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NEDIEVAL SCHOOLS.

of the Dark Ages Did for Education-The Rule of St. Benedict-The Alm of the Monastle Schools.

Cloistral schools, writes Bro. Azarias Clostral schools, writes pro Azarras in the American Ecclesiastical Review, begin with the establishment of monastic institutions. We find them flourishing under Pachomius at Tabenna in the first half of the fourth century. The first han of the fourth were open to doors of his monastery were open to to us. No doubt it was that pursued by children as well as to men. And in the children as well as to men. And in the contract of the fourth contract St. children as the fourth century, St. direct the people assembled in a body Encherius had his two sons entrated, the oldest being scarcely ten years when, in 40, he entered. There St. Loup kindled the torch that he afterwards at the beginning of the sixth century, we come upon a celebrated school of we come upon a coreorated sensor of nums at Arics, under the guidance of St. Cesaire. From the sixth to the eighth century these closestral schools flourishcd. But the one who organized them, as he did all monastic life, in the West, was St. Benedict. We are told that, laziness being the enemy of souls, the brothers (of the schools) shall give certain times to manual labor, and certain other times to the reading of holy things. They shall labor from the first hour of the day till the fourth, and from the fourth till nearly the sixth they shall devote to the reading of boly things. Ignorance is not only a sharme, it is very injurious for religious men. We should not be degenerate children of those fathers of the church so illustrious in every

## SPECIES OF DOCTRINE.

Even casual visitors to the monastery must not leave without having the bread of life broken to them. And so, one of the points observed in receiving visitors is that a brother shall sit before them and shall first read some passage from Holy Writ, and he shall afterward receive them with all possible graciousnress. A beautiful custom this, sowing the seeds of many a rich harvest. Such was the intellectual side of the rule of St. Benedict. Benedict insisted that the brothers should not lose time upon mere works of the imagination. He considerthose men from Cassiodorus down to Dom Gueranger and Cardinal Pitra. With the advance of civilization the Benedictine studies broadened, and Benedictine labors in the literary field grew apace. Grammar, rhetoric and philfor several conturies, maintained and preserved letters in Europe.' The masters were carefully chosen. We are told **E.** Ferreel dispensed the abbot from all manual labor, that he might have time to study all he should teach his religious. From the masters let us turn to the schools. The primary aim of the monastie school was to prepare candidates for the recruitment of the religious life. Basil received orphans into his schools, and also children from the hands of their parents before witnesses. He must have received girls as well as boys, for the great doctor lays stress on their being kept apart. These children had a rule of their own. They had their own hours for study and play, for rising and retireing: they sang in the choir and became gradually accustomed to the discipline of religious life. Basil felt that the touch-

# stone of all education is the

FORMATION OF CHARACTER. Basil del not permitte every master to administer punishment indiscrimi-There was one set apart for that duty, and for all serious faults the child was brought to him. The whole system of discipline tended to self-control. His rules for study are no less admirable. He likens the mind of the child to soft wax, which may easily be moulded. The subjects studied were at first the elements of grannar and rhetoric. At an early age the cutidren were more familiar with Scriptural words and phrases. Instead of taught to narrate the admirable facts in the Cloistral Schools. The grammar of those days for instance, covered a wider field than the mere technicalities now attached to the name. We find that St. Basil unticipated modern times in another respect. Basil regulated for a number certain of trades to be loarned and practised. Children should begin to learn some one or other as soon as they are able. Among those recommended are: weaving and tailoring within certain limitations; architecture, wood work, and brass work, and above all agriculture. In the seventh century Irish monks overrun the continent, introducing a taste

initiating the younger brothers into But shall the holy canons, ecclesiastical WEDLEVAL BUHUULD. their heautiful style of copying and illustrating manuscripts. Moongall brings Irish studies, Irish methods and Irish enthusiasm to the cloistral schools of St. Galbe and manuscripts. cloistral schools of St. Gall's, and under his direction discussions in grammar and philosophy were carried on with a degree of sublety that would have rejoiced Dante's own master in the rue de Fourier. The course of study in the monastery of St. Hilary of Poiters extended over seven years. The daily routine of school life followed by Ecgberht, brother of the King of Northumbria and bishop of York,

#### HAS BEEN HANDED DOWN

studies mapped out by Charlemagne for latter name the schools in the episcopal and monastic schools of his Basil organized shifted that the reputation of dominion, are reading, the study of the Gearch. So great was the reputation of dominion, are reading, the study of the Gesard. So great was the reputation of the dissaint as an educator that the magistist of the town urged him to direct mass of the town urged him to direct mass of the town urged him to direct mass of the town urged him to direct writing; and he further ordains that their public schools; and when he dether public schools; and when he dether public schools; and when he dether be placed in the hands of the pupils correct and approved Catholic clined the people assembled in a tary pupils correct and approved Catholic and lesought him to comply with their books. An examination of the lives of saints from the fifth to the twelfth centered in a tary pupils correct and approved Catholic and lesought him to comply with their books. request. In the fifth century, because a nursery underst. Honoratus, became a nursery clostral schools youths were taught clostral had his two sons educated, facterius had his two sons educated, facterius had his two sons educated, begins to us the fact that in the clostral schools youths were taught reading, writing, arithmetic, grammar, logic, the principles of versification, lithrgic chant, the Old and New Testakindled the torch that he alterwards hought to Troyes. In the monastery of Our Lady, outside the walls of this city, he established a school that became famous. In like manner does the chivalne and large-hearted St. Martin of Tours establish schools near Poitiers. Then, and the Armonticit, near Tours. Then, They downthed groutly from the city. ment, theology, sometimes canon law, Tours establish sentons near Tours. Then, They flourished greatly from the sixth and at Marmontier, near Tours. Then, to the ninth century. This educational period has been characterized as the Benedictine period. The Benedictine monks controlled all the schools. The smaller monasteries confined themselves to elementary instruction; the larger ones, in addition, taught the higher branches.

In the eighth century Charlemange gave a new imp tus to learning. From far and wide he gathered learned men, and under the guidance of Alcuin or ganized them into a great educational association. But wars and dissensions soon undid the good work. The ninth century set in darkness. Thetenth open ed an era of warfare and bloodshed and ravagings, and on the ruins began the building up of a new order of things. It is the beginning of the

## EPOCH OF TEUDALISM.

During the two following centuries there was much ignorance. Here and there. away from the scenes of wartare and depredation, the lamp was kept lighted, and monks labored insilence at the work of writing chronicles and preserving and copying manuscripts. But they are the exception. Synod and council of that period, especially in France, bewail the darkness. The simple enumeration of all the cloistral schools that history mentions in the darkest periods would searcely be contained within the covers of this Review. Among others, there was the school of St. Benedict on the the period of preparatory study. Hence the solid character of the, work done by those more than 5000 pupils, each one of whom upon withdrawing was required to the withdrawing was required to the withdrawing was required to the best of the period of the best monastery of with manuscripts. There was the monastery of Hildesheim. Under Bernward its scool became famous. Meinwerk, a disciple of Bernward, established a celebrated school at Osnabruck. the programme of the advanced student. It is with permissible pride that the crudite and indefatigal I. Matillion, could write:

"Almost agene, the order of St. Benedict, for several centuries, maintained and independent of the people. The crusades help to break down the largier of materials." Idamus (d. 1066) inherited his genius, people. The crusades heip to break down the barrier of caste. There is a general fermentation of thought. Schools become secularized. Men run hither and thither, devoured by a thirst for knowledge that no know sourse seems sufficient to satiate. The period of the sholasticism has set in. St. Victor's was one of the great centres of learning in the twelfth century. This represents the kind of work that has been done for conturies in the larger cloistral schools. But as the cloistral school led to the decline of the episcopal school, and in a great measure superceded it, even so did the university lead to the decline of the cloistral schools.

# THE CHURCH AND FA-

BRIQUES.

The Parishioners have no Right in Them. La Semaine Religiouse once more re-fers to the question of Fabrique property, and once more asserts that it belongs to the Church. It says that what it has written so far on the subject is simply the doctrine of the Church contradicted by no law in the land. All that has been said in reply is that the parishioners are the true proprietors of Fabrique property, because such property is their own gift. "But," adds the article, "let us be serious. Shall the Church be denied the right to possess? Was the Pope proprietor of the pontifical state? Whence came these territories? Whence came all the proportic tables of pagan times, they were perty of the church; its temples, abbeys, treasures, seminaries? Did they not of sacred history and the sentences of the sons of the church who the Book of Proverbs." We must not wished to show thereby their attachment imagine for a moment that catechism and gratitude towards it? Once those was at any time the sole subject taught donations were made could they ever again claim their right of ownership What we say of the church in general applies to each church in particular. The parishioners give for the ends of worship parismoners give for the ends of worship lands or money; those lands and money cannot be used for worldly purposes, but they no longer belong to them. To pretend the contrary is to deny to the Church the right of property. We are surprised, and grieved that Cata We are surprised and grieved that Catnolics should take no account of the teachings of the Church in matters which affect the management of the Church itself and the working of its institutions. One would think that for them

discipline and the decisions of the Councils count for nothing. And if any civil laws were in opposition to the laws of the Church, should a Catholic have recourse to the first mentioned? In the question of marriages, for instance, what are all the laws and all the judgments of courts authorizing divorce worth in the face of this simple word of the Church saying in the name of God: "Let man not separate what God has united?" The article winds up by quoting an article which appeared in La Minerve, in 1831, signed "A Catholic," in which the writer refuted the arguments of the Speaker of the Legislative Assembly. who had claimed that Fabrique property belonged to the parishioners.

#### PETERBORO.

Last Thursday at St. Peter's Cathedral, Peterboro, nine young ladies were re-ceived into the Congregation of St. Joseph. This was the first time in the history of this diocese that such a ceremony was witnessed in this city. The Mother House of the Sisters of St. Joseph is at Lindsay. His Lordship Bishop o'Connor was celebrant, while with him were Rev. Father Teefy, of St. Michael's College, Rev. Father Murray, of Co-bourg, Rev. Father P. Larkin, of Grafton. Rev. Father O'Sullivan, of Halifax, whose sister was one of the young ladies re-ceived, Rev. Father P. McGuire, of Bracebridge, Rev. Father J. Nolan, of Lindsay, and the Cathedral clergy.

Mass was first celebrated, after which the eloquent elergyman, Rev. Father Teefy delivered a sermon appropriate to the occasion. From certain passages of Scripture he referred to and dwelt upon the plenitude of God's being, right and perfection. Then he went on to point out how the triple vow, of poverty, chas-tity and obedience which the young ladies were about to take was giving honor to these plentitudes. His application of the three vows which they were about to take was most impressive and the audience listened with most wrapt attention. In conclusion he addressed a few words to the chosen ones who were about to be received. He told them that in the fulfilment of their three vows -of poverty, chas ity and obedience-they would giverify God, and in that alone would be their happiness and joy. God's blessing would accompany them and they would be guardians and supporters of religion in this young diocese. They would be hand-maidens of God and the

helpmates of the Bishop.

After the reception His Lordship gave them their names in religion and blessed them, saying, "May God be praised, Sisters, for the good sentiments He has given you, and I beg of Him to accompany your sentiments with His gracious blessings. I bless you in the name of the Father, of the Son and the Holy Ghost." The Te Deum was then sung. The following are the names in the world of the young ladies and their names in religion:--Miss Catherine Barry, of Pickering-In religion Sister Mary of the Presentation. Miss Frances Sullivan, of Halifax-In religion Sister Mary Camilla. Miss Bridget McCabe, of Grafton—In religion Sister Loyola, Miss Margaret Coogan, of Cobourg—In Religion Sister Irene. Miss Anna O'Callaghan, of Hamilton-In religion Sister Teresa. Miss Anna McCormack, of Hamilton -- In religion Sister Mary Angelica. Miss Ann O'Neil, of Downeyville-In religion Sister Mary Josephine. Miss Jane Burns. of Perth-In religion Sister Mary Helen of the Cross. Miss Ellen O'Donoghue, of Ennismore—In religion Sister Mary Regina.

# Ecclesiastical Notes.

From La Semaine Religieuse we take he tollowing notes:

"The communicants at the convent of the noviciate of the Oblate Fathers number 2665, and the number in the parish church 2345.

"The consecration of Bishop Grouard vicar apostolic of Arthabaska and Mac-Kenzie districts, will take place on the lst August next in the Cathedral of St.

Boniface, Wimipeg.

"The Rev. Father Othon, of the Franciscan Order, who came to Montreal last year to found a convent on Richmond Street, and was replaced as Provincial by Father Pierre, has gone to Paris to

become master of the novices.
"At St. Martin on last Thursday Vicar-General Marcchal blessed three clocks for the use of the Parish Church. The ceremony was attended by a large number of parishioners and the sermon was preached by Rev. J. B. Proulx, vice-rector

of Laval University.

"Rev. I. T. Beaudry has been appointed by Archbishop Fabre vicar of St.

"The Archbishop has raised Mr. J. B. Desrosiers to the order of deacon and Mr. J. Wilners to priesthood."

# Agnosticism Among Women.

" A talented writer in one of the English reviews, the Ninetcenth Century, herself i woman and a Christian, in an article on the subject of 'Agnosticism Amongst Women, laments is spread among hersisters in England. These women, she says, think it strong and intellectual to deny the great truths of religion. But wor to society when its women become Agnostics! Woe to society when the saleguards that sentinel their purity and moral duty are stricken down! Woe to society when the barriers are removed which proctect their love and the influences which purify their hearts."-Archbishop Ryan.

# Their Annual Retreat.

The Mariste Brothers, about 120 in number, from both Canada and the United States, are having their annual Greek and mathematics, and everything rests in the code and the law. retreat at their headquarters in Iberville. site and raise the funds for a suitable evening.

THE GOOD STE. ANNE.

ANNUAL IRISH CATHOLIC PILGRIM-AGE

To Her Favored Shrine .- A Nine Year Old Girl Reported to Have Been Cured of Hip Disease.

The annual Irish Catholic pilgrimage to Ste. Anne de Beaupre, under the direc-tion of the Redemptorist Fathers of St. Ann's Church, took place on Saturday afternoon by the steamer Berthier, about 500 pilgrims being aboard. The steamer Three Rivers, which had been chartered for the occasion, met with an accident to a part of her machinery, and a number of intending pilgrims were consequently prevented from attending, as they could not all be accommodated with staterooms. Some of those so situated, however, were content to put up with a temporary inconvenience, so great was their desire to participate in this annual visit to the favored shrine of the "Good St. Ann.'

Each pilgrim on entering the boat was handed a copy of the following order of exercises:

SATURDAY.

4.00 p. m .- Hymn-Ave, Maris Stella, to be sung as the Steamer leaves the Wharf; 6000 p.m.—Rosary; 6300 p.m.— Supper: 9.00 p. m.—Sermon and Evening Prayers; 10.00 p. m.—Retire; silence to be observed from 10.00 o'clock p. m. until 5.30 o'clock on Sunday morning.

SUNDAY. 5.30 a. m.-Morning Prayers: on arriving at St. Anne's a procession will be formed, and all will proceed from the boat to the Church in a body, two gentleman expressed his regret that he abreast. 6.00 a.m.—Low Mass: 9.30 a. would not be able to be present at the som.—High Mass, with Sermon by Rev. ciety's annual outing and enclosing a Father Flynn, C. SS. R. 11.30 a. m.—cheque for \$100, to be devoted towards Leave Ste. Anne; 12.00 noon.—Dinner; the purchase of prizes or otherwise, as the 4.30 p. m.—Leave Quebec; 5.30 p.m.— Rosary: 6.00 p. m.—Supper: 0.00 p.m.—Sermon and Evening Prayers: 10.00 p.m., retire. Silence to be observed from 10 o'clock p.m. until 5 o'clock on Monday morning.

## Monday.

5.30 a. m.—Morning Prayers: 6.00 a. m.—Hymn—"Ave, Maris Stella," to be sung as the Steamer approaches the wharf at Montreal. The religious exercises on the boat

were conducted by Rev. Father Strubbe, C.S.R. The saloon part of the vessel was converted into a chapel for the occasion, a beautiful shrine being excted, which was brilliantly illuminated and decorated with the choicest flowers, where the pilgrims spent hours in meditation and prayer, many of them contiming their devout exercises through-out the whole night. The Rev. Father McGarry, C.S.C., preached an eloquent sermon on board the boat on the downward trip, after which most of the pil-grims retired, and strict silence was observed until Sunday morning. Arrived at Ste. Anne at 7.30a.m., all the pilgrims received Holy Communion, and at 11 says: "A general how of indignation o'clock a powerful sermon was preached by Rev. Father Flynn, C.SS.R., which against the disgraceful riot in the Oneen's was followed by benediction of the Blessed Sacrament, and the pilgrims returned to the boat for the homeward to the home trip, stopping a few hours at Quebec, of which many availed themselves to visit some of the principal points of interest in the ancient capital. Bidding good-bye to the good old city at 4.45 p.m. the steamer sailed for Montreal, arriving Sunday's proceedings are worse than safely on Monday merning at 10 o'clock, they have already been represented. the pilgrims expressing the great pleasure and spiritual consolation they had experienced. The visiting clergymen who park. This was an infraction of the law, attended congratulated the Redemptor but the authorities do not intend to st Father- on the successful and editying presecute him for it. It was the last manner in which the various exercises straw, however, that the City council had been carried out, and all look forward with pleasurable anticipation to the next occasion when they will be future be suppressed by policemen's afforded an opportunity of assisting clubs." again at the Irish Catholic pilgrimage to Ste. Anne de Beaupre.

The satisfactory arrangements provided by the Richelian company to meet the emergency caused through the necessity of substituting a smaller boat than was originally intended, was the subject of favorable comment, and all the pilgrims speak in terms of the highest praise of the excellent accommodation afforded them on such short notice, whereby they were enabled to have their pilgrimage on the date appointed, without being obliged to postpone it, which would have been a great disappointment

It was reported that a young girl, 9 years old, named Margaret Wilkinson, who had been suffering for the past five years from hip disease, and who had been unable to walk without the aid of crutches up to the moment she reached the altar rails on Sunday morning to venerate the relics of St. Ann, had immediately afterwards discarded her crutches and walked away, without any assistance, from the church to the boat, a distance of nearly a mile, and was subsequently seen going about on the boat by several who knew of her previous helpless condition. Many who were suffering from infirmities declared that they felt they had been much benefited, and confidently expressed their belief that their cure would eventually be effected through the intercession of the good saint who has been so often credited with relieving bodily afflictions.

Rev. Father Strubbe announces that

those parties who had paid for tickets and staterooms on the Three Rivers, and which were not utilized on the Berthier, can have their money returned on calling at the St. Ann's presbytery, Basin

memorial to Sir John Macdonald, the late premier of Canada, Lord Dufferin presiding, it was resolved to raise the necessary fund by inviting public sub-scriptions, and it was decided that the memorial should be erected in St. Paul's

### St. Ann's Church.

Next Sunday being the Feast of St. Anne, the patron saint of the parish, great preparations are being made to celebrate it in a becoming manner. At St. Ann's Church the choir will render Nich-Charon's Mass, with full orchestral accompaniment, the instrumental artists being chosen from the most prominent of the Montreal Conservatory of Music. At the Offertory, Balthasser Florence's 'Ave Verum," with obligato, will be "Ave Verum." with obligato, will be rendered by Mr. Raffello. After Mass, Auber's grand procession march will be rendered by the orchestra. The whole will be under the able direction of the Rev. Father Strubbe, who will on this occasion wield the batton. We Detailed the Control of th will preside at the organ. The soloists during the Mass are:—Tenors, Messrs. J. Morgan, W. Murphy, W. Clancy; 2nd tenors, Rev. Father Gregoire, Mr. Geo. Holland; bass, M.J. Quinn and Randolph

### St. Patrick's T. A. & B. Society.

The arrangements for the annual pic-nic of the St. Patrick's T. A. and B. society, which will be held at Otterburn park on Saturday, August 1st, are nearly completed and the prospects are that the event will be a great success. A meeting of the general committee was held on Friday evening, Mr. John H. Fecley in the chair. The secretary, Mr. Jas. J. Costigan, read a letter which he had received from Sir Donald A. Smith, dated London, England, in which that society thought best. The sub-committee on programme submitted their report, which was approved. The programme of games consists of twenty teems, for all of which handsome prizes are offered. The reports of the music and printing committees were also read and approved. The following special committees for the pionic were named:

-Reception, Hon, Edward Murphy, chairman, mr. M. Sharkey, vice-chairman; games, Mr. A. Murtin, chairman; general, Mr. A. Brogan, N. P., chairman; music, Mr. A. E. Fyfe, chairman.

## Bigotry in Toronto.

A low, foul-mouthed fellow, named Campbell, has for a long timescandalized decent people in Toronto, by making ribald and disgusting speeches against the Catholic Church. He was recently arrested, but, owing to technical law, escaped proper punishment. Last Sunday his hi leous obscenity was the came of a disturbance in the Queen's park, the very properly incensed Catholics endeacould afford to bear and they have done their duty. The religious fanatics will in

# C. O. F.

The first annual picnic and games of the St. Gabriel court, No. 185, C. O. F., came off on Saturday, at Otterburn park. the Bible these three persons are referred to in the chapter head as Angels, but The excutsion party left the Bonaventure station at 9 a.m. and 1.30 p. m., the trains conveying about 1.000 persons bent on enjoying themselves. The weather was all that could be desired, a nice breeze cooling the bot rans of the trains of the trainity. And it is thus the great st. Augustine writes in connection with nice breeze cooling the hot rays of the sun. The first train reached its destination about 11 o'clock and the party proceeded at once to the grounds, and wore not long in emptying their baskets and preparing for dinner. The committee, Messrs. Thomas Monaghan, chairman; James Endacott, T. C. Ainslie, A. R. Laprairie, P. McCarthy, F. X. Laprairie, L. McMullin, Thomas Corbett, J. J. Ainslie, S. Robinson, H. Perkins, James Knox, J. Viancour, P. Mullins, F. X. Durocher, Wm. Ainslie, M. J. Healy, secretary; and J. T. Patrick, treasurer, of the control of the contr were indefatigable in their efforts to provide for the comfort and amusement of the excursionists. Biazi's orchestra furnished the music for the dancers, and it was kept busy all day. A bottle of bears for guessing was on the grounds all day, and a good many risked five cents in a chance. The following gentlemen acted as judges:—Messr. B. O'Brien, T. Corbett, J. Rain, J. Phelan and Jas. Knox, secretary of the Montreal Quoiting club. The games committee soon ing club. The games committee soon started the programme on the race course, which is a first-class one. All the events were well contested and carried out to the satisfaction of all the competitors. The quoiting prizes were won by two members of the Montreal Quoiting club, Messrs. Adams and Tate. The live pig was won by J. Hughes. During the day Fathers O'Meara and McGinnis, of St. Gabriel, were on the During the day Fathers O'Meara and A new school is to be putil out tests.

Memorial to Sir John.

London, July 20.—At a meeting to-day of the committee appointed to select the site and raise the funds for a suitable of the committee appointed to select the site and raise the funds for a suitable of the committee appointed to select the site and raise the funds for a suitable of the committee appointed to select the site and raise the funds for a suitable of the committee appointed to select the site and raise the funds for a suitable of the committee appointed to select the site and raise the funds for a suitable of the committee appointed to select the site and raise the funds for a suitable of the committee appointed to select the site and raise the funds for a suitable of the committee appointed to select the site and raise the funds for a suitable of the committee appointed to select the site and raise the funds for a suitable of the committee appointed to select the site and raise the funds for a suitable of the committee appointed to select the site and raise the funds for a suitable of the committee and raise the funds for a suitable of the committee and raise the funds for a suitable of the committee and raise the funds for a suitable of the committee and raise the funds for a suitable of the committee and raise the funds for a suitable of the committee and raise the funds for a suitable of the committee and raise the funds for a suitable of the committee and raise the funds for a suitable of the committee and raise the funds for a suitable of the committee and raise the funds for a suitable of the committee and raise the funds for a suitable of the committee and raise the funds for a suitable of the committee and raise the funds for a suitable of the committee and raise the funds for a suitable of the committee and raise the funds for a suitable of the committee and raise the funds for a suitable of the committee and raise the committee and raise and raise and raise and raise and raise and raise and ra vening. holding 50 scholars.

## THE HOLY TRINITY

#### REVEALED IN THE OLD TESTAMENT.

of the Earlier References. Augustine's Comments.

Last week we presented to our readers some considerations touching that fundamental dogma of Christian Faith, the Blessed Trinity. Ve referred to it is a mystery, which Human Intelligence incapable of fathoming. At the same time, we showed that human reason while to faith the same time. while too finite to fathom such a Mystery, yet can find nothing in this dog in which is repugnant to itself.

us as to His right of dominion over us; but it could never inform us as to whether there is one only or three Persons in the One God. Therefore, upon the plane of unaided reason, the Unitarian can have no stronger position than the Trinitarian. Both must have recourse to Revelation.

It was an error, accepted by many for truth, that the olden Jews, before the time of Jesus Christ our Lord, knew nothing of the Trinity. In those early days it was not pretended that the written Scripture was the only Revelation received from God. The Jews have always maintained that there was, in addition to what was written, an oral and unwritten Law, given to Moses upon Sinai and handed down traditionally from generation to generation among

#### DOCTORS OF ISRAEL.

The Talmud was prepared after the time of our Blessed Redeemer, by the Jewish Rabbis, under pretence of preserving this Oral Law; but of course, what they published was the Law corrupted to justify their rejection of the true Messlah and to vindicate and also strengthen opposi-tion to the Religion of Christ, Even, however, in that Talmud the truth of the Trinity appears in many places, as men learned in Hebrew have shown con-clusively.

It is not, however, necessary to won-der amid the mazes of that gigantic compilation, in order to show that the olden lews knew well that there were Three Divine Persons in the One and Only God. In very many places in the Old Testament there is a commingling of the singular with the plural numbers, here the Lord is referred to; which commingiing is rationally explicable only by hav-ing in view that Singularity of Deity with Plurality of Personage, which constitutes the Trinity. In translations from the original, some of these comminglings of number have disappeared; but some remain, sufficiently clear to

make obvious our point.

We read, for instance, in Genesis, Chap. 1, verses 26, 27:
"And he said: let us make one man to our image and likeness-And he

created man to his own image, etc." Here we have God speaking of Himself

#### is us and we, in relation to the TRINITY OF PERSONS;

and at the next moment the sucred Chronicler speaks of Him in the singular number, having in mind the Unity of the Goodhead.

A remarkable and convincing testimony is to found in Genesis, Chap. XVIII:

"And the Lord appeared to him (Abraham) in the vale of Mambre as he was sitting in the door of his tent, in the very heat of the day.

"And when he had lifted up his eyes, there appeared to him three men standing near him; and as soon as he saw them he ran to meet them from the door

of his tent, and adored to the ground.

And he said: 'Lord, if I have found favor in thy sight, pass not away from thy servant. etc.

It is true that in our Douay version of

this remarkable chapter:
"Behold how suddenly the incorporeal Majesty of God descends to earth under the corporeal figure of three men. Abraham runs with eagerness to meet them, he stretches towards them supplicating hands, kisses their knees, and says : Lord,

if I have found favor in thy sight, pass not away from thy servant. See how Abraham hastens to meet the Three, and adores the One. Unity in Three, Trinity in One. De Tempore Sermo LXVIII, No. 2.

And again on the same subject, this Great Father of the Church:
In so much as he saw three, he under stood the mystery of the Trinity, but in as much as he adored as One, he know. that in the Three Persons there is One

# Census for Lachine.

God only." Ibid., S. LXX: No. 4.

The census for Lachine gives 679. Roman Catholic families, 545 in the town and 134 in the farming district. The number of communicants is 2,685. Since the census of 1889 there has been an increase of 54 Roman Catholic families in the town and 10 in the farming district.

# A New School.

A new school is to be built on Plessis