

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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## The Rotary of My Years.

FATHER RYAN.

Some reckon their age by years.  
Some measure their life by art;  
But some tell their days by the flow of their  
And their lives by the means of their heart.

The diat of earth may show  
The length, not the depth, of years,  
Few or many they come, few or many they go,  
But time is best measured by tears.

Ah! not by the silver gray  
That creeps thro' the sunny hair,  
And not by the aches that we pass on our way,  
And not by the furrows and dangers of care.

On a forehead and face have made,  
Not so do we count our years;  
Not by the sun of the earth, but the shade  
Of our souls, and the fall of our tears.

For the young are oft-timed old,  
While their blood beats warm, their hearts are  
O'er them the spring—but winter is there.

And the old are oft-times young,  
When their hair is thin and white;  
And they sing in the joy of their song,  
And they laugh for their cross was light.

But lead by head, I tell  
The rotary of my years;  
From a cross to a long stream of life  
The tempests and tears of the deep.

A thousand joys may foam  
On the billows of all the years;  
But never the foam brings the lone back  
It reaches the haven through tears.

## THE CLERGY AND THE AGE.

Necessity of a Liberal Education, as Distinct From Professional Training—Isolation is Profitless.

"The Clergy and the Age" is the subject of the following article by Rev. William Barry, D. D., in the *Liverpool Catholic Times*. On the first page of Mr. Barry's late volume, which has made such a stir among the general public, I read as follows: "With the growth of knowledge theology has enlarged its borders until it has included subjects about which even the most accomplished theologian of past ages did not greatly concern himself. To the patristic, dogmatic and controversial learning which has always been required, the theologian of to-day must add (1) knowledge at first hand of the complex, historical, antiquarian and critical problems presented by the Old and New Testaments, and of the vast and daily increasing literature which has grown up around them. He must (2) have a sufficient acquaintance with the comparative history of religions; and (3) in addition to all this, he must be competent to deal with those scientific and philosophical questions which have a more profound and permanent bearing on theology than the results of critical and historical scholarship." Mr. Barry when he has come to the end of his catalogue is startled, as he well may be, at "so formidable an apparatus of learning," as being requisite for a modern teacher. But which of these branches could he leave out? Not a single one. And he might with advantage have remembered that the fully equipped theologian is called upon to deal not only with Bible criticism and the philosophy of knowledge, but with social economics, with the moral aspects of the money market and with the relation of art and literature to ethics.

### THE DECAY OF LEARNING.

Who is sufficient for these things? Were St. Augustine or St. Thomas Aquinas living in our day, could either of them grasp so immense an array of subjects? Evidently there must be a division of labor. But meanwhile the demands made on human brains by the nineteenth century are better than those of any time that has gone before. And the old channels of learning cannot hold the waters which are now pouring into them. Nearly all the books we use in our schools have been antiquated since the French Revolution. Mr. Barry talks of "controversial" divinity. My belief has long been that controversy on the well-known pattern is out of date. He mentions "dogmatic" theology. I say that it wants translating into the language of all men speak, and that such a task can never be accomplished without some sense of literature, a critical attention to the spirit of the age and the power of understanding those who differ from us. He believes that "patristic" knowledge is required of theologians at first hand. So do I, but only when we have traveled in that province ourselves shall we learn how rare such knowledge is. Are the duties of the clergy more numerous than ever and the average qualification demanded of them, as regards learning at all events, higher than at any previous time? It cannot be doubted. Nevertheless, when we ask how far circumstances have helped to prepare them for shaping, guiding and converting the modern world, let this one sentence begin the priesthood, except among Germans, has on the whole ceased to have any connection with universities or public seats of knowledge. It has been trained in seminaries which were diocesan rather than national, nor admitted examiners from outside their walls. The teaching of the clergy has followed its own exclusive course, and the universities throughout Europe, though founded by the Holy See, have become lay institutions, often anti-clerical, sometimes hotbeds of un-

belief and agnosticism. I do not forget Louvain, still less Rome itself, but take the clergy in their thousands and not 5 per cent. can show a degree in any department except theology. Is that a loss or a gain? That is the question.

Or rather there is no question about the matter. What we have to face, if steps are not speedily taken, is the complete transference of authority on all serious subjects from the clergy to men of the world, whose studies and general culture give them that place in the public esteem which for many hundreds of years the clergy were accustomed to hold. If religion addressed itself only to the devout who happened also to be ignorant, this might not signify so much. But religion is for the educated as well as the ignorant. The Catholic Church has always included in her ideal of training every one of these subjects which Mr. Barry reckons. There is the noble "Summa" of St. Thomas Aquinas to prove it. We have in our smallest, our most insignificant seminaries the grand outline of these studies lumped up to view, although when we begin to talk of the Oriental languages, of the criticism of literature, ancient or modern, of the comparative history of religions, of culture as a distinct aim sedulously pursued, alas! that infinite havoc was wrought by revolution, and we have never got over it. The world has taken to reading books, and severe treatises among them are multiplied on all hands. But our practice, and even our standards, has fallen below the level of two hundred years ago. I speak as the evidence appears to me: such is my distinct impression. It is shared by others, and in any case, the relative importance of the clergy as a company of enlightened, authoritative and highly-trained men must have changed as education became general, the press extended its sphere of influence, and science, literature, history were popularized. The new state of things is unprecedented. How shall we do our duty by it? To keep in the old track will never take us into the throng and course of men whom we desire to make Christians. We must go to them; we must speak to them. Shall it be in mediæval Latin or in modern French and English? In a language they can speak with us or in terms which seem to them as dead as Egyptian? We want a fresh gift of tongue. How, without miracle, shall we gain it?

### NECESSITY OF CULTURE.

Not by isolation, that is certain. The Gospel is to be preached to the whole world. Then let us, like St. Paul, go out into the world, study our Ephesus, Athens, Rome; in other words, take up manfully the learning which our learned age has to bestow and see what is in it. But no one can attempt this undertaking who has not first had a liberal education, as distinct from professional training. It is more important, I may truly affirm, to be able to use our knowledge than to have knowledge. "The style is the man," said Buffon. The want of style, let me add, makes the pedant; not to be acquainted with the classics of our own language, with our history and national character, is a fatal hindrance to preaching so as to be understood by the people at large. Who among all the Catholic writers of the century has succeeded best in imbuing the minds of Englishmen with Catholic ideas? Of course, Cardinal Newman. And why? Because he was an Oxford man, formed on the pattern which in this country is most admired; because he expressed himself in delightful and eloquent speech, full of the associations that Englishmen love; because they knew him to be one of themselves, and he saw into their hearts. Forty years ago that wise teacher pleaded for a university education as the right of Catholics, priests alike and laymen; he saw what we should suffer in consequence of its loss. But he pleaded in vain, and who can count up the waste of talents, the disadvantages of the solitary student, the converts not made, the excellent books not written, which the want of a high liberal education has cost us? Look at Germany on the other hand if you would see what may be done when theologians have first been seen through the Public Schools, have taken their degrees at the university, and bring to their sacred profession the culture which they have acquired in earlier years. The German clergy stand in the front rank of our churchmen. They have never given up their universities and now they are reaping the fruit.

### THE NEW MOVEMENT.

As for us, whatever may be the case in Ireland, we on this side of the water cannot look to have a university of our own. But we may do much notwithstanding. Of late the movement is growing in strength and importance which seeks for Catholic laymen a share in the privileges of Oxford and Cambridge. It is obvious that the clergy cannot be left behind in a seclusion which would divide them from their brethren and even sow the beginnings, perchance, of that detestable anti-clerical heresy from which we are at present free. It is permitted to discuss the aspects of this large question? Those, at all events, who are interested in it, as I know that many long

have been, may exchange their thoughts, I trust, in the spirit of which "Academical" last week, gave so admirable an example. I have endeavored to sketch lightly enough the space at my command what seems to me the question at issue. Next week I shall be glad to dwell upon the method of handling it which authorities now appear to be taking and with a happy prospect of success. Our text thought out should be those luminous and suggestive "Lectures on University Education," which the great Cardinal delivered to deaf ears and to a generation that heeded him not at all. Is it too late to act on them now?

### HOME RULE SURE TO COME.

Justin McCarthy, in the *Ottawa Freeman*. I have no inclination whatever to dispute the greatness, the completeness, of the Liberal defeat. It was, as Mr. Ruskin once said on a very different subject, not a fall, but a catastrophe. Yet I am not particularly cast down by it. For the great reform measures in which I am chiefly interested it is a delay, and nothing more. The Home Rule cause, for example, will have to wait. But the man who thinks that Home Rule and its movement have been put out of the way by this Tory triumph must be utterly incapable of understanding the forces of a national principle. Amid all our difficulties and dissensions the cause of Home Rule carried off two seats from the Tories of Ulster. In that province, supposed to be the stronghold of Toryism, we have again a majority of the representation in the ranks of Home Rule. Therefore, I feel not the slightest fear on that subject. I am sorry that the national cause should be delayed in its movement, but it will not have to wait long—its time will come. Not Home Rule, then, but the Local Veto Bill, has been the defeat of the Liberal Government. But it is hardly necessary to say that most of the Tories—especially the country Tories—detested the idea of Home Rule and were glad to have any opportunity of voting against the statesman who had introduced it and actually carried it through the House of Commons. What I meant to say is that, if the fortune of war had allowed us to fight the elections on the simple and straightforward question of Home Rule, the probabilities are that the Liberals would have come back to office with a strong majority. It must also be remembered that among a large proportion of what I may call the inactive voters of England there is a strong and apparently inborn aversion to change of any kind. "Let us have no meddling," said the good old lady in "David Copperfield." She was opposed to all traveling from one's birthplace for any purpose whatever. She would not descend to argue the question, but settled the whole matter by the repetition of her precept, "Let us have no meddling." "Let things remain as they are" is the precept and principle of a considerable proportion of every English constituency. A stout old Tory squire once turned to me in the House of Commons at a time when the Government—a Liberal Government—were bringing in some perfectly unexceptionable bill for the remedying of a merely technical defect in some rather unimportant measure, and said in a voice of genuine reproach and pain, "Can they never let anything remain as it was?—these Radicals? He undoubtedly expressed the general feeling of a large number of English voters. Many years ago Richard Cobden declared that the English were the Chinese of Europe. Every Liberal Government has to reckon with the European Chinamen. They make excellent sand-bag fortifications for the defense of good old abuses. Such men as these would have objected to the Local Veto Bill without the slightest reference to its merits or demerits. They would not have troubled themselves about the public's interest or the public's demand for compensation for disturbance. They would simply have said, "This is a new thing, and so we don't want it."

### ARE CATHOLICS UNSOCIABLE?

In a recent article on "Sociability Among Catholics," Mr. Edward Kane gives expression to some very frank statements regarding the lack, almost total want, of this desirable quality among our co-religionists. That the friendly social union has not always been so conspicuous by its absence in the church, he draws inferences from the frank and winning courtesy which even their bitterest enemies of the social difference between Catholic and Protestant congregations, he says: "The hope for overcoming this lack of sociability is the organization of Catholic societies. The gravity of the subject, is, perhaps, too lightly considered by those who have not denied souls. For, united brethren are most that our spirit admitted together by social ties, it is equally certain that we Catholics hold little or no intercourse with each other. Taking a Protestant and a Catholic congregation side by side, it is not difficult to distinguish their social difference. It may be all very well to sneer at the numerous societies in the Protestant congregations. We may call the Dorcas Society a meeting of gossips; and the Christian Endeavor or the King's Daughters by equally facetious names; but have we the like in our own congregations? There is the Young Catholics' Friends' Society. They meet once a week or month at the priest's house or parish hall. The business of the meeting is transacted and each one hurries off to his home. The St. Vincent de Paul Society does wonderful work in relieving distress, but how many of its members are on intimate terms of sociability, visit as friends, drop in and spend the evening now and then? In the same manner the whole line of societies might be reviewed and the same unsociable feeling revealed. The result of all this is apparent. For the man or woman in the middle age of life, settled in his or her sphere, with the attractions of a comfortable fire, and a family grown up about it, their own conservative fancies may do no particular harm; still it would be well that they should know slightly those who sit next to them in the pew at Mass. But it is especially with the young people and the converts coming into the true fold that the importance and gravity rest. Catholics will look aghast when a husband socially inclined, joins a

### ATTRITION AND CONTRITION.

Justin McCarthy wrote the following letter to the Chicago Methodist ministers who have undertaken to secure, through the Pope, more freedom for Protestants in Peru, Ecuador and Bolivia: "Dear Sir—I have read your letter, just received, with great interest. I feel no doubt whatever that the influence of the Pope will be exercised in securing for Protestants in the South American republics the same liberty of conscience that is enjoyed by Roman Catholic citizens of your country. I need hardly say that your purpose has my fullest and most cordial sympathy. I thank you much for your kindly words with regard to myself and my writing. Very truly yours, "JUSTIN MCCARTHY." Protestants have made a good deal of noise about the Pope's interfering with civil governments. They now appeal to the Pope to interfere. They have urged the civil powers to reject the Pope's authority. They now appeal to that authority in the hope that it will not be rejected. Zeal should never break the bonds of matrimony with consistency.

Dr. Buckley, a conspicuous Methodist minister and the able editor of the *Christian Advocate*, has laid it down as a principle, that to antagonize doctrines held by others which we consider pernicious, inimical to country, to morals and to the true views of the Gospel is not intolerance. It is possible that the Peruvians, Ecuadorians and Bolivians consider the — to them — new and strange doctrines introduced by foreigners, pernicious, inimical to country, to morals and to the true views of the Gospel. Consequently, according to Dr. Buckley, they are not intolerant when they antagonize those doctrines. He may insist that they are wrong in so believing. Possibly they are, but, according to his doctrine of intolerance, those people are not intolerant as long as they so believe. The Pope will doubtless advise them to moderate their Spanish exclusiveness, even though he may afterward be accused of intolerance in the affairs of foreign countries. When we remember that a few months ago some American Catholic missionaries — priests and Sisters — were persecuted and driven out of Peru we have reason to conclude that the opposition to missionaries is opposition to foreigners, rather than to any particular kind of religion. This kind of opposition missionaries are sure to meet with wherever they go. The great freedom we enjoy here is the result of attrition more than of any fixed and commonly recognized principle. The piece of stone that is broken from the quarry is covered with sharp and ragged edges and corners, but by constant attrition on contrition with others like it it becomes the smooth and polished pebble that fits among its kind with the greatest economy of space. It is the same with men, taken collectively or individually. In the United States men of rough and rugged edges — prejudices — and of many creeds are thrown together. The process of attrition asserts itself on mind and will as well as on matter, with the result that we become smooth, polished and tolerant; so that we fit in juxtaposition with the least friction.

### KIND, GOOD, GENEROUS.

The Name of Vicar-General Dawson is Revered Because of His Long Life-Work For His Fellow-men — A Memorial Tablet to His Memory Placed in St. Patrick's Church Yesterday — Rev. Father Ryan's Tender Tribute.

Ottawa Citizen, Sept. 27. Rev. Father Ryan, rector of St. Michael's cathedral, Toronto, preached the sermon at the memorial service in St. Patrick's church yesterday morning in honor of the late Very Rev. Vicar-General Dawson. It was a splendid effort, the distinguished divine's tribute being a most tender one.

### A TENDER TRIBUTE.

"I had not the honor and advantage of a personal acquaintance with the late lamented and beloved Vicar-General Dawson," said he, "but from many most reliable testimonies of men of all classes and creeds I am sure I may confidently assert that he came up in great measure to the Church's standard of greatness. And yet the first conviction that was forced upon me by the testimonies I have heard and read was that Father Dawson was in the best sense of the word a very popular man. There was generous praise for his great natural gifts, his brilliant talents, his vast and varied learning, his very valuable contributions to the literature of the day, his ready wit and genial humor, his charming manner, his conversational and controversial tact, or again, for his loyal devotion to his adopted country, his large liberal Christian spirit and his sterling social and civic virtues. In fact the first thing that friends had to say about him was that his life pleased men. Those who knew Dr. Dawson best like to speak of him as a splendid type of what is called the old school of Catholic priests. A friend of his, who wrote a graceful and sympathetic obituary, says: 'He was a true Scot, and a loyal, brave good man, loving life well as Daniel did of old, but loving God better. Above all he could claim the grand old name of gentleman, because of his manhood and gentleness he counted that frank and winning courtesy which seems to have been inborn in the man of his day and generation.' His friend was right. Dr. Dawson was indeed a type of the good old school. He was the distinguished student, the honored scholar of Paris, Douai and Blairs. He graduated in gentleness and charm of manners in the court of King Charles X. He counted amongst his friends the leading men in Church and State in the old country and the new. But I must confess I like to think of Father Dawson rather as the priest and friend of the poor, as the devoted pastor attending his flock when cholera and typhus fever made desolate his Edinburgh and Dumfries missions; of the man of good, kind heart, overflowing with love for his fellowmen, always ready for any work of the poor and always ready for any work of the soul for either the bodies or the souls of men. But especially do I like to consider him not so much a type of the old school as a model of the new."

WHO WERE PRESENT. A large number of people, including Archbishop Duhamel, Rev. Fathers McGuckin and Constantineau, and many Protestants were present at the service. Mass for the dead was chanted by Rev. Father McAuley. His Requiem Mass was sung by the choir, H. Collier Grounds presiding at the organ.

### THE MEMORIAL TABLET.

The memorial tablet to deceased has been placed on the front wall of the church, to the right of the main entrance. It is of brightly polished brass, and bears the following inscription:

### IN MEMORIAM.

The Very Reverend Edmund McDonnell Dawson, V. G., LL. D., D. L., F. R. S., Canon of Duffhallow, Banffshire, Scotland. July 30, 1810. Ordained April 2, 1835. Came to Canada 1854, after founding important missions in the Diocese of Edinburgh. Died at Ottawa, December 29, 1884, in the eighty-fifth year of his age, and the sixtieth of his priesthood. Appointed priest of this parish 1855, Chap-

lain to the Queen's forces in Ottawa 1866, and for many years in charge of the mission at Osgoode. Distinguished for his piety, learning and liberality, this tablet is erected in affectionate remembrance by his friends of all denominations.

R. I. P. And now there remain Faith, Hope and Charity; these three, but the greatest of these is Charity. (1 Cor. xiii, 13.)

### THE HOPE OF HOME RULE.

Justin McCarthy has not resigned and he will not resign. The wish was father to the thought with those who sent out the rumor a few weeks ago. Mr. Healy will not be chosen to lead a crew of mutineers after vainly endeavoring to cast away the national barque. On the contrary, the Irish Nationalist party has openly repudiated Mr. Healy and his methods, and the friends of Home Rule in America at last clearly understand that Healyism is more dangerous to the nation's welfare than Paradoxism, or even Toryism.

### THE HOPE OF HOME RULE.

Nay, Toryism itself may yet see the wisdom of according self-government to Ireland as a measure of far-sighted policy. As Mr. McCarthy writes to the *New York Tribune*: "The Tories may come to find that they had better make common terms with the inevitable and get the benefit of the arrangement. If there were now a Disraeli among them they would probably be soon educated up to this point. We know what Disraeli did with regard to Gladstone's Reform Bill of 1866. By the help of a Liberal accession Disraeli threw out the bill and the Government, and came back to office. Then he bethought himself that a popular suffrage was unavoidable — was merely a question of time — and he began to ask himself why the Tories should not undertake the task and have all the advantage. He went to work; he educated his party; he told the world of the fact later on, and the phrase is his own; he brought in the very next session a vague and poor Reform Bill, and he allowed the Radicals in the House of Commons to hammer it into a very liberal and popular Reform Bill."

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"But it is not on such a chance — on such a possibility — that I would build my hopes. Let the Tories remain Tories as long as they will, they cannot prevent the political world from moving. And even Tories feel the movement. But of course the great solid strength of Ireland is in herself and her own cause; in the teachings of history; in the lessons of experience. There is not, so far as I know, any people in the world who are so nearly unanimous on any political question whatever as the Irish people are on the subject of Home Rule."

### THE HOPE OF HOME RULE.

Mr. McCarthy is pre-eminently a moderate leader, a man who indulges in no rhetoric; but he has shown that when the occasion called for a firm hand he could be as stern as anybody in compelling discipline in the ranks. The Tory government will find him inflexible in upholding the cause of his country, and the malcontents in his party will have to suppress their rebellious instincts or be themselves suppressed. Nothing could better please those mutineers than to have it go forth to the world that the Irish were hopelessly disunited; for then the petty factionists might come to the front by driving true patriots from the field in disgust.

### AS LEO XIII. APPEARS TO THE JEWS

The  *Jewish Review*, in an able editorial, has this to say concerning His Holiness Leo XIII.: "Pope Leo knows that his end is near. He is older than Bismarck, for he is nearly eighty-seven. He is far older than Gladstone. He has seen thrones and dynasties shatter and fall. He has seen the map of Europe change a score of times. He is old and feeble and frail, but there may be no doubt as to the wish of his declining days. It is 'peace' and closer union and brotherhood for the entire human race. His encyclicals are devoid of bigotry, but breathe fervent prayers for the welfare of humanity. What matters it what the theologians' opinions of this man are? The well-rounded character of his life, the nobleness of his ideas, the fidelity with which, even in these his last days, he is endeavoring to serve his fellow-man — this transcends theology and glorifies humanity. The world is the better for Leo XIII. having lived in it. It will be the poorer by at least one great man when he passes away from it, as he soon must. His successor will find a broad pathway for him."

Love is never lost. If not reciprocated it will flow back and siten and purify the heart.—Irving.

secret society or Protestant club. Why was there not an attractive association for men in his parish? They think it harmful for our young men to attach themselves to the Y. M. C. A., and for our young ladies to attend Protestant Church gatherings and interest themselves in outside sociability. But why is there not a Young Men's Catholic Club in every parish of equal attractiveness with the Y. M. C. A.?

And why is there not a Young Women's Catholic Association in every parish to vie in excellence with the Protestant associations for young women? When the crisis is reached, and a mixed marriage, with its disastrous results, comes as the natural result of the social meeting of Catholic and Protestant young people, it is too late to correct the evil which, alas! will stay with the contracting parties, but descend down the line of their descendants.

What are Catholic leaders doing to encourage the people to cultivate sociability, and prevent the consequences which must necessarily follow their indifference to this need?

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