

Ubaghs sent a paper on tertiary man ; while in the same department Canon de Saint-Projet, member of the French Academy, discussed the different species of evolution, physical, linguistic, mental and moral. In the history section, Father De Smedt described the organization of the primitive Christian Churches. Father Baudier rose among the political economists to refute the land theories of Henry George ; and the jurists gave their attention to criminal law, and the penitentiary system. These are not one-tenth of the papers read, for the whole field of scientific discussion was traversed. The work of this Congress will certainly remain a monument of the learning and industry of those who took part in it. Of course the rationalists and materialists who said at first that it was impossible that such a Congress should ever meet, will sneer at it, now that it is an accomplished fact. They will say that these are pseudo-scientists who cannot pursue their investigations freely, because they are hampered by their belief in a God, and in an infallible Church. As well say that the mathematician is hampered by believing that two and two make four, or the astronomer by his conviction that the earth revolves around the sun. Nothing but the pride of Lucifer could make men wish to substitute the airiest hypotheses for the stable truths on which the common sense of nineteen centuries has rested. Would non-Catholic scientists but practice the precept given by Him, whom even the least orthodox of them admit to have been a great and a wise philosopher,—were they but “meek and humble of heart,” they would, ere long, recognize that it is to the feet of men such as composed the late International Congress, that they must come, in order to know what is true science.

LET ALL THE STUDENTS SING.

AN idea seems to prevail among many Catholics in this country, that congregational singing is a Protestant custom. This notion has been blown away by Father Alfred Young, C. S. P., himself a convert, who tells the readers of the *Catholic World* that the custom of chanting hymns in common is one of the few practices of the Church retained by the Reformers. But while they perfected it, the children of the Church were growing luke-warm in this respect. The pagan spirit of the Renaissance seized on them, and in spite of strong clerical opposition, voluptuous airs of an operatic character began to replace the grand and simple strains of the plain chant. The new music was so difficult that it could not be sung by all, and hence arose the choir of trained singers. But in our days a return to the primitive simplicity of church music is being inaugurated, and Father Young, who is an enthusiast in this regard, is urging convents and colleges to assist in furthering the design. No one can doubt that the sprightly airs heard in many of our churches would beseem a concert-hall or an opera-house rather than a church. On the other hand, there is no one who is not impressed by the solemn beauty of the Gregorian chant, when well rendered. And so simple is it, that all may sing with ease. But coming from general to particular considerations, plain chant is the music of our college-chapel ; yet all do not sing. Why ? Some say because there are no singers. This is not the case—and the proof is, that on several occasions High Mass and the hymns at Benediction have been given in a most excellent manner. Yet every one admits that, on the whole, the singing has never been so bad as this