

proceedings were the Archbishop of Canterbury and Cardinal Manning, the executive committee including Baron F. Rothschild, M. P., the Bishops of London, Cardinal Manning, Mr. Curzon, M. P., Sir J. Fayer, Sir J. Paget, Mr. J. Hutchison, and Mr. F. Harris.

By the will of Dr. Sheil, who formerly owned the Ballyshannon Salmon Fishery, £40,000 has been left to build and endow a hospital for the sick and poor of Ballyshannon.

THE LORD BISHOP OF MEATH ON JESUIT DOCTRINES

The following letter appeared in the *Irish Ecclesiastical Gazette* in reference to a pamphlet to which we have already referred. The Bishop's letter meets a common objection, viz.; that the present teaching of the Society of Jesus is not such as it was; and that the order should not be held responsible for the sins of its former members.—ED.

SIR,—Permit me, through your columns, to call the attention of your readers to a remarkable pamphlet just issued, the author of which is the learned Dr. Henry Charles Groves. It is entitled, "The Doctrines and Practices of the Jesuits, collected from their own writings and other R. C. authorities."

It contains the most complete exposure of the morality now taught to all Roman Catholic priests for their guidance in the Confessional. It has been generally supposed that the lax morality of the earlier Jesuit casuists was abandoned by their successors, much in consequence of its vigorous exposure by Pascal in his Provincial Letters. No mistake can be greater. It has not been abandoned; it has hardly been modified on some few points. I have investigated the subject in the writings of Liguori, Gury, and others, now acknowledged guides and text-books in the Romish Church; and Dr. Groves will be found to have earned a deep debt of gratitude by all who are anxious to know what is really the teaching and practice of the Romish Church with regard to the chief sins prohibited in the Decalogue. The pamphlet throws a vivid light on the secret cause of Irish difficulties, which are distinctly traceable, in points of the utmost moment, to the introduction of the principles of the canon laws as formulated in the Middle Ages and never abandoned by the Court of Rome (e.g. with regard to the exemption of spiritual persons from the jurisdiction of lay tribunals, the non-necessity of paying obedience to "unjust" laws, etc.) and to the communistic doctrines which have been from its earliest foundation taught by the Society of Jesus. On one subject it is extremely difficult to convey to an English reader any idea of what I ventured, in my primary charge, to call "the abominations of the Confessional." The Seventh Commandment and the various questions which the filthy ingenuity of Roman Catholic casuists have raised upon it cannot be discussed without impropriety in a work intended for the general reader. Here, therefore, the abuses of casuistry escape exposure by their very enormity. But on all other subjects of casuistry Dr. Groves' information is as full as it is accurate.

May 5, 1889.

C. P. MEATH.

P. S.—I ought to add that the Bishop of Clogher, at whose instance, I believe, the pamphlet was originally written, in a less perfect form, gives it the sanction of his recommendation in a preface or introduction to it.

ST. CATHARINE'S HALL, AUGUSTA ME.

The annual graduation exercises at St. Catharine's Hall, the Diocesan school for girls, situated pleasantly on the East Side Augusta, Me., occurred June 19th. Promptly at 10:30

procession formed in the main hall and marched around the building into the school room. The students, about thirty-five in number, including the graduating class, walked in pairs and were followed by the corps of lady teachers and the eight clergymen in attendance.

The following young ladies from the graduating class: Margaret Elizabeth Campbell, Hallowell; Ethel May Dinzey, Eastport; Elizabeth Drowne Deake, Portland; Julia Theresa Pember, Campobello, N. S.; Ellen Isabel Tryon, Woodfords. Miss Bertha Clough of Haverhill, Mass., also completes her studies this year.

In the school room, handsomely decorated with flowers and crowded with relatives and friends of the fair graduates, the exercises were listened to with attention.

After the exercises the procession reformed and marched into the beautiful chapel of the institution, where the following clergy were vested and seated in the chancel: The Rt. Rev. H. A. Neely, Bishop of the Diocese and President of the Board, the Rev. W. Gwynne, rector of the school, the Rev. Messrs. Dinzey of Eastport, B. C. Harding of Baltimore, Md., F. Pember of Campobello, N. B., H. W. Winkley of Saco, J. McG. Foster of Bangor, A. E. Beeman of Gardiner.

Bishop Neely then gave testimonials to the following pupils, all of whom have attained a rank of more than 90 during the past year: Miss Clough, Miss Williams, Miss Harriet Manley, Miss Alice Tobey and Miss Hubbard.

Miss Mary Edwards and Miss L. Cony received honorable mention.

In an address to the graduates Bishop Neely, after presenting the diplomas, interpreted at some length the class motto, "If you are a hammer, strike; if an anvil, bear," and invoked a fervent blessing upon the heads of the kneeling girls. The hymn, "Hark! Hark! My soul," was sung and a benediction by the Bishop closed the impressive exercises.

Both the result of the exercise and the brilliant examination showed that Augusta was possessed of a school of a very high order and ideal. The twenty-first year, which begins in September, should be marked by the cordial support of the citizens.

A PRAYER FOR YOUNG MEN.

[From the Proposed Book of Offices of St. Andrew's Brotherhood].

O Lord Jesus Christ, grant that the young men of our country may live before Thee in purity, and may use their strength and energy for Thy glory, Who art the source of their life and the Captain of their salvation. Reveal Thyself in their hearts, that being filled with Thy wisdom, they may know Thee the pattern of meekness and purity, of diligence and obedience, of endurance and hope: so that they may follow without hesitation whosoever Thou shalt call them; and at length, being perfected in Thee, may come to the measure of the stature of Thy fullness; who art with the Father and the Holy Ghost, one God, world without end. Amen.

"HOW CAN THE BUSY PRAY."

It is just as necessary for them to pray as for those who have leisure. But the latter must not theorize too much, or lay down strict rules as binding upon all, until they appreciate the difficulty of having to work in a factory, or at a desk, or elsewhere, for at least ten hours every day, during which a man's time is not his own. Nor is it much use to bid those "enter into their closet," or place of private retirement, who live under circumstances in which privacy is almost impossible to be secured.

What then? Cannot the busy pray? Certainly: they must. It is their duty towards God, their neighbour, and themselves.

How then? General rule: "Where there's a will there's a way."

Suggestion: [1] Make your morning and evening prayers a habit more difficult to dispense with than breakfast or supper. [2] Make the most of public worship, especially the Holy Communion, on God's rest day, and whenever you can on a week day. Let this, too, be made a habit from which it will seem impossible to deviate without violence to self. [3] If you live anywhere within reach of your parish church, insist that the doors shall be left open from morning till night—at all events, in spring, summer, and autumn—and make a habit of dropping in for a few minutes either at noon or after supper, or still better, both. So far this is only a matter of habits. You form them easily enough in things secular, and can, if you please, form them in matters of religion.—*St. Andrew's Cross.*

NEWS FROM THE HOME FIELD.

DIOCESE OF MONTREAL.

SYNOD NOTES.

From the report of the Sunday-school Committee it appears that the total number of Sunday schools is 119; of teachers 633; of scholars 6,532—2,986 boys, and 3,550 girls. This was an increase over last year of eight schools; 47 teachers, and 212 scholars.

The Reports of the Rural Deans to the Bishop presented and read on the first day of Synod, were as a whole more than usually interesting, and showed that a large amount of earnest work was being done throughout the country, and that the influence of the Church was extending.

The Report of the Committee on Education presented by Principal Henderson, noted the falling off in the number of true Church schools in the Diocese, and subsequently a Committee was appointed to examine into the cases specially referred to.

The Committee on French work recommended that French should be made one of the subjects for clerical training. Reference being made to Sabrevois work, a warm discussion arose, objection being made that the school was not strictly diocesan in character.

Memorials against the acts of the Quebec Legislature incorporating the Jesuits and dealing with the Jesuits Estates, were presented on the first day, signed by a large number of clergy and laity; and a motion based thereon was carried by a large majority. It was also decided to memorialize the Provincial Synod on the subject.

The discussion on the proposal to amend the Temporalities Act so as to require that members of vestries should be communicants and not only pew or seat-holders, members of the Church of England in Canada, was long and earnest, and showed a decided advance in opinion in favor of the test. The vote was called first in the usual manner, and it was undoubtedly apparent that the majority of the members were, clergy and lay combined, in favour of this test. The vote by orders was, however, demanded; and this being taken the result showed a considerable majority of the clergy in favor of the communicant test, and a bare majority of the laity present against it; and the proposal was lost through non-concurrence of both orders. A number of delegates were absent; some as scrutineers of the boxes for Executive Committee and Provincial Synod. Subsequently the test was again proposed in connection with the vestries of Free churches, and it was adopted to this extent that power should be given to the vestry to determine at its first meeting after the amendments came into force, whether this test should be applied or not. It also was determined that in free