



THE CATHOLIC PRESS.

ADDRESS BY MGR. McKENNA.

The following extract from an address by the Very Rev. Monsignor McKenna, vicar-general of Nottingham, England, in profitable reading, especially at a moment when we in Canada have a Mass vomiting its attacks on the Catholic Church.

The newspapers of the country were full of anti-Catholic prejudice, frequently misrepresenting Catholic doctrine and teaching, often reproducing the old slanders and calumnies that had been traditional in the country.

The public press was a powerful means of forming public opinion and influencing the minds of men. It was a wonderful power for good or evil.

The weekly and daily newspapers were spread throughout the entire country, and exercised an influence in every home. Millions read them, and there were vast numbers who believed a great deal of what they read against Catholicism which was untrue.

In order to dispel prejudice it was evidently of the utmost importance that every Catholic should be able to give a reasonable explanation of many of the bitter things said against them in the general press. They lived in times when readers might be numbered by millions.

There was never a time when there was more hearty and generous feeling towards Catholics from their Protestant fellow countrymen than the present. They must not forget that the public press was originally a Catholic institution.

It was a Catholic who invented printing, and Catholics first printed books both in this country and in America. A Catholic city was the birthplace of the art of printing, and the Catholic Church fostered it in its infancy.

Leo X, speaking of the invention, said it had been founded for the glory of God, for the propagation of the faith, and for the advancement of knowledge. Had Leo X. lived in the present day, he would have said also that it might be used as a powerful means for the perversion of the most sacred truths men believed.

It was important, then, that they should use the same agency which was used against them, and should give a generous and liberal support to the Catholic press of this country. There was a time almost within the memory of some of those present when there was no Catholic newspaper in England.

But they might thank God that they now had many, edited by able men and in point of literary merit equal to the best papers in the land. After having briefly referred to the several Catholic journals and to the labors of Father Nugent and others in connection with them, the very rev. speaker went on to give an illustration of the sort of thing which appeared in the ordinary papers, and which the Catholic papers would correct.

He instanced a paragraph which recently appeared in more than one English journal to the effect that the Jesuits in Rome were plotting to poison the Pope, and showed the absurdity of such a statement. The present Pope was one of the greatest statesmen of the day, and his name was a household word in every Catholic home.

There was no fear of his being poisoned. The report should have appeared in respectable journals showing the importance of reliable information being at hand. It was also a matter of importance for Catholics to have a number of Catholic books, that they might be able to talk over various matters with their Protestant friends, and show them that there was no ground for many of their prejudices.

One special reason why he urged this point was that the literature of England was full of prejudice against Catholics, and kept alive the old traditions, many of which no educated man gave any credence to. In all the free libraries they would find few books by Catholic writers, but they would find many works on biography, travel, history, poetry, and fiction in which the Pope, priests and monks were attacked as knavish, ignorant and idolatrous, and the Catholic Church as a bad institution.

The impression made on the minds of many non-Catholics by such reading was that the Catholics were a bad lot altogether. That was not all, for often they led to a complaint of wilful misrepresentation. For instance, in "The Golden Legend" (by Langfellow, the great American poet) one of the characters was the Devil, and as he was an enemy to priests, the poet put into his mouth many charges against them. A public lecturer recently had quoted these words as being the opinion of Longfellow, and thus utterly misrepresenting that part of his work. Then again prejudice often arose from not understanding words.

A good friend of his, a Protestant, had told him that he could testify well with Catholics, but he did not like "Ultrasentimental Catholics." He asked his friend what he meant by "Ultrasentimental," and his friend said that the word meant "beyond the mountains." His friend had never been able to find the dreadful Catholics "beyond the mountains." The very rev. gentleman then gave several amusing instances, showing that anti-Catholic prejudices were dying out among the Protestant people, who did not now think the Catholics such dreadful monsters as they once thought them (laughter). With regard to the purchase and publication of Catholic books, they had had a splendid example set before them by the generations of Catholics which had passed away, for no class ever made nobler efforts to disseminate and spread the principles of the Catholic faith by the publication of books than the Catholics of the last generation. He came from Derby, where the celebrated reprints were commenced forty years ago under Cardinal Wiseman. One of the most celebrated writers of that time was a bishop who lived in the hearts of every Catholic family in Staffordshire—Bishop Milner. The works of these eminent writers had an immense influence in sweeping away the prejudices

against Catholics. The late Mr. Richardson of Derby had told him that his firm had printed and sold half a million of copies of the shining edition of "The End of Controversy," and he could not remember how many millions of other Catholic publications had passed through his press. Dr. Lingard, in his work on the "Anglo-Saxon Church and History of England," had done more than any other Catholic writer in our time to remove the prejudices and false traditions in the minds of the people with regard to the Catholic Church in England. Those works ought to be found in every public library if people desired to know the honest truth. Mgr. McKenna specially called attention to the work which was being done by the society called the "Catholic Truth Society;" they could for a few pence obtain much useful and interesting literature for themselves and to lend. Much good might be done by the latter, as he had lately seen.

PAGANISM IN EDUCATION.

In view of the recent attacks on the separate schools by The Mail, the following lecture by the Rev. Father Clarke, S. J., delivered recently, on the above subject, will be read with interest.

The preacher pointed out that many of the characteristics of the educational system of pagan Greece and Rome were being reproduced in the educational systems of our own day, the result of that glorification of the State which takes the place of the Christian family and usurps the right of parents to educate their children. Ancient education was a compulsory education. All the great philosophers who wrote upon education required that children should be compelled to come to school if their parents did not send them of their own accord. Education in ancient days was mixed. Boys and girls were educated together. This is a system which is becoming popular at the present day. It is very common—almost universal—in the public schools of America, and is gradually being introduced into our country. It is a system which is very dangerous to the young, having necessarily a tendency to destroy the delicacy and modesty of young maidens educated with the rough boys of the city. The system is entirely opposed to the true spirit of education. Just as compulsion in education disappeared under the influence of the Catholic Church, which acknowledged and honored the rights of parents, so, under the same sweet influence, the mixed system of education was also put aside as in many respects undesirable, as heathen and not Christian, and it was restored until modern paganism came in and set aside the Christian spirit. And what is the centre idea of this modern pagan education? It is the spirit of independence. The object is to make the young citizen self-sufficient, to enable him to stand by himself. It was a training founded on pride and is diametrically opposed to that spirit of humility which our Lord introduced. If we look at modern schools outside the Catholic Church, as the education, for instance, imparted in the great Protestant public schools of England, must we not acknowledge that in this respect it reproduces the ancient pagan system? The whole craning in the Protestant public schools of this country tends to inculcate the pagan virtues, the natural virtues, as motives of action, courage, self-reliance, manliness, generosity, independence. The essential Christian virtues, on the other hand, are held of comparatively little account. Submission, obedience, docility, these are put forward only in so far as they are necessary to the government of the body in which the young are being educated. There is no inculcation of the spirit of submission, because submission makes us like unto Our Lord and Saviour Jesus Christ. There is no inculcation of a love of obedience in order that we may obey even as Christ obeyed. Nay, there are Christian virtues which too often are looked down upon as mean, and little, and womanish. Patience and meekness and forgiveness of injuries are virtues which are not highly esteemed in the public schools of this country. Chastity itself is scarcely regarded with respect—at all events by many of the elder boys. Honor, not virtue, is held up as the motive for action and the standard of conduct. A boy is taught not to steal, not to lie, not to take an unfair advantage of his companions, because it would be dishonorable. This sense of honor is founded not upon God but upon self; it is based upon that pagan self respect which puts aside altogether our relation to God; it is the glorification of self, and detaches God in order to put self in His place. One of its results is the perverted system of morality already alluded to. What are the results of this system? First of all, a slavery far worse than the slavery of ancient days—the slavery of public opinion. The master of a Protestant public school governs either because he has a happy faculty of attaching his pupil to himself or else he governs by mere force of law—because he exercises a power which they cannot oppose. There is another evil arising from the system. The young are left without any proper supervision—without any safeguarding of their innocence. One of the saddest things in life for those who know how dear to the hearts of Jesus Christ are the innocent hearts of the little ones of His flock—one of the things in life for them is to know how in our great public schools they are thrown into the midst of temptations to evil, which it is almost impossible for them to resist. How different is the Catholic educational system in the protection it affords to the young and innocent. If we had the young and innocent of Catholic as compared with Protestant education it would be quite enough to mark the difference between the careful supervision of the innocence of the young in the Catholic colleges as compared with the terrible and heart-breaking temptation to sin to which children are exposed before they know the difference between right and wrong in the Protestant schools of the country. The Protestant system is, further, a system of liberty—liberty to the young to choose what companions to read what books they will. An

opportunity for the employment of this mistaken liberty is afforded by the cheap newspapers and magazines which have been so multiplied in the present day, and so large a proportion of the contents of which are utterly unfit for the minds of the young. Everyone knows how within the last week or two details have been published broadcast which no Christian could read without danger, which for even grown men and women must have been perilous, but which for the young, with their natural curiosity, with their susceptibility, perhaps with passion just awakening, could not be other than absolutely ruinous. In conclusion, the preacher alluded to the disappearance of dogmatic teaching from the schools of the country, and called upon his hearers to beseech God to stop that torrent of educational paganism which was threatening to overwhelm the young with vice and ignorance, and which, if not turned aside, must in a few generations produce consequences of which few had now any conception.

NEW YEAR'S DAY.

THE RELIGIOUS SERVICES—TIMELY WORDS OF ADVICE.

At St. Patrick's Church on New Year's Day the venerable Father Dowd, now in his 74th year, preached the sermon. He referred to his recent illness and to the fact that on that day twelve months ago they had prayed for his physical health. On this New Year's day he asked them to pray for his spiritual welfare. God had given him strength, but in May next he would have completed the fiftieth year of his priesthood. It was seldom allotted to a man to have the care of souls committed to his charge during so long a period, but the responsibility was an over-powering one. In the natural course he must have his accounts ready to meet any day the Great Judge who would scrutinize every action. He asked their prayers on his behalf, and he also feelingly said when at the close of his discourse he was about to pronounce the usual benediction the "whoop" of gratification instinctively fell on their knees, all visibly affected by the solemn, pathetic words of the old priest.

At Notre Dame Church Rev. Fr. Leclercq preached an eloquent sermon upon "Life and Eternity." The opening of a new year was an opportune moment, he said, to speak of the shortness of life as compared with eternity. During the year which had just passed away many who had attended the services in that church at a similar period a year before had gone to their last resting place. Some had fallen in old age prepared to face the Great and to answer for their conduct during their lives. To others death came as a saving angel, relieving them from beds of misery and suffering, and comforted by the church they had gone to their last home, conscious that God had granted their prayer and life everlasting. Some, however, still in the prime of manhood and full of life and hope, had been carried away without a moment's warning and brought face to face with God. These facts ought to impress upon Christians the absolute necessity of being always prepared for death and never to delay in matters of conscience, for none knew the moment or the hour when they would be called away. The rev. gentleman concluded by an effective appeal to his hearers to make up their minds on the opening of a new year to their work for God, for many among them who were now enjoying life and health might perhaps be lying under three feet of earth before another year came along.

At the Gesù Church Rev. Fr. G. Kenny, S.J., preached an impressive sermon to a large congregation on the feast of the Circumcision of our Lord, taking for his text Luke Chapter 2, verse 21. And when eight days were accomplished, for the circumcision of the child Jesus which was named of the angel, he had him circumcised, and the responsibilities to be fulfilled by parents towards their children.

At the Gesù Church Rev. Fr. G. Kenny, S.J., preached an impressive sermon to a large congregation on the feast of the Circumcision of our Lord, taking for his text Luke Chapter 2, verse 21. And when eight days were accomplished, for the circumcision of the child Jesus which was named of the angel, he had him circumcised, and the responsibilities to be fulfilled by parents towards their children.

At the Gesù Church Rev. Fr. G. Kenny, S.J., preached an impressive sermon to a large congregation on the feast of the Circumcision of our Lord, taking for his text Luke Chapter 2, verse 21. And when eight days were accomplished, for the circumcision of the child Jesus which was named of the angel, he had him circumcised, and the responsibilities to be fulfilled by parents towards their children.

At the Gesù Church Rev. Fr. G. Kenny, S.J., preached an impressive sermon to a large congregation on the feast of the Circumcision of our Lord, taking for his text Luke Chapter 2, verse 21. And when eight days were accomplished, for the circumcision of the child Jesus which was named of the angel, he had him circumcised, and the responsibilities to be fulfilled by parents towards their children.

At the Gesù Church Rev. Fr. G. Kenny, S.J., preached an impressive sermon to a large congregation on the feast of the Circumcision of our Lord, taking for his text Luke Chapter 2, verse 21. And when eight days were accomplished, for the circumcision of the child Jesus which was named of the angel, he had him circumcised, and the responsibilities to be fulfilled by parents towards their children.

At the Gesù Church Rev. Fr. G. Kenny, S.J., preached an impressive sermon to a large congregation on the feast of the Circumcision of our Lord, taking for his text Luke Chapter 2, verse 21. And when eight days were accomplished, for the circumcision of the child Jesus which was named of the angel, he had him circumcised, and the responsibilities to be fulfilled by parents towards their children.

At the Gesù Church Rev. Fr. G. Kenny, S.J., preached an impressive sermon to a large congregation on the feast of the Circumcision of our Lord, taking for his text Luke Chapter 2, verse 21. And when eight days were accomplished, for the circumcision of the child Jesus which was named of the angel, he had him circumcised, and the responsibilities to be fulfilled by parents towards their children.

At the Gesù Church Rev. Fr. G. Kenny, S.J., preached an impressive sermon to a large congregation on the feast of the Circumcision of our Lord, taking for his text Luke Chapter 2, verse 21. And when eight days were accomplished, for the circumcision of the child Jesus which was named of the angel, he had him circumcised, and the responsibilities to be fulfilled by parents towards their children.

At the Gesù Church Rev. Fr. G. Kenny, S.J., preached an impressive sermon to a large congregation on the feast of the Circumcision of our Lord, taking for his text Luke Chapter 2, verse 21. And when eight days were accomplished, for the circumcision of the child Jesus which was named of the angel, he had him circumcised, and the responsibilities to be fulfilled by parents towards their children.

At the Gesù Church Rev. Fr. G. Kenny, S.J., preached an impressive sermon to a large congregation on the feast of the Circumcision of our Lord, taking for his text Luke Chapter 2, verse 21. And when eight days were accomplished, for the circumcision of the child Jesus which was named of the angel, he had him circumcised, and the responsibilities to be fulfilled by parents towards their children.

At the Gesù Church Rev. Fr. G. Kenny, S.J., preached an impressive sermon to a large congregation on the feast of the Circumcision of our Lord, taking for his text Luke Chapter 2, verse 21. And when eight days were accomplished, for the circumcision of the child Jesus which was named of the angel, he had him circumcised, and the responsibilities to be fulfilled by parents towards their children.

At the Gesù Church Rev. Fr. G. Kenny, S.J., preached an impressive sermon to a large congregation on the feast of the Circumcision of our Lord, taking for his text Luke Chapter 2, verse 21. And when eight days were accomplished, for the circumcision of the child Jesus which was named of the angel, he had him circumcised, and the responsibilities to be fulfilled by parents towards their children.

At the Gesù Church Rev. Fr. G. Kenny, S.J., preached an impressive sermon to a large congregation on the feast of the Circumcision of our Lord, taking for his text Luke Chapter 2, verse 21. And when eight days were accomplished, for the circumcision of the child Jesus which was named of the angel, he had him circumcised, and the responsibilities to be fulfilled by parents towards their children.

At the Gesù Church Rev. Fr. G. Kenny, S.J., preached an impressive sermon to a large congregation on the feast of the Circumcision of our Lord, taking for his text Luke Chapter 2, verse 21. And when eight days were accomplished, for the circumcision of the child Jesus which was named of the angel, he had him circumcised, and the responsibilities to be fulfilled by parents towards their children.

Council held in Baltimore endorsed his plans. It decreed that a school should be attached to every Catholic church in the United States, and his great fight was ended, and with it closed the life of its strongest and most influential advocate. The immediate cause of his last illness was a fall he received three months ago, and the shock resulting from it. He had partially recovered, and was at the Journal office on the 11th inst. Upon a return of the illness resulting from injuries he was taken to the hospital in Philadelphia, and the other two in the Carmelite convent in Baltimore. The youngest daughter, a beautiful and accomplished young lady of 18, decided to retire from the world about three years ago. She was her father's housekeeper and her decision broke up the home. The regret expressed at the death of Mr. McMaster, or the "Abby" Mc Master, as his intimate friend terms him, is unbounded.

THE TITLE OF THE CROSS.

In the Chapel of Relics, in the Church of Santa Croce in Rome are preserved my long object, among which is the Title of the Cross, which was found in 1492. In the same year the Church was restored by the then titular Cardinal, Peter Goncalvi de Mendoza, successively Archbishop of Seville and of Toledo, Primate of Spain and Legate of the Apostolic See, raised to the honors of the Purple by Sixtus IV., May 7th, 1473. Contemporary witnesses, Laelius Petronius Stephen Infessura and others quoted by Boerio, Benedict XIV., and M. Rehauld de Fleury, relate this event as follows:—

"On February 1st, 1492, came the great tidings of the victory of Granada gained over the Moors by the King of Spain, and of the capture of that city after a prolonged siege. The same day Rome witnessed a miracle. Mr. Peter Goncalvi de Mendoza, Cardinal of Santa Croce, was repairing and repainting the interior of the arch in the chapel, near the altar, when he discovered a marble tablet having above thereon: *Hic titulus erat crucis* (This is the title of the Cross). Within the box was a sheet or slab of wood, a palm and a half in length, partly worn away by time, and bearing in deeply incised characters colored in red the inscription: *Jesus Nazarenus Rex Judæorum* (Jesus of Nazareth, King of the Jews). But this word *Judæorum* was not entire; the final syllable "rum" ended with the "r" the remaining two letters, "um" having crumbled from age. The first line was in Latin characters, the second in Greek and the third in Hebrew characters. The whole city flocked to the church; three days subsequently Pope Innocent VIII. came thither in person and ordained the preservation of the relic within its box by covering it with a slab of crystal. Every one was fully convinced of having before their eyes the inscription placed by Pilate on the Cross above the Head of the Redeemer of Mankind, which St. Helena, mother of Constantine, had placed in that church at the time of its first construction, and which had been concealed within a wall of the edifice ten centuries previously by the Emperor Placidius Valentinian III., 453, 454, to secure it against the depredations of the Goths and Huns, then ravaging the West.

Floury adds that on examination of the title and its box in 1492, traces were clearly recognizable of the seal of Cardinal Gregor Gemelli, created titular of Santa Croce by Callixtus II., about 1123, and himself Pope in 1144, under the name of Lucius III. The fact of the seal of the Cardinal titular would argue that the relic had been visited and examined at that epoch. The nature of the wood of the title he pronounces either oak, yew, or poplar, which are capable of resisting the incursions of time and decay; the more so that since 1492 the lettering has successfully been reduced to the centre of the primitive inscription, *Nazarenus Rex*, as was verified in the examination thereof in 1648, and as it now exists. The marble tablet of Infessura and other he declares to be of terra cotta, and the words inscribed thereon merely *Titulus Crucis*, in antique letters, fifty millimetres in height and of a good period of art.

The dis-esteem and contempt of others is inseparable from pride. It is hardly possible to overvalue ourselves but by undervaluing others; and we commonly most undervalue those who are thought to be wiser than we are, and it is a kind of jealousy that they are so, which provokes our pride.

When the Pope's legates took the insignia of the Cardinalate to St. Bonaventura, in Tuscany, they found the newly-appointed Cardinal—the great Franciscan upon whose eloquence scholars delighted to hang, and whose wisdom kings had sought—washing dishes in the convent kitchen.—*See Maria.*

Chaste proverb: Only correct yourself on the same principle that you correct others; and excuse others on the same principle on which you excuse yourself.

I am no more surprised that some revealed truths should amaze my understanding, than that the blazing sun should dazzle my eyes.—Hervey.

When we go to confession, we ought to persuade ourselves to find Jesus Christ in the person of our confessor.—St. Philip Neri.

Every man is born for heaven; and he is required in heaven who resolves heaven in himself while in the world, and he is excluded who does not.

MONASTERBOICE.

THE CROSS OF MUIREDACH IN THE COUNTY OF LOUTH.

(BY W. F. WAKEMAN.)

It is a strange fact, but simply the truth, that until George Petrie commenced his labors in the wide field of Irish archaeology, all, or nearly all that had been written upon the subject (at least in modern times) was deceptive, and utterly misleading. For instance—Mervyn Archdall, M. R. I. A., &c., &c., who is usually considered one of our highest authorities on most questions concerning Irish ecclesiastical antiquities, in A. D. 1780, when writing of a monument which is the subject in chief of my present article, states that the "ornamental figures are rudely engraved, and at once show the uncivilized age in which they were executed."

The same author, when treating of the antiquities of Clonmacnoise, states that "before the west door of the Cathedral stands a large old cross of an entire stone, much defaced by time, on which are some rude carvings, and an inscription in an antique and unknown character."

This is the truly noble cross, erected, as an inscription in Irish still remaining upon it states, by Colman Connellagh, Abbot of Clonmacnoise, in memory of his friend Flann Sinus, King of Ireland, who died in the very beginning of the tenth century. Colman himself survived until A. D. 924.

Writers of the times of Archdall (compiler of *Antiquities of Ireland*), and indeed not a few putative antiquaries who flourished at a period somewhat earlier or later, seem to have been utterly blind to the characteristic and beauty of Celtic art, and exhibited on hundreds of monuments which time had not spared, and has even handed down to our own day. They appear to have been completely ignorant of the meaning of lapidary inscriptions of a date older than the fourteenth, or fifteenth century. The legend upon an Irish monumental stone, when noticed at all, was supposed by them to be engraved in Hebrew, Phœnician, Greek, or other characters so archaic as to defy interpretation. The exquisitely beautiful carvings, crosses, etc., which often accompany our earlier lapidary inscriptions were regarded only as evidences of barbarous fancy, or of ingenious misapplied industry.

But at length, as knowledge of the true principles of Celtic art spread among our own and foreign schools of design, the surprising originality and beauty of its particular style became manifest to all eyes. Hear what Charles G. Leland, Director of the Public Industrial Art School of Philadelphia, says:—"When Roman art had died, and was not yet revived in the Romanesque, there sprang up in an obscure corner of Europe that which eventually gave tone to, and determined more than any other cause whatever, the decorative art of the Middle Ages. When I say word, all its art, for this period, I say, in a word, all its art, for there never was a phase of art which was so decorative. It compared to the 'Classic of the Greeks' as a forest of every kind of trees, bound with millions of vines and colored with millions of flowers, compared with a group of columns or a grove of pines. Now the soul of all this fanciful beauty and wild ornament was derived from the illumination of the manuscripts. This art produced the wonderfully florid architecture in which it reappeared. And this art was Irish. It was purely and entirely Irish. It was in its very beginning Celtic or British. This was while it was limited to the *bascinet*, or basket, woven in curious ways, and colored with many hues which were sent from Britain even to Rome."

But the Irish artists of an early Christian period did not devote their time and genius to the decoration of manuscripts only. Almost everything they touched they made more or less beautiful. As enamellers on metal they seem to have had no compeers, at least on this side of the Alps. The croziers, bell-covers, shrines and *canochs* of the ancient Irish Church, many examples of which have happily been preserved to our own days, are marvels of artistic skill and curious workmanship. Practical and able jewelers even of London have declared that so wonderful is the character of much of this Irish work of a thousand years ago, that it cannot at present be imitated.

It is not to be supposed that during the period of art culture among the Irish referred to, memorial crosses or monumental flagstones were left undecorated. Indeed the crosses of Erin seem to vie with our glorious illuminated manuscripts and ecclesiastical metal work in proclaiming the high position to which decorative art in Ireland had attained at a time when elsewhere (in the West at least) civilization was almost at its lowest ebb. Though, no doubt, hundreds have been destroyed, Ireland is still rich in art-laden crosses, some of which, as shown by inscriptions in the Gaelic language, still remaining on them, were erected in honor of kings, while others refer to charwomen of higher or lower degree, or, as it sometimes occurs, to distinguished laymen.

Perhaps two of the three crosses remaining in the lonely graveyard of Monasterboice, County Louth, may be considered the finest works of their kind and age to be found in Ireland, or, indeed, in the world! The place, which is situated about four miles and a half to the north-west of Drogheda, was of high importance during the earlier ages of the Church. It owes its foundation to St. Bute, or Botinus, son of Bronnach, who died A. D. 521. A long but imperfect list of its abbots and professors, from the sixth to the twelfth century, has been preserved. Among these names several of high interest occur. The ancient importance of Monasterboice upon the foundation about the middle of the twelfth century, of the great Cistercian House of Mellifont, appears to have lessened consider-

ably. After that period the chief scene of St. Bute's labors is scarcely mentioned in our published annals. A very tall and really splendid specimen of the round tower, two churches, an extremely early *loca*, or monumental flagstone, bearing "a prayer for Kiarcan," and the crosses already mentioned, remain to indicate the antiquity and pristine grandeur of the establishment.

To but one of the crosses shall I now draw the attention of the reader. It has been selected as a model specimen of early Irish art, and also as having upon its base an inscription in the Irish character and language by which its dates can with almost certainty be determined. The legend reads as follows:—

OR DO MUIREDACH LAS INDERNAD IN CHROSSLA.
Pray for Muiredach, by whom was made this Cross.

This monument is most eminently beautiful. The various figures and ornaments with which it is overspread have been executed with an unusual degree of care and artistic skill. It has suffered little from the effects of time, and stands almost as perfect as when, nearly nine centuries ago, the sculptor, we may suppose, pronounced his work complete, and chiefs and abbots, barde, shannachies, warriors, ecclesiastics, and, perhaps, many a rival artist crowded round this very spot full of wonder and admiration for what they must have considered a truly glorious and, perhaps, unequalled work. The human figures represented in several of its panels are, artistically speaking, as good as any found in Roman work in Britain. The scroll-work presents an infinite variety of these weirdly involved circles that are the distinguishing characteristics of ancient Irish decorative design, whether found on parchment, metal, or stone. Some of the ornaments into which the shaft and arms of the cross are divided contain sculptures suggested by Scripture history. In one we find the story of the Expulsion, the first parents standing beneath a tree, round the stem of which the serpent is coiled. Here, too, we discover a representation of the slaying of Abel. Another subject is the Adoration of the Wise Men, a star being represented over the head of the Infant. A compartment on the end of the southern cross-arm exhibits Pilate washing his hands. There are soldiers introduced, armed with circular shields and broad-bladed short swords, exactly like some specimens from *grampings*, preserved in the Museum of the Royal Irish Academy. Some of these figures hold battle-axes, and, curiously enough, one of them seems to be armed with a sling. These figures are of especial interest as illustrating the *do-naid* and *do-naid* appointments of Irish metal-art of about the beginning of the tenth century.

Within the circle by which the arms and shaft of the cross are bound together, upon the eastern side, is a representation of the Last Judgment. Upon the right-hand side of the shaft are represented singing or playing upon musical instruments, amongst which the old Irish harp is conspicuous. On the left-hand side of our monument the Irish harp is being hunted by devils, one of which is armed with a strident scythe, and another panel is a figure of St. Michael weighing a soul in a pair of scales, while the evil one is crouched beneath, endeavoring to turn the beam to his own advantage.

It would not be possible in the space at my disposal to more than glance at the variety of sculptures which this great work exhibits. This cross should be seen to be understood. Even photography would fail to do justice.

Dr. Petrie has remarked that there are two individuals named Muiredach mentioned in the Irish Annals as having been connected with Monasterboice. One an abbot, who died A. D. 814 and the other in 924. "So that it must be a matter of great uncertainty to which of these the creation of the cross should be ascribed." Our great antiquary, however, has suggested a variety of reasons for assigning it to the latter, whose death is thus entered in the Annals of Ulster—A. D. 923 or 924. Muiredach, son of Donnchadh, tairn-abbot of Drogheda, and chief steward of the Southern Kingdom, and successor of Buidé, the son of Bronnach, head of the Council of all the men of Bregia, laity and clergy, departed this life on the fifth day of the calendar of December.—*Catholic Herald.*

MEASURING THE LIGHT.

The measuring of the candle power of a light is accomplished by comparing the shadow cast by a rod in the light of a standard candle with a shadow cast by the light to be tested. By moving the latter toward or away from the rod a point will be reached at which the shadow cast by both lights will be of the same intensity. The intensity of the two lights is directly proportional to the square of the distance from the standard; so, suppose the light to be tested to throw the distance of the candle, its illuminating power is nine times as great.—*American Green.*

An exacting temper is one against which to guard one's own heart and the nature of those who are under our control and influence. To give and to allow, to suffer and to bear, are grades more to the purpose of a noble life than cold exacting selfishness, which must have, let who will go without; which will not yield, let who will break. It is a disastrous quality where with to go through the world; for it receives as much pain as it inflicts, and creates the discomfort it deprecates.

Before going to war, pray once; before going to sea, pray twice; before getting married, pray three times.—Russian Proverb.

An excuse is worse and more terrible than a lie; for an excuse is a lie guarded—Pope.