice then, Christian soul, rejoice
With Mother Church this happy morn;
With grateful hearts adore thy Lord,
With glad hearts praise the God who's born.

FROM OTTAWA.

The annual celebration of His Lordship Bishop Dubuc's festival took place last evening in the Gloucester street convent. As usual the entertainment provided for this special occasion was of an elaborate and grand character. There was a large audience composed of clergymen, priests, relatives of the pupils, and friends of the institution. When His Lordship, accompanied by Vicar General Routhier and other clergymen, entered, he was welcomed by a chorus of two hundred voices in festive song, to the accompaniment of six pianos, two harps, organ, guitars and viola. The leading vocalists and instrumentalists in this grand overture were Misses Bonidy, Brennan, Bauset, Lamber, Gagne, Richardson, Street, Lajoie, Berry, Valade, McMaster, How, Lefebvre, Nagle, Sheehy, Devlin and Waller. Miss Howe left delivered the salutatory address. Misses Kate Martin, M. Devlin and Miss McCaffrey presented His Lordship with a magnificent bouquet of flowers. The little ones paid greetings, and the graduating pupils extended their compliments to His Lordship. "Le Souvenir" was beautifully rendered by Miss Armstrong. Addresses were presented, an interesting drama performed, solos, duets, and grand choruses sung, and beautiful harmonious instrumental selections executed. "Good Night," by a large chorus, brought the entertainment to a close.—Free Press, Dec. 20.

CATHOLIC NOTES.

Official advices are received at Paris of the massacre of the Beanchi Mission in Central Africa.

The French Chamber of Deputies has abolished the grant for Catholic Theological Colleges. The grant was supported by the Government.

The will of the late Reuben A. Springer, of Cincinnati, has been probated. The largest public bequest is 750 shares special guaranteed stock of the Pittsburgh, Fort Wayne & Chicago RR. to the Music Hall Association, of par value of \$75,000, the income only to be used for the support of the Music Hall building. He gives also \$10,000 to the College of Music; \$20,000 to the Museum Association, besides pictures and works of art; to St. Mary's Seminary of the West, for the education of Roman Catholic priests, \$100,000; to the Little Sisters of the Poor, \$35,000; the Good Samaritan Hospital, \$30,000; Franciscan Brothers, \$35,000; Sisters of Charity, Cedar Grove, for a founding asylum, \$25,000; for the support of Catholic schools, \$40,000; for home missionary work a perpetuity of \$1,000 a year; the sisters of Mercy, \$5,000; Convent of the Good Shepherd, \$35,000; St. Peter's Benevolent Society, \$50,000; Little Sisters of the Poor of St. Francis, \$20,000. The estate is estimated at \$4,000,000.