

worked fairly well, and if stringently enforced should work a great deal better. Public opinion in the Dominion is solid on the subject.

The Very Rev. James McGrath, O. M. I., Provincial of the Oblate Fathers in the United States and for several years pastor of the Church of the Immaculate Conception, Lowell, Mass., celebrated, on the 20th ult., the twenty-fifth anniversary of his ordination to the priesthood. Father McGrath's many friends in Canada hope he may be spared to enjoy and outlive for years his golden jubilee. The rev. gentleman was, we believe, ordained priest in Ottawa by the late Bishop Guigues, on the 17th of July, 1859.

A cable despatch informs us that at the coming Papal Consistory the Pope will create nine Cardinals, two of whom will be foreigners: Ganglbauer, the Archbishop of Vienna, and Gonzalez, the Archbishop of Seville. The others are Italians—Tindare, the present Nuncio at Madrid, who will be called to Rome as a mark of displeasure on the part of the Vatican with Alphonso's government; Capesolatri, the Archbishop of Capua; Cosselli, Archbishop of Palermo; the aged Mgr. Massaja, the famous Capuchin; and three prelates who are at present Vatican officials, Gari, Laurenzi, and Verga.

After twenty-five years noble and heroic service in the episcopate, Bishop Grace, of St. Paul, has resigned his see, to be succeeded by the Right Rev. Dr. Ireland, who was, on the 21st of December, 1875, consecrated Bishop of Marone, i. p. i., and became coadjutor, cum jure successione, of Bishop Grace. The latter in his parting address to the clergy and laity of the Diocese of St. Paul pays the following tribute to his successor: Rt. Rev. Bishop Ireland, under his appointment as our coadjutor, succeeds to the title and office with its incumbent duties, of Bishop of St. Paul. He enters upon the office not a stranger in the Diocese but fully acquainted with the condition of its affairs. The deep love we have for the Diocese, for its clergy and people, which has strengthened with years, gives, indeed, poignancy to the separation, but we are consoled in the assurance that in Rt. Rev. Bishop Ireland, clergy and people have one whose affection for them is as our own, and that with his well-known piety, zeal, energy and abilities, the Diocese will be all the more prosperous under his administration.

Religion is, our readers will be most happy to learn, making sure and steady progress in the Canadian North West. On the 3rd inst. the new Catholic Church was blessed at Regina with great solemnity. The Most Rev. Archbishop Tache, of St. Boniface, presided, assisted by Rev. Fathers Hudon, Lory, Dufresne and Larche. The Winnipeg Free Press says of the solemnity: "The service in the morning was very impressive, and the discourse by Rev. Father Lory was appropriate, and bristled with arguments favorable to the Catholic faith. In the afternoon the new and splendid toned bell was blessed and dedicated by Archbishop Tache, who delivered a very impressive sermon, basing his remarks on the Psalmist's advocacy of high-sounding timbrels. The sermon, which was very appropriate and impressive, was followed by a general rush to test the sound of the bell. Governor Dewdney led the attack and his example was followed by nearly all present. The urn at a convenient place was twice filled with bills which will more than pay the price of the bell. His Grace and the accompanying priests were received with heartiest enthusiasm by the people of the far western city of the plains."

#### CONVERTING THE IRISH.

About three weeks ago (writes the Rev. Daniel Heffernan, of St. Andrew's Presbytery, Dublin), a poor Catholic blind woman, close on seventy years—one who had been better days and a resident of Marlborough Street—called on me and said that one of the greatest misfortunes—next excepting even the blindness—had occurred to her lately.

"What is it?" said I. "I am just after hearing that my son's wife put my little grandson in the Elliott Home to have it brought up a Protestant. Blind as I am, this is my third visit to this locality to find out my son, and also to ask you—as I formerly lived in Nicholas Street—to use your influence to get out my dear child, for sure one belonging to us was never a Protestant yet." A few days passed over, when the father, in deep distress and quite distracted, both wrote and called on me to say that he had just heard for the first time that his wife had put his little boy into the Elliott Home. "Now, Father Heffernan, for God's sake will you try and get it out for me." I told him to go down at once and demand his child. "Oh, I did that," said he, "but they told me that I could have him at any time, but in his nakedness, and where could I get clothes to cover him?" This is the usual threat to put-off made to the poor people to leave their children in, knowing their poverty-stricken condition could not afford to do so. I spoke to a charitable lady, who kindly procured a suit of clothes, so we both accompanied the poor heart-broken father down to that "nest of learning," Luke Street Schools. On entering Townsend Street we saw scouts or Uhlans about in all directions. At last one of the longest-legged of the tribe dashed by us to give the warning in the camp, whilst another,

with "brown goggles" like Sir Garnet before the battle of Tel el Kehr, watched the attack from the steps of the Lock Hospital. After whilst all the "old maids" began to flutter about like bees to see who was going to storm the "hornet's nest." At last the boy was produced, and no doubt had he been stripped before giving him up to his father. Was this the charity which tells us to clothe the naked, and is it conduct worthy of any person pretending to Christianity? We brought the youngster home in triumph, and although the suit was not the best, yet he appeared more at ease in it than in the "Elliott Home."

#### IRISH BENEVOLENT SOCIETY'S PICNIC.

From the daily press we call our report of the eighth annual picnic of the Irish Benevolent Society of this city, which took place at Port Stanley on Wednesday, the 6th inst.:

Among the many gatherings, says the Free Press of the 7th, that have been held at Port Stanley this year, that of yesterday is entitled to the foremost rank. Irishmen are proverbial the world over for the thorough zest with which they enter into rational enjoyment after their period of toil is done, and so it has become a custom for the Irishmen of the Forest City to indulge in an annual social gathering, and their mode of realizing pleasure therefrom might well prove a model for others. It is now eight years since the first picnic was given under the auspices of the Irish Benevolent Society, and since that time it has steadily progressed until it is now regarded as one of the most attractive events of the season. In former years the picnic has proved successful, but the gathering of yesterday altogether exceeded any that have hitherto been introduced. The morning proved all that could be desired, the sun beaming out bright and beautiful, and a delicious breeze being wafted shoreward from Lake Erie and thoroughly penetrating the Fraser Heights rendering the picnic grounds most delightfully cool. The keynote of the day's success was sounded in the early morning when the Seventh Band marched down Richmond street to the depot, rendering in brilliant style "St. Patrick's Day," and causing a thrill in the heart of every Irishman in the city that induced him to visit the Port with his family. At the depot the band discoursed a variety of popular Irish melodies, while hundreds upon hundreds of citizens—many of them heavily laden with hampers and baskets—made their way along the streets and clambered into the cars or waited upon the platform. For three or four hours the rush continued, the platforms being thronged to their utmost capacity, and each successive train that rolled out with its freight of humanity only appeared to allow space for the accessions that were constantly being made to the crowd. Every train was crowded to the very extreme, but at length all were borne southwards and the place assumed its wonted aspect. But this did not long continue, for the afternoon train carried a large number additional, and the "bathing" train was availed of by some two hundred more. It is stated by the railway officials that sixty-five cars were required for the transportation of the pleasure seekers, and such was the demand that a few of the trains were obliged to make double trips, and it is estimated that during the day there were fully five thousand people assembled upon the grounds. It proved beyond doubt the largest excursion that has taken place from the Forest City during the present season—with the exception of the G. W. R. employees' picnic. Our people were blessed as a nation seldom are, they enjoyed a freedom unexcelled, and they should not be equal but ahead of others. If they had a determination to be so, to be worthy of this great country, they could leave on its history such a record of Irish industry and valor as is on record in the history of other nations. He concluded by wishing that they might long live to enjoy such gatherings, and that the fact that the Scotch were so thoroughly known the Irish sentiment—he denounced this assertion, or that such an idea ever had a place in the bosom of any true Irishman—it was impossible that it could have. The fact that in this country the Irish could live quiet, respectable and be able to keep up their heads as others did proved that they were capable of conducting themselves respectably. Ireland had been regarded by some as a mystery. True, it was a mystery that has yet to be solved, but it was the same thing as is going on in other countries, and the movement is going on now in England that will lead to the solution of the mystery and bring about that divine principle of a man as a man. He was glad to see that improvement of late in the affairs of Ireland. When that went on further—and when Irishmen lived in their own land as comfortably, as freely enjoy themselves as fully as abroad—when the people will be able to realize not only the music in the words of Ireland's great bard long since gone to rest, but when they can realize the music of her lakes and hills and seaboard, then indeed it could be said that she was blessed. She does not stand beneath the blight of God more than any other country. When the time comes they could look back to their glorious history, and not in England or other lands but within the boundaries of their own green isle, Irishmen could lift up their hands and "thank God."

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THE REV. FATHER COFFEY was warmly received. He expressed his gratification in being present to meet with such a host of his countrymen and countrywomen—at least he would call them such, although he himself was born in Canada. It also afforded him pleasure to be present for the first time with the Irish Benevolent Society—a society which had become famous in Ontario of late years. (Applause.) Canada was a great country, and he was glad to see that it was so. All were here as citizens at large to do their best for the general welfare, and if they looked at the history of the country they would find that Irishmen had done their share in promoting its progress. They should see that in the future they should do their utmost, and while not inflicting injury on others, endeavor to be foremost in every good work. Our people were blessed as a nation seldom are, they enjoyed a freedom unexcelled, and they should not be equal but ahead of others. If they had a determination to be so, to be worthy of this great country, they could leave on its history such a record of Irish industry and valor as is on record in the history of other nations. He concluded by wishing that they might long live to enjoy such gatherings, and that the fact that the Scotch were so thoroughly known the Irish sentiment—he denounced this assertion, or that such an idea ever had a place in the bosom of any true Irishman—it was impossible that it could have. The fact that in this country the Irish could live quiet, respectable and be able to keep up their heads as others did proved that they were capable of conducting themselves respectably. Ireland had been regarded by some as a mystery. True, it was a mystery that has yet to be solved, but it was the same thing as is going on in other countries, and the movement is going on now in England that will lead to the solution of the mystery and bring about that divine principle of a man as a man. He was glad to see that improvement of late in the affairs of Ireland. When that went on further—and when Irishmen lived in their own land as comfortably, as freely enjoy themselves as fully as abroad—when the people will be able to realize not only the music in the words of Ireland's great bard long since gone to rest, but when they can realize the music of her lakes and hills and seaboard, then indeed it could be said that she was blessed. She does not stand beneath the blight of God more than any other country. When the time comes they could look back to their glorious history, and not in England or other lands but within the boundaries of their own green isle, Irishmen could lift up their hands and "thank God."

Rev. G. G. Ballard was glad to see the president of St. Andrew's Society promising great things for Ireland, but he was sorry Scotland had not come sooner to the fore. But this sympathy could not be wondered at, for the Scotch originally came from the Irish. Father Coffey could prove the fact that the Scotch were Irish once, therefore a good feeling exists among them towards the Irish world over. A great many thought the Irish fussy, etc., but good bait to catch herrings. He didn't want as an Irishman to feel other than the independence to do as others do. Of course the Irish were represented as all dynamites and Fenians, because there are such men in Ireland, but as an Irishman he had helped to thoroughly know the Irish sentiment—he denounced this assertion, or that such an idea ever had a place in the bosom of any true Irishman—it was impossible that it could have. The fact that in this country the Irish could live quiet, respectable and be able to keep up their heads as others did proved that they were capable of conducting themselves respectably. Ireland had been regarded by some as a mystery. True, it was a mystery that has yet to be solved, but it was the same thing as is going on in other countries, and the movement is going on now in England that will lead to the solution of the mystery and bring about that divine principle of a man as a man. He was glad to see that improvement of late in the affairs of Ireland. When that went on further—and when Irishmen lived in their own land as comfortably, as freely enjoy themselves as fully as abroad—when the people will be able to realize not only the music in the words of Ireland's great bard long since gone to rest, but when they can realize the music of her lakes and hills and seaboard, then indeed it could be said that she was blessed. She does not stand beneath the blight of God more than any other country. When the time comes they could look back to their glorious history, and not in England or other lands but within the boundaries of their own green isle, Irishmen could lift up their hands and "thank God."

Rev. Mr. Gemley was glad to have the opportunity of being here to-day, and for one special reason—that he had been told he was all Irish. He had an Irish mother and Scotch father, but Macaulay said that in the early days Scotland was known as Ireland, and from the kindly sentiments of the Scotch, as expressed by Mr. Purdon, he hoped all would go back to the old name. He referred to Mr. Ballard's wish to be quiet, and asked if they ever saw a quiet Irishman—he had not. He alluded to his visit to Ireland last year, and that he had found the people just as kindly and agreeable as in Canada. After reverting to the fact that Irishmen always put a grain of affection in their severity and a pleasing reference to

the proceedings were opened by the chairman, who expressed the pleasure he felt at meeting them all on the eighth anniversary picnic of the Irish Benevolent Society. He then called upon Mr. W. H. Bartram, president of the St. George's Society. Mr. Bartram confined himself to a few remarks, thanking them on behalf of the St. George's Society. He believed they had good reason as Irishmen to be proud of this picnic, and he also believed that London had good reason to be proud of the Irish Benevolent Society.

The chairman said it was a source of pleasure to know they had such a union of Irishmen, Englishmen and Scotchmen here, and he then introduced Mr. T. H. Purdon, president of the St. Andrew's Society.

will proceed thence to Niagara Falls.—Ottawa Free Press, Aug. 5.

Irish Ecclesiastical Monthly.

LITURGY.

The Approbation of Litanies.

Authoritative Interpretation of the Monition of the Congregation of Rites, 1880.

Some time since we published a document issued by the Sacred Congregation of Rites on the 10th of June, 1880, in which the Bishops are reminded, first, that the only Litanies approved by the Holy See, besides those contained in the Liturgical books, are the Litanies of the Sacred Name of Jesus and the Blessed Virgin; secondly, that it is their duty to forbid any Litany not approved by the Holy See to be publicly recited; and, thirdly, that they ought to be on their guard against giving their imprimatur to books of devotion which contain Litanies not approved by the Holy See. For the convenience of reference we give again the text of this document:

MONITION EX S. CONGREGATIONE RITUM. Etsi praeter Litanias SS. Nominis Jesu, Beatae Mariae Virginis Lauretanas, nuncupatas, et sanctorum quae in libris liturgicis habentur, nullae alias a Sanctae Sedis approbatae fuerint, quaedam tamen typis passim evulgantur, quae in honorem alicujus sancti vel mystici fidelibus recitandae proponuntur, atque in libris praeteritum pietatis vulgo de devotione continetur, nonnumquam etiam auctoritatis ecclesiasticae sanctione munitis. Hinc Sacra Rituum Congregatio sui numeris esse dixit Rmos. Locorum Ordinarios admonere, ne astant Litanias publice recitari nisi praedictas, vel alias si quae a S. Rom. Univ. Inquisitione recognoscantur et approbatae fuerint; ac simul caveant subnectere iis libris in quibus Litaniae inveniuntur apostolica sanctione carentes. 16 Junii 1880.

This Monition gave rise to much discussion and controversy. For it seemed to take from the Bishops the power, which the Congregations of the Council and Index expressly stated as late as the year 1860 to be vested in them, of revising and approving for publication books of devotion in which Litanies which had not received the approbation of the Holy See, as they were intended only for private recitation, were printed. No document could be more clearly worded than this decree of 1860:

Propositio in S. Indicis Congregatione dubio: Quid censendum sit de libris precum variorum, in quibus praeter Litanias majores et Lauretanas, ut vocant, alia continentur si de eorum generalium Apostolicarum Sedis hacenus vetitae ac nihilominus diuturno jam pridem usum in plebique catholicae orbis regionibus receptae.

Responsum fuit: "Provisum super decreto supremae Congregationis S. Officii, feria IV. die 18 Apr. ejus haec verba: "Litanie omnes, praeter antiquissimas et communes quae in Breviariis Missalibus, Pontificalibus, et Ritualibus continentur, et praeter Litanias de Beata Virgine in sacris ecclesiae Lauretanas, de cantari solent non eduntur sine revisione et approbatione Ordinarii nec publicis in Ecclesiis, publicis oratoriis, et processionalibus recitari absque licentia et approbatione Sacrorum Rituum Congregationis. S. Cong. Indicis, Ap. 1860."

Again, various interpretations were given in many ecclesiastical periodicals and reviews of what was meant in the Monition by public recital (*publica recitatio*). Some understood the Monition to forbid the use of any Litany, except those approved by the Holy See, in any assembly where a number of persons had come together for prayer in common. Others, relying on the decree of 1860, confined this restriction to assemblies "that met in churches and public oratories for prayer." This interpretation would allow the use of other Litanies, such as those of the Sacred Heart, St. Joseph, St. Aloysius, when approved by the Bishop, at family prayer, but would forbid them at Confraternity or Sodality meetings assembled in the church for special devotion. Others, finally understood the public recitation to apply only to churches and public oratories when a priest assisted in his official capacity, and being suitably vested, celebrates a function recognized by the Church as a prayer offered in her name and for the faithful generally.

To put an end to this uncertainty in a matter of such practical importance, the Bishop of Strasburg applied to the Congregation for an authoritative interpretation of the Monition. He received the following very satisfactory reply:

S. R. C. resp. "Monition du quae agitur respectu Litaniarum in Liturgiis et publicis functionibus recitandas, posse vero, imo teneri Ordinarios alias seu novas Litanias examinare, et, quatenus expediret, adprobare ad non nisi propria et extralituragica recitatione. 29 Oct. 1882."

By this reply all controversy is set at rest. In the first place, the Congregation of Rites reaffirms the decision of the Congregation of the Council as to the power of the Bishop to examine and approve Litanies which are intended only for private and extra-liturgical use, and declares it to be the duty of the Bishop to exercise this supervision before he allows a new Litany to be reprinted. Secondly, it is now certain that the approbation of the Congregation of Rites is necessary for those Litanies only which are recited in liturgical and public functions. Now by a liturgical function is meant one of those forms of prayer which the Church recognizes as offered in her name, and in which, as a consequence, she is represented by her ordained minister acting in his official capacity. Those recognized forms of devotion are those for which the Church legislates in her books on Liturgy, for instance, the Mass, the Office, Processions, Benediction of the Blessed Sacrament, &c. Moreover, the Liturgical function must be public, that is, celebrated in the church or public oratory.

It follows, then, that we are allowed to recite other Litanies, provided they have the approbation of the Ordinary, at family prayer, at Confraternity devotions conducted in the church, even when a priest presides at them, and at all similar exercises, provided they are not identical with any of the recognized Church functions.

#### TRUTH WILL PREVAIL.

The Sun in a recent editorial declared it "easy to understand the increasing hostility of the Roman Church to the Freemason order, because it is a compact, secret organization beyond its control, and out of harmony with its principles and general purposes."

Just so. There is nothing more to be said about the matter after the incredible strength of the light shed upon the question by the metropolitan luminary. But the Sun which shines for all a little too strong this time. It said enough, and fifty per cent. more than enough, and therein it stumbled and fell. It repeated the famous old lie which the Freemasons flaunted for a hundred years and over before the world as a reason for the Church's hostility to their order, and having said it with calm impartial language, it settles down in the belief that for its readers the matter is settled. Not yet, good two-penny shiner. The Church is not opposed to the order of Freemasons because it is beyond the Church's control, or because it is compact in its organization, or because it is out of harmony with the Church, but simply and purely because it is a secret order, oath-bound, and dangerous to the social, political and religious order.

The Democratic party, compact, beyond control of the Pope, out of harmony with the Church in many points, is not condemned by the Church; nor is the Republican party, nor the Whigs and Tories and Home Rulers of the British empire opposed by it, nor the Society for the Prevention of Cruelty to Children, or to animals, nor any other compact, respectable (as opposed to secret) society on the face of the earth, though it is beyond its control and "out of harmony with its principles, whatever the Sun's harmony may mean. There are no Encyclicals written against them, no Catholic is forbidden to enter their ranks, no stigma is fixed to their name by the Vicar of Christ, for their aims are honorable in the main, open to the day, and the means to attain their ends have the sanction of law and right.

Can as much be said of Freemasonry? Its aim no one knows, for it is secret, with very unscrupulous regard for the truth, and its methods are as much a mystery as its aim. In France, Germany and Italy, it has a well and truthfully established reputation for atheism, socialism, communism, materialism and diabolism. It has proved itself the enemy of Christianity in any form, the enemy of respectability, paganism even, and while it has painted on its banners the cultivation of liberty, equality and fraternity, it is ever busy in stealing or prompting others to steal, or assisting to steal the property of the Church. In this country it is supposed to be comparatively innocent. Let it be judged by its works. It has been foremost in applauding the work of its brethren in Europe. No excuse of ignorance can be pleaded, for the Freemasons of America claim kinship with the Freemasons of all parts of the world, and if they are not aware of the doings of their brethren, they ought to be, since they applaud them. It has made itself notorious by its clannishness which has the merit of unscrupulousness, and which intrudes itself so impudently into the civil and judicial administration of the country that men are often compelled in self defence to join the order. Not only into the high places does it thrust itself, but into the low ones, and the poor are annoyed and the helpless left despairing by its continued efforts to make even the common prizes of life a condition of accepting it.

The Sun at all aware of the Church's reasoning on the matter