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THE CATHOLIC SHIELD.

A MONTHLY CHRONICLE AND GENERAL REVIEW.

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VOL. I.

OTTAWA, JULY, 1881.

No. 3.

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PUBLISHER'S NOTICE.

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General Agent—ED. CASS, No 565 Sussex St.

Canvassing Agents—JAMES HOLLAND and G. O'GORMAN
Agent for Pembroke and vicinity—J. E. GORMAN.

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The Publisher,

"CATHOLIC SHIELD,"

OTTAWA, ONT.

THE CATHOLIC SHIELD.

EDITOR'S CARD.

The undersigned begs to inform the patrons of the CATHOLIC SHIELD that he is its sole Editor, and will be responsible for every thing appearing in its columns. Having secured the services of some of the most competent writers available in the ranks of the clergy and laity, he can promise an instructive and entertaining Journal every month. As to his course, he wishes to say that, in open questions it will be free and independent; in matters of doctrine, directed by the teachings of the Church; in ail and towards all, shaped by Charity.

M. J. WHELAN,

Priest.

OTTAWA, June 1st, 1881.

WANTED!—A SEPARATE SCHOOL LAW FOR ONTARIO.

The early part of the month of July is always a season of worry for school teachers and their pupils. Already are begun those awfully prying examinations, which are intended to show the results of the year, to separate the drones from the workers, and discern the different degrees of merit among the latter. The day of retribution comes on apace, much too fast for idlers, but then vacation tide will follow, and none will find it is arrived too soon or think its term too long. Some parents, chiefly those who regard the school as a sort of store-house for youngsters who would be in the way at home, do complain of the length of the summer holidays, begrudging a much needed rest to the ill-requited preceptors of their sometimes dull-headed or unruly offspring. They have no conception of a teacher's work and responsibilities, no idea of the constant strain there is upon his mental and physical faculties, and sympathize no more with him, perhaps less, than if he were a beast of burden. It is strange what influence such inconsiderate and selfish people exercise in quarters where one would expect more intelligent and broader views to predominate. Owing to their representations, or misrepresentations rather, an abridgment of the vacation had almost been decided in this enlightened province, to go into effect this present year of grace. Fortunately, more liberal counsels prevailed, and teachers and pupils will enjoy as many holidays as in preceding years. Before long, let us hope the term will include the full month of July as well as August, thus adopting the common-sense division of sessions long since determined in all well ordered select schools.

During this leisure, so necessary for mind and body, the teacher who is conscious of a vocation and devoted to his profession, will know how to combine the profitable with the pleasurable, he will not mistake idleness for recreation, and will find moments for quiet reading and study, for observing and examining other teachers' work and their methods, and making himself better acquainted with the school law and system under which he is to exercise his calling. The Catholic Separate School teacher will need to be particularly inquisitive and observant. A pretty close observer of men and things,* albeit a narrow-minded bigot in religious

* *Editor*, June, 1881.

opinions, predicts that "the Separate Schools will soon become a practical subject of consideration" in this province. So mote it be! The sooner the better, if teachers, trustees, clergy, and all concerned, be only prepared to discuss the subject in its general bearings, and not merely as it affects personal or local interests. There are some points ripe for discussion now, and cannot be much longer neglected without prejudice to the whole question.

It has become a fashion with us, when indulging in public celebrations of any kind, to boast with loud applause of the civil and religious liberty we enjoy in this country. In magnificently rounded periods, it is proclaimed that here all men are equal before the law, and the Canadian Constitution is the most liberal and perfect in the world. No doubt it is far superior to most of its cotemporaries, but so long as we are compelled by laws enacted under its aegis, to contribute to the maintenance of schools inimical to Catholic doctrine, and are thereby hampered in the pursuit of education, our jubiliations are not altogether founded in fact. It is not to the educational disabilities of the Catholics of New Brunswick, who have been shamefully robbed of their rights, that we would refer, but to the glaring injustice perpetrated under the cloak of a Separate School Act in Ontario. This measure which has been held up as a model piece of equitable legislation, is one of the biggest frauds and delusions ever enacted by parliament. (The best that could be obtained at the time, its short comings are not to be attributed to its promoters.) It pretends to give Catholics freedom of education, while as a matter of fact it denies it to them. A law which exempts Catholics from rates levied for the Public or elementary schools, and at the same time imposes High School rates upon them—the High School being just as repugnant to their conscience as the Public School—is a very thin measure of civil and religious liberty, and cannot, properly speaking, be called a Separate School Act. It is a treacherous enactment, calculated to deprive Catholic children of the means of acquiring a superior education, or commit parents to a line of conduct opposed to the teachings of their Church. Owing to the purposely narrowed limits of this Act, the position of a Separate School teacher is a most unenviable, indeed, a very humiliating one. No matter what his attainments, how long his experience, what his success, he cannot hope to rise out of the elementary school, because there is no higher grade open to him. His pupils may ascend to a higher grade in another but a hostile system, and he is expected to train them for their entrance examination—to hand them over to a High School in which he knows their faith and morals will be imperilled. If they compete successfully, thoughtless Catholics receive the result with huzzas, forgetting that while it may be an evidence of the thoroughness of the elementary instruction imparted in the Separate School, the very fact of the pupils presenting themselves at all for the entrance

examination is a forced confession from their teachers and their pastors, that *Catholic schools can do no more for them*. And if a pastor or a prelate, in the discharge of his duty, proceeds to enforce the rules of the Church relating to education, which are as intolerant of the higher as they are of the elementary grades of every non-Catholic system, presto! up rise indignant parents in protest against his interference, as "putting a premium upon ignorance," and open rebellion and public scandal ensue. In some places, notably in Ottawa, the anomaly of the situation has been so keenly felt that superior classes have been formed, at considerable extra expense, in connection with the Separate Schools, and the prescribed High School programme adopted, with the exception of the ancient classics. To day, these classes are ready to compete with the best High Schools and Collegiate Institutes in the province. But the law does not recognize them as High Schools, will not accord them the same privileges, and continues, as before, to hold Catholics liable for rates levied for non-Catholic High School purposes, thus imposing a double burden upon a people far from being wealthy as a class. And this is the freest land under the sun! the grandest Constitution in the world!

Wanted!—less "bunkum," and a *Separate School Law* for Ontario!

The egregious failure of the existing Law to provide Separate High Schools is alone sufficient to damn it in the estimation of all right-thinking Catholics. But it fails in more than that. It leaves us without representation in the administrative branch of the Education Department, without a single friend at Court, so to speak, while it tolerates the most unfair and mischievous system of inspection which it is possible to devise.

The administration of the Department is entirely in the hands of non-Catholics. Here, as in the other divisions of the public service, a Deputy Minister is in charge of affairs, and all business is transacted through a Secretary. The Minister is responsible to the Legislature, but to the Deputy is entrusted the administrative branch of the Department. "Having to do with the administration of existing High and Public (including Separate) School Laws and Regulations, and various routine matters of the office shall be under the personal supervision of the Deputy Minister, subject to such directions as the Minister of Education may from time to time give." In fact, if not in name, the Deputy Minister is Superintendent of Education for the province. Now, a non-Catholic, no matter of what persuasion, or how well qualified in other respects, cannot be expected to superintend the education of Catholics, and administer the law regulating it, with that attention, interest and zeal, which a Catholic would bring to the office; and there can be no doubt that if the application of the existing Law, incomplete and defective though it is, had been from the beginning entrusted to a Catholic Deputy Minister, it would have produced far more satisfactory results. They do these things much better

in Quebec. There provision is made for a Protestant Deputy Minister or Superintendent, as well as a Protestant Committee of the Council of Public Instruction, specially charged with the administration of the Protestant Dissident Schools. In this way freedom of education is secured to the minority; there is no room for outside interference, no cause for distrust, no grounds for complaint.

Wanted!—A Separate School Law which shall provide a Catholic Deputy Minister of Education for Ontario!

Our final charge (for the present) against the existing Law, is that it opens our schools to an inspection which is most unfair in itself and most mischievous in its results. According to regulations issued under the authority of the 26th section of the act of 1863. "In cities and towns the Roman Catholic Separate Schools shall be inspected by one of the High School Inspectors, or by the County Inspector, as the Minister may from time to time appoint. In townships and incorporated villages, the inspection shall be made by the County Inspector." The Inspector is directed, among other things, to "make enquiry and examination so as properly to report upon the condition and operations of the school." We have no reason to question the competency of Public School Inspectors in general to properly conduct examinations in the secular branches of the Separate School programme, but the incompetency of High School Inspectors to do the same work has been established on more than one occasion. Not that they know *too little*, but *too much*, or think they know more than they do, which amounts to about the same thing. They aim too high, and probe too deep, regardless of the limits of the programme prescribed, and the tender years and undeveloped minds of the pupils. They certainly do not follow, if they have even condescended to read, the instructions of the present Minister of Education to the Central "Committee of Examiners, of which they are members: To be careful to place themselves in the position of the candidate, and judge his answers by what the candidate can fairly be expected to do, and not by the standard at which they themselves would be able to answer it. There is a long interval between the intellectual development and knowledge of the candidate and the Examiner, and this difference should not be overlooked when the Examiner is judging of the value of the answers." If those gentlemen High School Inspectors could be made to attend to these instructions, when visiting and examining Separate Schools, they would not mix and muddle things as they do, in their torturous efforts to exhibit their own high attainments, which are sometimes imaginary. On more than one occasion the writer has witnessed the mischievous, indeed demoralizing, effects upon children of such exhibitions of intellectual gymnastics. Not so very long ago, in a town less than three hundred miles west of Ottawa, he was present at a visit of inspection conducted by one of the

three High School Inspectors, a very nice-mannered gentleman, but, like his colleagues, a trifle too patronizing. After an exciting trapeze performance in mid-air with some very simple English words, which were made to whirl around in a way that would have amazed your Websters and Worcesters, the Inspector proceeded to take a class of little girls in Geography; at least *Geography* was what he called it. "What" he asked, is the County-town of Middlesex?"—"What do you mean by a County-town?"—"What is a County Council?"—"What are the functions of a County Judge?"—"What Courts are held in the County town?"—"What are the functions of Reeves, Deputy Reeves, Township Councillors and County Wardens?"—And so on through the municipal manual. At last the teacher ventured a private remonstrance, and after a parley the examination in that branch ceased, to the disappointment of the writer, who had prepared him-self for such standard questions in Physical Geography as: "How old is the present Sheriff?"—"Where was the County Clerk born?"—and "What is the size of the Registrar's head?"—However, enough had been asked to bewilder the children, to impress them with a sense of their profound ignorance of some of the very rudiments of an elementary education, and to impair their confidence in the teacher. In their simple but effective way they told their parents all about the Inspector's visit, how he had questioned them and they had failed to answer; and some of their parents—sensible people!—made hot haste to complain to the trustees of the inefficiency of the school, the teacher's neglect of their children, and so forth. This is but one instance of the mischievous results of the examination of primary schools by High School Inspectors. But there is an objection of another kind which holds equally good against both Public and High School Inspectors as official examiners of Catholic schools. It arises from their religious convictions. With the exception of one or two County Inspectors, they are all Protestants. As such, even leaving their prejudices aside, they lack that warm sympathy with teachers, that interest in their work, which the superintendence of Catholic education requires. We have frequently heard Catholic teachers of recognized efficiency complain of this, and ascribe many of their difficulties to the cold, formal, and often harsh manner of the Inspector. It is not sufficient to protect our teachers, —though oftentimes they are not protected—against the assaults of bigotry; they must be encouraged, and warmly encouraged too, if we would expect them to succeed.

Wanted!—A Separate School Act which shall secure a proper system of inspection for Catholic Schools in Ontario!

—:—:—:—
"What is the meaning of a backbiter?" asked a gentleman at a Sunday School examination. This was a puzzler. It went down the class until it came to a simple urchin, who said—"Perhaps it's a flea."

OR *versus* AND.

I.

In the physical world a spark has often kindled a conflagration. In the antiquarian world many a half-effaced inscription or passage in an author has raised a fierce controversy over the word or letter to be restored. It was long disputed whether in Genesis III. 15, the reading in a certain Hebrew codex meant, "she shall crush," or, "he shall crush." The appearance of a certain vowel-point over the first word favoured the first reading; but the mark was so faint that many would not recognize it as a vowel of any kind. Well, rubbing did what neither keen eye nor powerful microscope could: it effaced every vestige of the disputed mark. So closed the case of Point *versus* No-Point.

But vastly different are both the history and result of our case of Or *versus* And, and they may interest such of your readers as have a turn for exegetical studies. The case is this. King James' translators of the New Testament arriving in their work at 1 Cor. XI. 17, and encountering in the Greek text the disjunctive *ε*, which, as every tyro in Greek knows, means *or*, were pleased to render it by the conjunction *and*, the Greek word for which, as every Greek tyro knows, is *καί*. The monarch, who had as much respect for religious truth as he had for his mother, and who inherited the authority of Henry VIII as head of the State-Church, gave his supreme sanction to the presence of the conjunction in the passage mentioned, and to the new idea it conveyed. Who would ever gainsay the *ipse dixit* of so wise and learned a man? Who would spurn the sign-manual of a great King, the "Defender of the Faith?" The more learned of the English nation winked at the mistranslation,—with a smile. What knew the mass of Protestants about either connecting or disconnecting words either in Greek or in any foreign language? Too honest to suspect fraud, and too ignorant to detect it, they received the translation, with the impression that it was the pure unvarnished truth as inspired by God. And so the trick took. The teaching of St. Paul was shovelled aside, and the Apostle was made to lay down an erroneous principle, and to unsay his own saying. The sanction of three centuries lay upon the fraud, and for three centuries, the little intruder into the Word of God was made to cover a favourite Protestant innovation, and was turned as a battery against one of the practices of the Catholic Church. It affected the usage of communion given under the species of bread, which, in the days of King James, was universal over the Catholic world. The meaning of the Gospel text in question, as dictated by the Holy Ghost, penned by St. Paul, and is represented by the Greek text and Latin Vulgate, is faithfully given in the following Catholic translation of 1582: "Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord." These words plainly show that the Catholic Church may, for just causes and

reasons, and without any error, give communion under the species of bread to laics at all times, and also to clergymen when not celebrating mass. The disjunctive *or* fully justifies the action of the Church. If an explanation may be ventured in accordance with the turn of the Ottawa mind for Grammar and Rhetoric, it is this. When two clauses in the protasis of a period are separated by an *or* and are connected with the apodosis as cause with effect, the whole force of the apodosis falls on each of those clauses taken singly. Hence it follows, that to be "guilty of the body and blood of the Lord," is an enormity that falls upon him, who eating the bread, does not drink the chalice:—the same guilt would be incurred by him who should but drink the chalice. The apostle therefore teaches that whether a man unworthily eats only, or unworthily drinks only, he is in either alternative guilty of the crime mentioned. St. Paul's doctrine would have been different had he employed the conjunction *and* instead of *or*; for then the guilt would have been incurred not by communion made in either kind without the other, but by the concurrence of both kinds: the effect announced in the apodosis would not have followed, had not the two causes stated in the protasis combined to produce it. Were it written, "Whosoever shall take my apple or my pear, against my will, shall be guilty of theft," such men as King James' translators would stoutly maintain, that the apple taken without the pear would not be sufficient to constitute theft! But, as we shall see, a case nearly parallel to that of the text under consideration would be, "Whosoever shall steal my apple *or* its equivalent, without my leave, shall be guilty of theft."

To put this matter in a clearer light, let us dive a little deeper into the mind of St. Paul, and into the causes that account for the holy Sacrament given in one species. The Catholic Church, interpreting the words of Jesus Christ, has taught even from the beginning, that immediately after consecration, the true body of our Lord, and his true blood, together with his soul and divinity, are present under the species of bread and wine; the body indeed under the species of bread, the blood under the species of wine by virtue of the words of consecration. Moreover, the body itself is under the species of wine, and the blood under the species of bread, and the soul under each, by virtue of that natural connection and concomitance, by which the parts of Christ our Lord, who, being now risen from the dead, can die no more, are naturally joined together. The divinity also, on account of its wonderful hypostatic union with the body and soul, is under each species. It follows from these facts, that as much is contained under each species as is contained under both: for Christ exists whole and entire, under the species of bread, and whole and entire, under the species of wine.

It is obvious, that the Catholic communicant is defrauded of nothing; for, receiving the species of bread, he receives the body, blood, soul, divinity of Christ, all united in one. The translators, to secure the

wine along with the bread, had recourse to an impious fraud in the most sacred of books and subjects. The Catholic Church faithful to Sacred Scripture gives under one kind or species not only what is equivalent to what is contained in the other, but what is identical; for Jesus Christ is Himself, under whatever form; whether as a mere Babe in the arms of His Mother, as full grown and transfigured on mount Tabor, as a mangled victim on the cross, as risen from the dead in a glorified body or as under the sacramental form of bread.

An adequate notion of the economy of Christ's Sacramental Presence, accompanied with good faith, would have precluded the necessity of poisoning at their very source the waters that spring up to eternal life. But a manifestly false charge against doctrinal truth is naturally followed by false evidence; and, if man wills it, nothing is so true, so sacred, so divine, as to be safe from irreverence and desecration. There are Ozas in every age.

Truth has an undying life and is a focus of light: it may be put down for a while, and it may be clouded, but in the end it will buoy up, it will reappear, all beaming with beauty. Error is also inconsistent, and contradicts in this century what it asserted in centuries that have gone by. Moreover, error cannot stand the friction of time, nor the truths and principles of philosophy, nor the facts of the natural sciences, when they assail it: and, in our case, exegesis has told with terrible effect on some of the time honoured errors of many a sect that boasts its three hundred, two hundred, one hundred, or fifty years' existence.

M. M. M.

—:O:—

EVOLUTION.

A DIALOGUE.

(Written for the CATHOLIC SHIELD.)

III.

Geology.—Structure.—Conclusion.

Scholastic.—The extended record to which you refer supports in no way your assumption of the mutability of species, and the resulting theory of Evolution. Geology shows indeed that there is a progress in the succession of the beings which have lived upon the earth's surface. This progress consists in an increasing similarity to the living races, and among the vertebrates, especially, in their increasing similarity to man. But it is not the consequence of a direct lineage between the races of different ages. There is nothing like parental descent connecting them. Referring to the progress observed in the scale of being, Agassiz says: "The fishes of the Palæozoic age are in no respect the ancestors of the reptiles of the Secondary age, nor does man descend from the mammals which preceded him in the Tertiary age. The link by which they are connected is of a higher and immaterial nature; and their connection is to be sought in the view

of the Creator himself, whose aim in forming the earth, allowing it to undergo the different changes which geology points out, and in creating successively all the different types of animals which have passed away, was to introduce man upon the surface of the globe. Man is the end towards which all the animal creation has tended from the first appearance of the first Palæozoic fishes." Such is the inference drawn by the foremost naturalist of the nineteenth century from the progress of life prior to man's creation.

Many instances may be adduced to show that there has been derivation of one species from another, and that all have been constant through the unnumbered ages whose history geology reveals. Some of the lower forms of life, although in an ever changing environment, have persisted unchanged through what geologists compute to be many millions of years. The *lingula* and *discina* now living are precisely the same as the *lingula* and *discina* of the Cambrian rocks of Europe and America. The beautiful nautilus of the tropics, which sails,

"The unshadowed main
A venturesome bark that flings

On the sweet summer wind its purpled wings."

is identical with its prototype of the Silurian seas. *Mya arenaria* and *mya truncata*, two closely allied forms have existed side by side since the Carboniferous period. Yet there has been no commingling, no change, no evolution. They are now as distinct as ever. Pictet catalogues ninety eight species of mammals which inhabited Europe in the Post-glacial period. Of these fifty seven exist unchanged. The remainder have disappeared. Here we have fifty seven parallel lines of descent existing without any modification for what is probably over a hundred thousand years. But why continue to multiply instances? What I have already said ought to be amply sufficient to convince you that the records of geology are as much opposed to your theory as the more recent records of history.

Ev.—That is a pleasing picture of geology you have drawn for me; but I am sorry to see you thus struggling to find proofs against me. It is entirely useless. What evidence have you that the oldest known fossils were not preceded by lower forms from which they were evolved? *Eozoon canadense*, the *lingula* you have referred to, *trilobites*, and *hymenocaris* are the oldest fossils. When we consider the organization of these animals, and observe their very complex nature, it indeed requires a very strong imagination to conceive them to be the earliest of all living forms. Moreover we have not the slightest proof that what are called the earliest forms of life are really such. I repeat it, we have not the slightest proof. When we find in some places an enormous thickness of rock with scanty traces of life, or absolutely none at all, and in other parts of the world the very same formation crowded with the records of living forms; I think it is impossible to feel oneself justified in supposing that these are the forms with which life commenced.

Sc.—Whether they were or not matters little. They are certainly very, very old, and date back to a time when Canada was just rising above the ocean, and the United States were still beneath it. How long ago this was cannot be exactly determined; but geologists all agree in saying it must be many millions of years. If we cannot conclude that species has been constant always when it has been constant so long, nothing can be proved by induction.

But there is strong evidence that the oldest known fossils are the forms first created. In passing down-

ward through the lower Palaeozoic strata, the fossils grow fewer and fewer until at length they vanish entirely. Their total absence in the thick underlying series of strata is best understood by the supposition that no life existed. And these oldest rocks are destitute of any trace of life wherever they are found—in Canada, in Norway, and in Bohemia. In the Cambrian beds of Longmynd, England, an ancient beach has been exposed. It contains shrinkage cracks such as are produced by the action of the sun and air on the dried surfaces left by the tides. With these cracks are associated both rain and ripple marks. We have thus evidence of the action of tides, sun, wind and rain in these ancient periods as in the present days. Yet.—

Ev.—Were there no animals to prowl along the low tidal flats in search of food? Were there no herbs or trees to drink in the rains and flourish in the sunshine?

Sc.—Well, if there were, no bone or footprint on the shore, or drifted leaf or branch, has yet revealed its presence to the eye of the geologist. From this we may draw the highly probable, if not absolutely certain conclusion, that no plants or animals then lived. Let me add for your benefit, that if the rocks of some more recent formations are wanting in fossils in one part of the world and abound in them in another, the fact may be readily accounted for. In the latter case the rocks have remained unchanged. In the former they have become crystalline—limestone has become marble and sandstone granite—and the process of crystallization destroys every trace of life.

Ev.—But, geology aside, I maintain that the similarity existing between man and the lower animals, in structure and faculty, clearly points to his origin by evolution. There is not as much difference between man and the highest ape, as between the highest and lowest species of apes.

Sc.—That is false

Ev.—It may appear so to you. But permit me to enumerate a few of the many points in which man and other animals agree. Consider the canine teeth in man. They are more deeply implanted and by a stronger fang. Nevertheless they no longer serve man as special instruments for tearing his enemies or his prey. In many skulls found the prominence of the canines surprisingly corresponds to that in anthropoid apes; and through man no longer intends nor has the power to use them as they do, he will at times unconsciously contract his snarling muscles and expose his canines like a dog prepared for fight. There is not a bone in man that has not its counterpart in the higher apes. The same similarity extends even to the muscles. Mr. Woods found in one human subject seven muscles proper to the gorilla. It is a well known fact also that when the arms depart from their natural function they imitate the action of the legs. There are some idiots who frequently discard the proper use of their forelimbs, and endeavor to make progress on their hands and feet. This must have been the usual method of locomotion among our not very remote ancestors. As development went on, they became more and more upright, and our present erect position is the happy result. The fact, therefore, that man alone walks erect cannot be considered an objection to my doctrine.

Again, according to a popular impression, it is an eminent characteristic of man that he should want a tail. But Professor Broca states that the tail though not visible is really present in man and the anthropomorphic apes, and is constructed in both cases or precisely the same pattern. When our ancestors came to know enough to break off a branch from a tree and

use it as a fly-flap, their tails were little used. These once serviceable appendages consequently deteriorated, and are now but a few inconsiderable joints at the lower extremity of the backbone. We may further suppose that special parts of man, early applied to special pursuits naturally acquired a peculiar distinctiveness, and that in this way would be stamped the characteristics which are believed by some to distinguish man from the lower animals. The swan was forced to seek its food under water, and its constant exertion to reach the bottom where food most abounded has led to the lengthening of its neck. Similarly, man being compelled to struggle with adverse circumstances developed in himself new powers of body and mind. Yet still he is only an animal. If no organic being excepting man had possessed any mental power, then we should of course never be able to convince ourselves that the operations of the human mind were the result of the same faculties which brutes possess, only developed and perfected by evolution. But the lower animals are like man endowed with the faculty of reason. They have the same senses as daily experience proves. Therefore their fundamental perceptions are the same. They manifest the same instincts—self-preservation, for instance, and the love of a parent for its child. Their actions show that they feel pleasure and pain, and the more complex emotions. Need I remind you of the love a dog has for his master, or of the jealousy he displays if his master's kindness is lavished on any other creature? An old writer has truly said, "a dog is the only thing on earth that loves you more than he loves himself." Few persons now deny that animals enjoy a considerable power of reasoning; and it is a significant fact that the more the habits of any particular animal are studied by naturalists, the more they attribute to reason and the less to instinct. It is difficult no doubt to distinguish at all times what is rational from what is instinctive, but we can often do so by taking into consideration the action and circumstances in each particular case. Reutter observed an American monkey carefully driving away the flies that plagued her infant; and Duvaucel saw another washing the face of her young ones in a stream. Innumerable similar instances might be cited from the writings of naturalists to show that many animals—the monkey, elephant, dog and horse especially—manifest undoubted reasoning powers. Reason is indeed more developed in man; but even in him it has not reached the perfection we may expect it to attain. Future generations may be as superior to us as we are to dogs and monkeys. Who knows but that our race may at length fulfil the legendary prophecy, "you will be as gods?" Something of this nature must be the ultimate result of evolution. The future therefore is full of hope. Nor is it at all humiliating to look back over the past. It is surely a greater glory to rise than to fall. Hence I would rather be a perfected ape than a debased Adam; and I will say with Mr. Darwin, that I would as soon be descended from the heroic little monkey that braved his dreaded enemy to save the life of his keeper, or from the old baboon that, rushing down a mountain side, carried away his young comrade from a pack of astonished dogs, as from a savage who delights to torture his enemies, offers up bloody sacrifices, practices infanticide without remorse, treats his wives like slaves, knows no decency, and is haunted by the grossest superstition.

Sc.—Your preferences have nothing to do with the question. It is a matter of taste to wish rather to be descended from apes and monkeys than from the degenerate children of Adam. In the former case, however, you might now be cracking coconuts in the wilds of

Africa, and be capable of becoming nothing better than an organ grinder's assistant, or a bare-back rider in a circus—the very acm of monkey progress;—while in the latter case, even though you were a Hottentot or a Feejee Islander, you would be susceptible of all the physical and moral strength and intellectual light that Christian civilization has produced in other races of men.

Apart from this question of tastes, your contention seems to be: the higher apes resemble man in structure, in having the same senses, sensations, and affections, and in being gifted like him with reason; therefore from them he is descended.

Ev—That is about the substance of my argument: grapple with it as best you can.

Sc.—Well, I have to remark, in the first place, that you again suppose as true—what observation, experiment and reason have shown to be false, namely, the mutability of species. In fact, on this fallacy and on another not less absurd—spontaneous generation—the whole theory of evolution rests. I have clearly exposed these fallacies to you, and, as an "advanced thinker," or a thinker of any kind, you should logically reject the hypothesis of which they form the foundation. But instead of honestly doing so, you revert to the resemblance in structure between man and brutes. This resemblance however—even apart from the fallacy it supposes—proves nothing. For man and the lower animals having similar functions to perform, nutrition, locomotion, etc., have necessarily similar members, senses, and, perhaps, sensations. Not only the hand and arm of a monkey, but the paw of a lion, the wing of a bird, the fin of a whale, and the foot of an antelope, have affinities to the hand and arm of man. All are constructed on one fundamental plan, which far from indicating common descent—for that supposes that species is not unchangeable—points evidently to unity of design, and to infinite wisdom on the part of the Designer who adapted similar organs to such widely multiplied ends.

But if man resembles the lower animals, he also vastly differs from them. You say that there is less difference between the highest apes and man, than between the highest and lowest species of apes. Even were this true—which is far from being the case—what would follow in favor of your theory? Certainly nothing. For consider only, that there is less difference between even the varieties of one species, the dog, than there is between some dogs, the Esquimaux, for instance, and the grey Canadian wolf. Yet, what naturalist would seriously venture to assert that the dog is the wolf's progenitor?

Moreover your statement that man differs but little from the highest ape is utterly untrue. Regarded even in the debasing light in which you view him, as a mere animal, he differs so much from them, that the celebrated Evolutionist Wallace, whom Professor Huxley calls "Darwin's true knight," has been forced to acknowledge that the theory of evolution fails completely when applied to man. But man, my friend, is far more than a mere animal. He, and he alone among organized beings, is endowed with reason and a spiritual immortal soul, can express his ideas in articulate language, and be imbued with the principles of morality and religion. You indeed say with Darwin and his school that the lower animals also are endowed with reason, and tell entertaining stories in support of your assertion; but in almost the same breath you confess, like other Evolutionists that it is very hard to distinguish between reason and instinct. A good distinction is found in this, that reason is capable of progress, instinct is not. The stork still builds its nest and rears its young

as in the days of Aristotle. The bee still hoards its sweet confection with the exquisite skill that excited the admiration of Virgil. But reason, what has it not done and what is it not capable of doing? Let physical science answer. The Scholastics define instinct to be, *an innate propensity of animals to do what is necessary for the preservation of the individual and the propagation of the species*. I defy you to bring forward any instance of apparent reason on the part of the lower animals, that cannot be attributed either to training and faculties purely sensitive, or to that unprogressive, though necessary and wonderful disposition properly called instinct.

Now Sir, I have fairly answered your objections on your own ground—the natural sciences. I have shown your theory of man's origin to be false in its origin in assuming that vital and physical forces are identical, false in its progression in assuming that species can change; shall I go further and expose your system in its disastrous consequences? Shall I speak of the void it creates in the intelligence, in the conscience, in the affections, in society, in domestic life? Shall I point out to you that, while debasing man to a level with the brute, it takes from him all the nobler feelings of his own nature, and fails to give him in return those of the lower animals? But no: the aspect of evolution in its moral effects is too painful, too revolting. Turn from it then, my friend; reject the puerile theory which the presumptuous despotism of mis-called science has imposed upon you, and open with me the truly scientific works of Angelic Doctor, there to see, as in a mirror, that man, far from being the resultant of physical force—a helpless and hopeless automaton without choice, will, or responsibility—is a free accountable agent, with duties to perform towards himself, his neighbor, and his God, and a heaven to hope for if he performs them well.

J. & F.

THE LEGEND OF DIMAS.

HODIE MECLUM ERIS IN PARADISO.

In that wild day—so doth old legend tell—
When Herod sought the life of Juda's King,
When word divine was brought by Gabriel
How God's dear Son to keep from perishing.
Three homeless wanderers crossed the sunny waste
Of Syrian desert, seeking the far Nile;
Now bore sweet Mary Jesus on her breast,
Now bore St. Joseph his soul's King awhile.
Weary the days' long leagues of sun-burned land,
Weary the nights of rest beneath the moon,
The earth's Creator by his creatures banned!
His rule of love divine denied so soon!
Softly his little arms would twine about
His mother's neck, and softly his sad eyes
Would, meeting hers, pour all their sweetness out—
Fair day-stars shining through her sorrowing skies!
And gently on St. Joseph's true arms borne,
The Christ, not yet to graceless men revealed,
To make the weary hours less forlorn
Stroked the kind hand that was his earthly shield.
Where, from the desert, stony hills upstart,
On eve the pilgrims halted in a wild
Where offered shelter kindly woman's heart
That pitied sore the Maiden and the Child:

Pitied the slight young mother's fragile air—
 Sad heart of mother troubled grievously
 In one dear child strong-limbed, but all too fair,
 White with the dreadful scourge of leprosy!

Kind shelter to the wanderers she gave,
 This gentle wife of outlawed robber-chief,
 Her home the deep-embosomed mountain-cave
 To weary-footed pilgrims blessed relief.

Shone the soft firelight on a fair, strange scene:
 Sad mother with her smitten little one,
 The Holy Maid that clasped her Babe serene,
 The Father's shadow watching o'er his Son.

Did that poor woman in her heart discern
 What guests this night she harbored at her hearth?
 Did darkened soul with love instinctive turn
 To greet the little Lord of Heaven and earth?

Grace did she feel soft falling from his breath,
 And healing from the touch of baby-hand?
 Not as with earthly grace that perisheth
 Clothed these wayfarers in the desert land.

Ere unto infant sleep his limbs were laid,
 That she might wash her weary little Child
 Some water meekly begged the Mother-Maid—
 Cleansing from desert stain the Undeiled.

O sudden thought that stirred the mother's breast!
 The sorrowing mother of the smitten one,
 The faith fulfilling that her heart confessed,
 In that waste water bathed she o'er her son.

O wondrous change as that blessed laver fell!
 Straightway the white and awful leprosy
 Waned as the snow beneath the spring sun's spell,
 And rosy bloom effaced shame's livery.

Rosy and beautiful the boy had grown,
 On his young life no shadow resting now,
 New-crowned he reigned on one heart's royal throne,
 Lifted to men henceforth a fearless brow.

With more the exiles wandered forth once more,
 The little Dimas, watching as they went,
 Throned on his mother's arms that proudly bore,
 While grateful blessings spoke her heart's content

On passed the homeless ones o'er stony ways,
 O'er arid plain, by palm-o'ershadowed spring,
 On where the green-waved Nile old Egypt sways,
 Where Egypt's gods in fear fell shattering.

Thenceforth fair Dimas grew in life and strength:
 No firmer foot than his the sharp rocks pressed,
 Grown old enough to join the band at length,
 No robber stood of hardier fame confessed.

Long years sped by—nigh three-and-thirty years—
 And Dimas, ever daring more, at last,
 Terror of men and cause of women's tears,
 Into Jerusalem chained captive passed.

Condemned to death most shameful, he was bound
 And lifted up to heaven on a cross:
 Fierce agony in all his limbs, he groaned
 With bitter execrations at life's loss.

One hung beside him, lifted too on high,
 At whom the robber flung his words of scorn,
 Who nothing answered to their cruelty,
 So loving, unto death, this soul forlorn.

Strange seemed the silence to the dying thief;
 He turned to gaze upon the wounded face—
 Was it his mother's heart that brought relief?
 The old divining waked again to grace?

He did not know that this uplifted One
 From his youth's blasting curse had washed him clean,
 That royal blood of God's Beloved Son
 Must wash the ghastlier leprosy of sin.

Upon the Sufferer's face divine he gazed;
 He heard men's cruel taunts, well heard he too
 The prayer sublime, 'mid agony, upraised:
 "Father, forgive, they know not what they do."
 Then Jesus looked on him, grace filled his soul—
 The old, sweet grace that looked from childish eyes
 When his fond mother's faith had made him whole
 In far, dim cave o'er-shone by Syrian skies.

Beneath the cross another woman's faith
 Gives him the richer grace of Paradise—
 The mother true whose sons none numbereth,
 Who gives for them love's dearest sacrifice.

"When that thou comest in thy kingdom, Lord,
 Remember me." O thorn-crowned charity,
 How swift the sweetness of thy honey poured!
 "Amen, I say to thee, this day with me.

"Thou shalt be even in Paradise." The debt
 Of that long-distant hospitality
 By God, most merciful, remembered yet,
 Through life eternal paid with usury.

"This day in Paradise!" And when God's heart
 Was opened with the cruel spear, the blood
 That followed, like pent stream, the loosening dart
 Washed Dimas once again with cleansing flood;

The new-found mother, still the cross below
 Speeding this soul to Paradise with prayer—
 Dear-ransomed soul her heart claimed long ago
 When love and faith made Syrian desert fair.

Catholic World.

THE SANCTUARY OF OUR LADY OF GOOD
 COUNSEL.

While awaiting the appointment of a day for our ardently desired audience of the Sovereign Pontiff, writes Bishop Cleary of Kingston, we proceeded to the town of Genazzano, forty miles south-east of Rome, to visit the celebrated shrine of Our Lady of Good Counsel, a centre of pious attraction to Catholics for the past four hundred years, where once before, in the years of early boyhood, we had the happiness of paying devout homage to the Queen of Heaven. Knowing with entire conviction that the success of our efforts for the promotion of religion depends upon the harmony of our counsel with the designs of the Most High, and bearing in mind the dictum of the Apostle that "we are not sufficient to think anything of ourselves, as of ourselves; but our sufficiency, is from God," (2 Cor. iii, 5.) we asked and obtained the privilege of offering the Holy Sacrifice of the Mass on the altar over which the miraculous image of the Blessed Virgin Mary, entitled Our Lady of Good Counsel, adheres to the wall of the church, as it was placed there in the fifteenth century by the hands of Angels, who rescued it from the infidel desecration of the Turk, and transported it from its

former place of veneration in Albania, across the Adriatic, to this retired spot among the hills of the divinely-favored Peninsula. We declared our vows that morning with special confidence before the Mercy Seat of the New Covenant, on behalf of the people committed to our care, beseeching the Heavenly Father, by the infinite dignity and merits of the Divine Victim we presented before the face of His Majesty, that, as He had given His only begotten Son, Jesus Christ, to be the Mediator of Justice by the effusion of His Blood for all men, (1 Tim. ii. 6.) He would graciously vouchsafe to the Bishop and priests and the faithful of the Diocese of Kingston the special Patronage of the Mother of Jesus, for the more ample dispensation of His graces to us through her intercessory mediation, and, in particular, for the grace of Good Counsel in all our undertakings, conformably to the wisdom of her Divine Son, by whose side She is seated in glory.

His Lordship's pleasing narrative of his pilgrimage to Our Lady of Good Counsel, to implore her patronage and aid before assuming the onerous responsibilities of the episcopacy, serves as an admirable introduction to the following history of the Madonna of Genazzano and record of some of the wonderful miracles wrought at her shrine.

The picture of Our Lady of Good Counsel, by a succession of striking prodigies, was transferred from Scutari, its former place of veneration, to Genazzano in 1467.

Scutari, which is called in the Turkish language Iscodar, is a town of Upper Albania, situated near the mouth of the Boyana and on the borders of Lake Scutari. Its corruption of manners was such that God punished it by subjecting it to an invasion by the Ottomans. Not only had immorality reached its height, but the people had strayed from the faith, and severed the ties of Catholic unity, by obstinately remaining in schism. Apostasy, jealousy of the rights of the sovereign pontiffs, insubordination to their authority, a mania for dogmatizing, in matters of religion, were the principal causes of this lamentable fall, which raised against the Church frequent and atrocious persecutions. The Greeks, who, in chastisement of their perfidy, had been subjected by God to the power of the Turks, were in open revolt against the Pope, preferring the crescent to the tiara, as Luke, an attorney, wrote during the siege of Constantinople. Mahomet II. having conquered their empire, undertook to satisfy them, by himself occupying the throne of the degenerate Greeks. The union of the East with the West could have saved the empire, but historically speaking, schism occasioned its ruin.

The city of Scutari was included in the general destruction. In 1434, Amurath II. took possession of Albania, where he left only the shadow of power to John Castriot, whose son George, surnamed Scanderbeg, endeavored in vain to raise his fallen and oppressed country. In 1467, at the death of this hero, Mahomet II. danced with joy, exclaiming "Who will now prevent me from exterminating the Christians, since they have lost their sword and buckler?" Acts followed threats; so that the afflicted people seeing no longer any hope but in God, repaired to the churches, joined fasts to prayers and vows, and besought God to withdraw the scourge, which threatened to destroy them.

At a short distance from Scutari, there was a small church, situated on a hill, in which was venerated a miraculous picture of Mary, commonly known under the title of the Virgin of Good Office, or of Good Counsel. Prince John had prayed there more than once, and the inhabitants, in their distress, had been more

than usually assiduous in their visits, entreating the Madonna's protection from their dangerous enemies, the Turks, who, as they had reason to apprehend, were meditating a fresh invasion. But the patience of God was worn out, and supplications which had only fear for their motive were henceforward insufficient.

Mary turned away from the people who had so many times afflicted her, and would not even leave her picture any longer in a country where it would be subjected to the insults and profanations of the Mussulman. Nevertheless, she did not completely abandon her old servants, for she inspired Prince Alexander with great courage, and procured for the inhabitants of Scutari, the assistance of the Venetians, who, in 1471, brought them succor in the person of Admiral Mocenigo. Moreover, whilst all the other cities of Albania and Constantinople itself were a prey to the horrors of pillage, they were providentially preserved.

On the western side of the Adriatic, opposite Scutari there rises the town of Genazzano, in the diocese of Palestrina, situated on the high road to Naples, at a distance of about thirty miles to the south-east of Rome. Genazzano is not less illustrious for the doctors and saints which it has furnished to the Church than for its tender devotion to the Queen of Heaven.

In fact, historians relate that from the pontificate of St. Mark, Mary had been specially invoked there; and that in the fifth century, in the time of Pope Sixtus III. a church was built in honor of the Blessed Virgin, under the title of Our Lady of Good Counsel, on a site belonging to the Basilica of St. Mary Major in Rome.

In 1356, Prince Don Peter Colonna, one of the feudal lords of the place, gave this sanctuary to the Augustinian Fathers who dwelt in the neighborhood. In 1475, Pope Sixtus IV. by a bull, confirmed them in the possession of the convent attached to the church.

Towards the middle of the fifteenth century this church began to fall into ruins and it became necessary to reconstruct it. At the same epoch, there lived at Genazzano an old woman, Petruccia di Ienco, who was distinguished for her piety. In her youth she sold her possessions and distributed the price of them to the poor; and to practise more perfectly the virtues of humility and obedience she became a member of the Third Order of St. Augustine. In consequence of her great devotion to Mary she received signal graces, and after many long and fervent prayers she felt inspired to undertake the erection of the new temple on a scale of greater magnificence. As, however, Petruccia hesitated for some time to undertake such an affair, the Blessed Virgin manifested to her by revelation that she would not cease to assist her, provided she set to work immediately. Everywhere the people only laughed at her zeal and enthusiasm but she tranquilly replied to their sarcasms: "Do not trouble yourselves, my children, for the Blessed Virgin and St. Augustine will complete the work, and that right soon, because it is not my work but God's," and she would continually repeat with an air of confidence which seemed strange to her hearers, "Oh, what a noble lady will soon come and take possession of this place!" Meanwhile the work proceeded, and the walls had already risen high above the ground, near the old church which they intended to enclose—when ere long the builders ceased to work, resources having suddenly failed. The work was consequently interrupted and the people naturally blamed the pious old woman. The ecclesiastical authorities also interfered, and the work was not only suspended for want of means but was canonically prohibited as an enterprise based on pretended visions and imaginary

revelations. Petruccia was not disconcerted and confiding in the Lord patiently awaited her justification.

While the inhabitants of Scutari were lamenting over their misfortunes, two persons, one a Slavonian the other an Albanian, who had been residing together, resolved to leave the city which could no longer afford security to them, but before leaving they went to bid a last farewell to the favorite shrine of Mary. With tearful eyes they supplicated her to have pity on them and to continue to extend to them her maternal protection. Whilst they were praying the picture disappeared behind a cloud. Soon the cloud with the picture moved away from the wall which was left bare. Then the picture, supported by two columns and surrounded by an aureola of light, floated through the air and passed on through the door of the church. The two Christians, impelled by an attraction which they could not resist, followed the picture and crossed without fatigue mountains and valley. Arrived at the gulf of the Adriatic, the cloud still continued to precede them, and they, feeling themselves urged on by an interior force, stepped upon the waters, whose waves bore them up. Thus they pursued their route as far as the Appennines, not knowing, as they themselves testified, how they had been transported from one place to another. As evening approached that which had seemed a pillar of a cloud by day became, as it were, a pillar of fire, which, after guiding them to the gates of Rome, entirely disappeared.

This occurred on Saturday, April 25, 1467. At Genazzano, the people were celebrating the feast of St. Mark, and on this occasion were holding as usual a fair near the old church, and near the unfinished walls of the new. Evening was drawing near, and at the hour when the attendants were most numerous and each one was enjoying the innocent pleasure suitable to himself, the attention of all was directed to a white cloud floating in the air. Slowly it descended, and then settled on one of the unfinished walls of the new church. At the same moment the cloud seemed to divide and disappear, and there remained upon the walls a picture of the Blessed Virgin and her Divine Child, which had not been there before. At this moment the bells of the church and those of all the other churches in the town rang without any human aid as a sign of joy. The aged Petruccia who was praying in the church, on being told by Mary of the event, hastened, in the company of other persons, to the scene of wonder, and after devoutly venerating the picture, exclaimed in a transport of joy: "Behold the blessed picture for which I have been waiting."

Those of the people who were not attending the fair soon heard of the extraordinary event and hastily left their houses and occupations to take part in the joy and astonishment produced by so great a miracle. The Augustinian Fathers having been immediately informed of the facts, repaired at once to the spot, and, in union with the priests and elders of the town, they became witnesses of the fact that a picture of the Madonna holding the Child Jesus was painted on very thin plaster, square in shape, unsupported by anything whatever and distant from the wall about the thickness of a finger.

The pilgrims in the mean time had entered Rome, and were afflicted at having lost sight of their guide. Everywhere they sought traces of their favorite picture with anxious solicitude, but all their inquiries were in vain. However, after a few days, they heard that a picture had appeared in a strange way at Genazzano, and that numerous miracles had taken place before it.

Without delay they set out to visit it, and seeing once more their cherished Madonna, they joyfully affirmed that it was really the very same which had left Scutari, and which they had followed with so much perseverance.

The picture of Mary, was, as is related above, received with transports of joy and love, the kneeling multitude poured forth their prayers before it and in their fervor, styled it the Madonna of Paradise. They now held recourse to it, to prove the efficacy of its virtue, and were not deceived in their expectation, for the graces bestowed on the inhabitants were so abundant, that a notary was appointed with the special commission to examine all the miracles, and have them attested by the signatures of competent witnesses, and to record the miracles for a perpetual remembrance. This record is still preserved in the archives of the Augustinian convent. We copy the most interesting facts.

Juliana Dominico of Genazzano, had suffered from frequent attacks of insanity. She was cured as soon as she had looked at the holy picture.

Achilles, of Genazzano, after having invoked the Madonna, felt himself completely delivered from a chronic sciatica.

James Sgambellotti de Castelzangati, was so reduced by weakness that he could neither speak nor eat; he fully recovered his health, as soon as he had invoked Mary.

These three miracles were recorded on the 27th of April, two days after the apparition.

On the 7th of August, of the same year, there took place the resurrection of a dead man, named Constantino de Carolis, a servant. His body had already enveloped in the winding sheet and the clergy had repaired to his house to perform the burial service. His master, who tenderly loved him, wishing to bid him a last adieu, entered his room—and having prostrated himself and prayed as follows: "O holy Virgin, I supplicate thee to restore to me my servant, if it will be for his good, and I promise thee to conduct him to Genazzano, to venerate thy picture." Scarcely had he pronounced these words when the dead man opened his eyes, arose, and asked to eat, asserting that he was in perfect health.

During the three following months the notary registered one hundred and sixty-one miracles. He then closed his record, as the prodigies wrought by our Lady became so numerous that the sanctuary was filled with votive-offerings of hearts and pictures representing all kinds of cures; of the blind restored to sight, of the lame walking, etc.

In 1666 and 1667 Rome and the surrounding countries were devastated by pestilence. All around Genazzano deaths occurred by hundreds. Genazzano alone was protected from the scourge, and not one of those who sought refuge there was attacked. Thus a long experience permitted the inhabitants to affirm that, owing to the protection of Mary, the population of Genazzano never had to suffer, either from the epidemic or the pestilence.

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The Professor has determined of late to see into things himself. The other morning he was in his stable when a load of hay arrived. "This hay is worthless," said the pundit, feeling and sniffing after the most approved fashion. "It's the same sir, as we had before," said the coachman. "Then that must have been worthless too." "The horses, sir, seemed to like it well enough." "And what, pray, does that prove? Do you suppose horses know more about hay than I do?"

IN MEMORIAM.

The Rev. John Brady, born in 1798, in the diocese of Ardlagh, Ireland, was interred on the 25th ult., in the sanctuary of Buckingham Church, P. Q., erected by him in 1839. Father Brady was ordained by Bishop Bourget of Montreal, in 1837, and then appointed Missionary of the entire Ottawa Valley. In the early days of its settlement this venerable pioneer Priest bore almost alone the then heavy burden of missionary labor in that vast district. He was simple and unassuming of manner, full of activity, energy and zeal, and his holiness of life inspired all with the greatest confidence in his prayers, which the sick and afflicted often came from great distances to implore. His devoted people flocked from far and near to his funeral service, and Protestants vied with Catholics in doing honor to his memory. The mills of Buckingham were closed that morning, that all hands might attend the funeral. The shops and houses on the funeral route from Father Brady's residence outside Buckingham, to the Church, were draped in mourning.

At the Requiem Mass, celebrated immediately before the interment. His Lordship Bishop Duhamel assisted in pontifical vestments, with Rev. Father Carvin, O. M. I. of Hull, and Rev. Father Marion, of the Basilica, Ottawa, as deacons of honor. Rev. Father Michel, Pastor of Buckingham, officiated as celebrant, and Rev. J. B. Robert, of Ottawa, was master of ceremonies. The other Clergymen present were Rev. Father Philippe, of St. Joseph, Gloucester, Rev. Father Charbonnier, of L'Ange Gardien, and Rev. Father Champagne, of Gati-neau Point. Had it not been Saturday, a day when Pastors from a distance could not attend, many more members of the Clergy would have been present. When Mass was over, Rev. Father Barrett, O. M. I. Professor of the College of Ottawa, delivered the funeral discourse, which was listened to with eager attention. His Lordship then sang the Libera and presided at the ceremony of interment.

The faithful of the Diocese of Ottawa, for whom he zealously labored for nearly half a century, will long cherish the memory of this venerable Priest.—*Requiescat in pace.*

EPIGRAM.

Si manet in caelis sua maxima quemque corona,
Hic quoque sunt laudi premia parva sua
Ergo, ne perat quam speras illa futuram,
Qua tibi sunt praesto fac mercede, puer.

M. M. M.

TRANSLATION.

Though heaven the last and brightest crown bestow,
The lesser need we merit here below.—
Lest ought unworthy mar the eternal joy,
Let manly virtue nerve thine arm, my boy.

M. M. M.

AN "UPRIGHT" JUDGE AND A "SWORN" JURY.

(From Duffy's "Young Ireland.")

The *Nation* was defendant in another libel case at that time (1843); these two being the only actions for private libel with which it was assailed from its foundation in 1842 till its suppression in 1848. The second case is one which curiously illustrates the spirit in which justice was administered in Ireland during that era.

An apothecary named Larkin contrived to get inserted in the *Nation* an advertisement of certain pills which he described as effecting an immediate cure in asthma, stomach, liver and bowel complaints, but above all in consumption "in all stages short of the actual gripe of death." This prodigious announcement was fortified by a statement that to remove all doubts Mr. Larkin had exhibited testimonials of his success to gentlemen in the *Nation* office; who it might be assumed could guarantee their authenticity. Puffs and medical advertisements were systematically excluded from the *Nation* and on reading this one I wrote a paragraph to express my regret that a quack advertisement had accidentally escaped notice. The apothecary immediately commenced an action for malicious libel: the libel consisting in the words "quack advertisement" applied to his announcement. I put in a plea of justification, and the action came on for trial before Chief Justice Pennefather. The case turned upon the question whether the description of the cures Mr. Larkin claimed to have effected was or was not a quack advertisement. This was the sole fact in controversy. If it were proved to the satisfaction of the jury that it was a quack advertisement they had no option but to find a verdict for the newspaper. If it were not a quack advertisement, but a fair statement of fact, Mr. Larkin was doubtless libeled, and might indeed be regarded as a great benefactor of his species. But in no case was it malicious, as I had merely guarded myself from being made responsible, under the guise "of gentlemen in the *Nation* office," for the truth of statements which I disbelieved. The plaintiff's witnesses, as it sometimes happens in dubious plaints, proved the defendant's case. A doctor called to establish the fact that Mr. Larkin was a qualified practitioner, swore on cross examination that the pills could not perform the promised cures, and that the advertisement in question was in his belief a quack advertisement. A druggist was produced to prove that the plaintiff was in the habit of purchasing medicine from him and that it was of the best quality; medicine presumably obtained for the manufacture of his panacea, but the witness admitted on cross-examination that these purchases occurred five or six years before, when Mr. Larkin was an ordinary apothecary and had not commenced the sale of his universal medicine. The advertisement clerk of the *Nation*, summoned to prove that certain testimonials had been exhibited to him by Larkin, swore that he had never read a line of them, and that he had strict instructions from Mr. Gavan Duffy to refuse all advertisements of an indecent or immoral character. Three or four uneducated men of the humblest condition were then produced to prove that they had been restored to health by the use of Mr. Larkin's pills. But of these perfect cures, Dr. Corrigan (the late Sir Dominic Corrigan since President of the College of Physicians,) who was present in the court during the examination, swore that he believed one of them was in a confirm consump-

tion and another in a hopeless asthma. Not a solitary witness was produced to swear that the advertisement in controversy was not a quack advertisement; *quod erat demonstrandum*.

After such a case for the plaintiff a defense seemed superfluous, but a defense was made which would have been a sufficient answer to a case resting on stringent evidence.

Professor Kane, now Sir Robert Kane, a chemist of European reputation, whom within a few weeks of these events Sir Robert Peel in Parliament pronounced to be at the head of his profession, swore that he had analyzed the pills and could discern nothing in them but "crumbs of bread." Dr. Corrigan swore that the statements in the advertisement could not be true, and that it was clearly a quack advertisement. Sir Henry Marsh, then President of the College of Physicians, swore that the promises to cure the disease specified under the circumstances stated were as false as the promise of the philosopher's stone, and that the advertisement was the very *beau ideal* of a quack advertisement. Mr. Gunn, proprietor of the *General Advertiser*, swore that he had twenty years' experience of advertisements, and that this was one of the worst quack advertisements he had ever met with. He added that an advertisement of a similar character had been brought by the plaintiff to his office, and rejected as a quack advertisement.

Then came the Judge's charge. It was awaited with extraordinary interest. The *Nation* had criticised the judicial career of Chief Justice Pennefather in a manner he was supposed not to have forgotten, and its editor was one of the State Prisoners who had triumphed over his defective law. The charge when it came justified the curiosity it had excited. From beginning to end there was but one obscure reference to the fact that the question which the jury had to try was whether the advertisement was a quack advertisement. From beginning to end there was but a single allusion to the conclusive delivered by Kane, Marsh, and Corrigan. He told the jury indeed that the case was so simple they could not require direction. But lest they should interpret this dictum as a suggestion to find for the defendant, he carefully warned them, twice over, that they could not give more damages than five hundred pounds. This was the amount claimed by the plaintiff, and this therefore was their limit. Thus far they might go but no further. After the jury left the box, the defendant's counsel thought it necessary to insist upon having them called back to court, that they might be told "what they had to try." They submitted that the Chief Justice had not told them, as he was bound to do, that the substantial question they were put into the box to determine was whether or not the advertisement was a quack advertisement, and that they were not at liberty, in determining this question, to take into account whether the plaintiff was, or was not, injured by the publication. They were recalled accordingly, but the effect of the charge was not disturbed; the jury found a verdict for the injured apothecary, forty shillings damages, to be supplemented by the costs of plaintiff and defendant. A provincial Medical Association immediately passed resolutions expressing their astonishment and disgust at a verdict against the Editor of the *Nation* for asserting what "every respectable member of the medical profession and of society at large knew to be true," and proposing that the costs should be paid by a subscription from the profession. The Medical Association of Ireland acting upon this suggestion, opened a fund for the purpose. As the bulk

of the association were Conservatives there could not be a more significant proof of the effect the Chief Justice's charge had produced. In this respect their movement was very welcome; but I paid the cost myself, and thought the £100 well spent in exhibiting to the world the conditions under which liberty of the press was maintained by Irish journalists. Perhaps the gentlemen of England, who live at home at ease, may understand, from transactions like these, why English law in Ireland, administered by ascendancy judges, has not won all the veneration to which they esteem it entitled.

THE JESUITS.

(From O'Reilly's *Life of Pius IX.*)

The ordinance published in February, 1848, applies nominally to the religious orders "in Italy and the adjacent isles." but it was extended to the whole of Christendom, and was meant to modify very profoundly the rules of all the existing great orders, with the exception of the Society of Jesus. Indeed, it is a phenomenon redounding not a little to the glory of the constitutions of St. Ignatius Loyola, and to the fidelity of his well tried sons, that they were not considered to have degenerated from the spirit of their founder, and that his constitutions were found so efficacious to maintain in their pristine vigor both discipline and fervor in the pursuit of religious perfection, that on them were modeled the changes made in the other orders.

From Spain and Portugal, and several of their former colonies beyond the seas, every one of the ancient monastic establishments had been swept away. They could never live again in these countries save as purified and renovated by suffering. The Sovereign Pontiff and the congregation created to assist him in this delicate labor, aimed at making the remnants of the suppressed orders so vigorous and so well adapted to the necessities of modern society, that they should withstand the corruptions of peace and prosperity, as well as the keenest trials of persecution. It was also plain to the foreseeing eye of the Holy Father, that the revolution about to sweep over Italy would carry away the monastic houses, throw—as in Spain and Portugal—their inmates helpless on a world without pity, and leave none of the religious orders in request but such as were devoted to education and charity.

The constitutions of St. Ignatius seemed to have been framed with a sagacity so preternatural, that their provisions and the rules subsequently added to complete them, were as much fitted for the needs of modern life as for the society of the sixteenth century; they train and mould and preserve the apostolic laborer amid the ancient civilizations of Japan and China and India, as among the Guaranis of Paraguay, the Hurons and Iroquois of North America, the savages of Central Africa, the Arab tribes of Syria, or the mountaineers of Kabylia. They complete a man for the missionary work of Paris or Berlin, of London or New-York; and the more they are studied by the moralist, the statesman, the historian, or the canonist, the more it becomes evident that they were framed for all time, and for all phases of Christian civilization and civil polity. They are the masterpiece of human wisdom, if indeed, it be not well proven that their author drew his light from a superhuman source.

So long as the Jesuit is true to his training, true to the unearthly heroism which is the aim of every rule

and maxim in the divine code of his Institute, he must be St. Francis Xavier over again—in all things seeking only “to know clearly the divine will and pleasure, and asking for strength to accomplish it perfectly.” That such men, wherever they are, shall be supremely odious to the modern naturalist, revolutionist, and Mazzinian, is inevitable; it is their lot, their glory. That, wherever they are known to the Catholic heart, to the unprejudiced Christian mind, they should be loved instinctively and followed as safe guides in the road of Christian perfection, is equally inevitable.

St. Ignatius chose among the constitutions given by monastic founders to the religious families gathered around them. All the features that he deemed most admirable and most suitable to his own purpose, and incorporated them with those which was commanded by the Pope to draw up. There is not a line or an expression in them, from first to last, that did not cost him hours of humble and tearful prayer, and protracted supplication for light from on high. Why wonder, then, if the true member of the Society of Jesus reproduces in his life the virtues and qualities which adorn the religious orders preceding St. Ignatius?

The outcry raised against the Society of Jesus, as against the disturbers of States, is wholly unfounded, and, therefore, most iniquitous. The Jesuit is not only forbidden, under the severest penalties known to the canon law, to take any part, directly or indirectly, in the management of State affairs, but the spirit of his Institute is so adverse to political and ecclesiastical ambition of every sort, so opposed to every tendency to meddle in politics or in church government, that a special vow binds every one of its professed members to prevent such meddling by every means in his power. This vow—the form being written out in duplicate and subscribed by the professed himself—obliges him never to aspire, in any manner whatever, to any dignity in Church or State or within his own society, and to denounce to the superiors there of any one of his brethren whom he may know to be so aspiring or intriguing.

Thereby every door is closed to ambition or to fondness for meddling in politics or in Church matters beyond the sphere of the individual's appointed duties. If there be found among the Jesuits men who resemble in aught the dark plotters or ambitious controllers of statesmen and churchmen, painted as “Jesuits” by novelists, Protestants, and revolutionists, such men are as much in opposition to the spirit, the scope, the constitution and by-laws of their society, as Judas and his lust for gain were in opposition to the spirit and aims of his Master, Christ.

Devoted to the Church, to the purity of her doctrine, to extending her reign over the souls of all peoples, civilized and uncivilized; devoted in a special manner to the defence of the Holy See and its prerogatives, the Jesuits are thus the foremost objects of antipathy and attack to all who hate and assail the Catholic Church and her pontiffs. They came into being just when Luther was arraying one half of Europe against the papacy; they have, in the esteem of all not Catholics, been from their birth the most zealous and uncompromising champions of a losing cause; in their own innocent convictions, they are but the sworn servants of Christ and His vicar on earth. It was but natural, perhaps—certainly it was inevitable—that they should be derided by their adversaries, that their motives, their principles, teaching, and acts should be misconceived and misrepresented. The word “Jesuit” has

been made hateful to honest and fairminded Protestants as well by the traditional odium attaching to old but unforgotten controversies and bitter religious struggles, as by the systematic and unblushing slanders of radicals and revolutionists.

But it is most natural, on the other hand, that all true Catholics should love and revere them. For they have ever known them—wherever they have been the genuine offspring of Loyola and Xavier—to be “men crucified to the world, and to whom the world itself is crucified, (*) even as their mode of life demands it; new men, who have put off all carnal and worldly affections, and put on Christ Himself, being dead to themselves that they might live to Christian holiness, men who (in the words of Paul) “in labors, in watchings, in fastings, in chastity, in knowledge, in long suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth,” show themselves to be God's ministers; and “by the armor of justice on the right hand and on the left, by honor and dishonor, by evil report and good report,” by good and ill fortune—in fine, strive themselves to attain the heavenly country through great journeyings, meanwhile helping others in what way soever they may to reach the same goal, never losing sight in all things of God's greatest glory.

The term “Jesuit,” as a by word of reproach and a synonym of duplicity, was affixed by Pascal and the Port-Royal Jansenist to all true and uncompromising Catholic in the Netherlands, Germany and France; the Jansenist, or “Old Catholics,” as they styled themselves, kept up the term as a nickname for all who were obedient to the Holy See. It became a “party cry” for the French Voltairians, skeptics, and revolutionists in each successive campaign against Catholicism, up to 1848; the word “Jesuit” meaning every Catholic faithful to his Church and whose life was consistent with his belief. We know what a fearful use was made of the nickname in Switzerland, in Italy, in Germany, till, with the progress of the leveling anti-Christian spirit, the word “clerical” has superseded it, and come, in France, to mean every man who believes in God and the immortality of the soul, be he Protestant, Jew or Mohammedan.

(*) The cross, in the old Roman world, was an object of incomprehensible loathing and horror, being reserved as an instrument of capital punishment to the worst and vilest criminals; hence, “one crucified” was one held accursed by all an object of universal abomination. The world is thus an abomination to the Christian and the Christian to the anti-Christian world.

EVENTS OF THE MONTH.

Great is the repute of American horse flesh. “Iroquois” has won the Derby and “Foxhall” the Grand Prix at Paris. The report of these brilliant achievements, several yards long in the New York dailies, is instructive as well as entertaining. It shows the reckless expenditure of wealthy gamblers, and the vitiated tastes of the public, furnishing excellent data for Quarterly Review articles on “The Moral Progress and Social Development of the Nineteenth Century.” Those who so strongly condemn the “wild theories” of the *Irish World* on Capital and Labor, Landlordism and Rent, will find it not easy to parry the home thrusts of the *Industrial Liberator*, provoked by the general

press jubilation over "our glorious victories" on the turf.

Lorillard, by paying hundreds of workingmen starvation wages, accumulates a fortune which enables him to rear Iroquois at an expense that would support in comfort the families of the wage-serfs who spend their lives in the service of Iroquois' owner. Jim Keene, by speculating in Wall Street, or by cornering grain in the West, robs Labor of several millions of dollars, and devotes part of his stealing to supporting his race horse Foxhall in luxurious comfort that workingmen never dream of enjoying. Iroquois goes to England and wins the Derby. Foxhall is sent to France, and carries off the Grand Prix at Paris. When the glorious news is flashed across the cable, the capitalistic organ from which we have quoted, and which assumes to represent American opinion, devotes a leader to the great victories, in which it tells us that the success of the horses of Lorillard and Keene proves that we have been steadily developing American progress in many of its highest channels. And for proof of the truth of this statement go look in the hideous tenement houses of New York city, where you will see in the pinched and sickly features of the children, and the pale, haggard faces of their parents, the price paid for developing American progress in many of its highest channels. Into these homes of labor—if it is not a desecration of the sacred word, home, to associate it with these miserable abodes—the sunlight of heaven never penetrates. In the deadly atmosphere that permeates them lurk the seeds of disease which every year kills its thousands. Neither Lorillard nor Keene would permit one of their race-horses to remain in one of these places a single night. The risk of his being injured by sleeping in such a vitiated atmosphere would be too great. Yet in these foul abodes are born and live and die the men whose labor creates for the Lorillards and the Keenes the wealth which enables them to spend thousands of dollars on a couple of horses to show the world how we are "developing American progress in many of its highest channels."

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The Archbishop of Halifax, N. S., and the Bishop of St. John, N. B., have returned to their respective sees, bringing the blessings of the Holy Father and many marks of his favor to their faithful people. A most enthusiastic reception awaited both prelates. The address to Bishop Sweeny, read by the Hon. T. W. Anglin, beautifully expressed Catholic faith and Catholic feeling at the present day in the following words:

"Never since it emerged from the catacombs did the Church of Christ appear to the world so weak, so powerless, so prostrate as it is to day. But never were Catholics so united in devotion and attachment to the Holy See, and it was your Lordship's privilege to assure His Holiness, the illustrious Leo XIII., whom the Christian prophet has so well described as *lux de luce*:

that the Catholics of St. John sympathize profoundly with him in his suffering and affliction and love him the more warmly, revere him the more deeply and listen the more attentively to his voice, because he suffers for the sake of Christ and of his Church."

In his reply the Bishop related some prominent incidents during his sojourn in Rome, and said:—While I was speaking to the Sovereign Pontiff of the love and devotion of the whole Catholic congregation of this Diocese, and repeating the many messages of affection sent by the Catholic societies and sodalities, and by the children in our schools, he said: "Do all these people think of the old man in the Vatican?" These words left a strong impression on me, and when I assured him that their devotion and love were even greater than if they were at his feet, his heart filled, and he said: "Tell them that I bless them from the bottom of my heart; bless them in their families, in their homes, all that belongs to them." and this blessing I come to give you to night.

* * * * *

Archbishop Hannen was addressed in the name of his flock by Mayor Tobin, who said: "On no previous occasion in the history of the Church in this Diocese has the loyalty of its people to their Spiritual Head more thoroughly asserted itself, and Your Grace cannot fail to recognize in this fact a proof of confidence and good will which must be as gratifying as it is deserved. During Your Grace's absence we have been constantly informed of your movements, and it has been a source of much satisfaction to us to hear of the marked attention and many courtesies extended to you on all sides. Especially are we proud of the hearty recognition accorded to you by those who more immediately surround the Sovereign Pontiff, and of the distinguished honor you enjoyed in being granted a lengthened interview with His Holiness personally. We are convinced that Your Grace availed yourself of so favorable an occasion to reassure the Holy Father of the steadfast devotion of his subjects in this distant portion of his spiritual domain: of their warm attachment to his throne and person, and of their earnest prayers for the ultimate restoration of the temporal power and prerogatives of which he has been deprived."

The Archbishop was equally happy in his reply. He said that: "His visit to Rome was to him a source of unalloyed pleasure. It enabled him to perform the duty imposed on every Prelate of the Church in visiting the Tombs of the Apostles, and certain points of interest, of seeing churches, sanctuaries and shrines hallowed for centuries, but, above all, of having the unspeakable gratification of being able to tell the holy and learned Pontiff, Leo XIII., of the zeal, generosity and piety of the Catholics of this city, of their devotion to his sacred office and person, of their deep, earnest and warm sympathy with him in his trials and persecutions to which he is subjected. The long period allowed for an interview enabled him to speak in detail of the insti-

tutions, the schools, the religious societies of every kind, of the friendly relations which exist in the Province between Catholics and the Government, and the various religious denominations. No one, said His Grace, can live in Rome for any time who must not see that the head of the Church is not a captive in his own Palace, and that to leave it would only subject him to insults and indignities from a government without honor or principle. Within a few feet of the stairs by which the Vatican is entered stand the soldiers of the traitor King. It was needless to tell them, as they were all familiar with it, of the thousands of religious of both sexes driven out on the world, their churches and homes confiscated."

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The 19th of June came to an end, but the world didn't. Whether we escaped this sensation owing to the planets refusing to get into line, or to mother Earth's agility in getting out of their way, we know not; perhaps never shall. The following comments of the *Catholic Union*, (Buffalo, N. Y.) on the scare caused by the grand final event which did not happen as appointed by the prophets, are so appropriate, so suggestive of Christian duty, that they deserve to be fixed between the pages of our prayer books, near the "Examination of Conscience!"

The world waxes old, to be sure; but the signs of its approaching dissolution are not more evident than they were in the year 1000, which many good people believed would be the year of doom. War and pestilence, social upheavals and religious dissensions were as rife in the eleventh century as in the nineteenth. For aught we know to the contrary, this old world of ours may want yet a decade of centuries to complete its allotted span. And we are assured its end will be well heralded. Portents will appear far more direful than those that heralded a drowned world in the days of Noah; and will be, perchance, equally disregarded. We are divinely warned of the dread happenings that then we are to expect. False prophets will appear—plausible beyond any that have yet drawn men from God. Evil will seem for awhile triumphant. Antichrist will rule the world. The Church will go back to the catacombs. And then, there shall be signs in the sun and moon, and upon the earth distress of nations. So much for the coming of the universal doom. But for us, individually, the day we die is the end of the world, and we can learn a lesson of preparation, even from those whose misplaced credulity makes us smile. To-morrow, it may be that for us the sun shall be darkened, and the moon shall not give her light. To-morrow, perchance, we shall see the Son of man coming in great power and majesty. The question is—are we ready for that dread advent?

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EDUCATIONAL NOTES.

The examination of the Boys' High School, directed by the Christian Brothers, took place on the 15th June, somewhat earlier than usual, on account of a proposed change of quarters. Mr. Glashan, Public School Inspector, presided, and at the close placed on record his estimation of the proceedings, as follows:

JUNE, 15 1881

I have this day assisted in the examination of the pupils in this school and am much pleased with all that I have heard and seen. The school is evidently in excellent condition and well managed, and I believe need not fear comparison with our best High Schools and Collegiate Institutes.

(Signed,) J. C. GLASHAN. P. S. I.

SILVER MEDALS were awarded as follows:—

1st Department—Richard Sims, 1st division, Excellence, presented by His Lordship the Bishop.

George Lamb, 2nd division, Excellence, presented by the Christian Brothers.

2nd Department—Sylvester Teskey, Excellence, presented by the Christian Brothers.

Alfred Myers, History of Canada and Geography, presented by Hon. Jno. O'Connor.

3rd Department—Peter Marchand, Book-Keeping and Arithmetic, presented by P. Baskerville, M. P. P.

John Murphy, Reading and Orthography, presented by Mrs. John Clancy.

On Thursday, June 30th, the Girls' High School, taught by the Grey Nuns, was submitted to a severe examination by the Board of Separate School Examiners for the City. In the English department a magnificent Gold Medal for general proficiency, presented by the English-speaking School Trustees, was awarded to Miss Esther Carroll; a Silver Medal by Rev. M. J. Whelan for English Composition to Miss Mary Doyle of the Sixth Course; and a second Medal for the same subject to Miss Katie Connell of the Fourth Course.

The demands on our space are so many and so urgent this month that we are compelled to give a mere skeleton report of the interesting proceedings which brought to a close a very successful term at the Congregation de Notre Dame. We regret in particular our inability to publish the splendid address delivered by the Rev. Dr. O'Hara of Syracuse, N. Y., on the duties of Catholic parents. A large number of costly medals and premiums were awarded to the successful competitors in every department of art and science. The Silver Medal donated by His Excellency the Governor General was awarded to Miss Dowling of Almonte; the Silver Medal by the Bishop of Ottawa for religious instruction, to Miss Catellier of Ottawa; the second medal for the same subject by Rev. Father Smith, O. M. I. Chaplain, to Miss Costigan, New Brunswick; a Gold Medal for Music by Rev. Father Walsh of Albany, N. Y., to Miss Maloney of Belleville, Ont. The Gold Medal and Diploma of the Institution were awarded to Misses Costigan, Dowling, St. Denis, Catellier, Coleman, Stafford, Hyatt and Leduc, graduates. The following young ladies were promoted to the 2nd degree of the graduating class: Misses Brannen, Brophy, Duff, Long, McClusky, Moloney, and Molloy.

The Exhibition Hall of the College of Ottawa never before rang with such jubilant applause as on the evening of the 20th ult., the last of this scholastic year, when their hard won honors were conferred upon successful students, in presence of a numerous assembly of parent and friends. This year each Form of the classical course rejoiced in having a representant that had attained the high total of marks required for the Medal of honor for general proficiency. The happy winner of the Murray Medal, presented this year for the first time, lengthened this list of medalists. Moreover there was additional cause for joy in the fact that this year the number of Graduates and Undergraduates has considerably increased. The essays read by Mr. John B. Robert, of Ottawa, and Mr. John J. Griffin, of Lawrence, Mass. both of the graduating class, reflected great credit on the literary and scientific attainments of these young gentlemen. Choice music from Chorus and Orchestra charmed the ear and afforded a pleasing variety, especially to those who might consider the intellectual part of the programme somewhat serious.

The following gentlemen, after having successfully passed the several examinations required, received their diplomas for the following Degrees:—

Bachelor of Arts—Rev. Augustin Doutenville, O. M. I., of Bischviller, Alsace, (with great distinction)—Mr. John J. Griffin, of Lawrence, Mass. (with great distinction)—Mr. John B. Robert, of

Ottawa, (with distinction).—Mr. Andrew P. Doherty, of Lawrence, Mass.—Mr. James Donaghey, of Portage du Fort, P. Q.

Bachelor of literature.—Mr. Thomas O'Hagan, of Belleville, Ont.—Mr. Joseph Quinn, of Salem, Mass.

Were successful at the *Intermediate Examination*, in the following order of merit.—Mr. Christopher A. Evans, of Portage du Fort, P. Q.—Mr. Farrell J. McGovern, of Almonte, Ont.—Mr. Thomas Fitzpatrick, of Ashton, R. I.—Mr. George Lemoine, of Longueuil, P. Q.

Successful at the *Primary Examination*: order of merit)—Mr. Patrick Ryan, of Pembroke, Ont.—Mr. Thomas Hotté, of Coteau du Lac, P. Q.—Mr. James O'Connor, of Minneapolis, Minn.—Mr. George Boucher, of St. Edouard, P. Q.—Mr. Germain Gauvreau, of Hull, P. Q.—Mr. Jeremiah Mullin, of Ottawa.

Medals of Honor.—for General Proficiency (at least eighty per cent of the marks obtainable in all the branches studied during the year is required for these medals).—

Medal presented by His Excellency, the Right Honorable Sir John Douglas Sutherland Campbell, Governor General of Canada, awarded to Mr. Francis Latchford, of Ottawa, Student of the Sixth Form, first of his class in Mental Philosophy, Astronomy and Physics.

Medal presented by J. A. MacCabe, M. A., Principal of Ottawa Normal School, awarded to Christopher A. Evans, student of the Fifth Form, first in Greek, Latin, English, History, Mathematics and Geology.

Gold Medal presented by the Rev. O. Boucher, P. P., of Lawrence, Mass. awarded to Mr. William Scott, of Ottawa, student of the Fourth Form, first in Latin, English, History and Mineralogy, second in Greek.

Medal presented by the Very Rev. J. H. Tabaret, O. M. I., D. D., President of the College of Ottawa, awarded to Mr. Richard Crean, of Moorestown N. J., student of the Third Form, first in Latin, French, Chemistry and Religious Instruction, second in Greek, English and Trigonometry; fourth in Modern History.

Medal presented by the Rev. J. McGrath, P. P., of Lowell, Mass, awarded to Mr. John O'Reilly, of Gribbin, Ont, student of the Second Form, first in Greek, Latin, English, French, and Geology, second in Geometry; third in History.

Medal presented by the Very Rev. J. H. Tabaret, O. M. I., D. D., awarded to Mr. Walter Herckenrath, of New Jersey, student of the First Form, first in Latin, English, Ancient History and Algebra; second in Botany; third in French and Ancient History.

Medal for Christian Doctrine, presented by His Lordship the Right Reverend J. T. Duhamel, D. D., Bishop of Ottawa, awarded to Mr. Francis Latchford.

The Murray Medal, presented by Thomas Murray, Esq, for the best Essay on Catholic Journalism, awarded to Mr. J. B. Sauré, Ex-Zouave Pontifical.

Our hearty congratulations to Mr. T. O'Hagan, of Belleville, whose name appears in the preceding list of Graduates—Ed

We notice with pleasure that Manhattan College, New York, has conferred the degree of Doctor of Laws on Mr. J. J. Curran of Montreal.

Rev. Fathers Balland and Fillâtre of the College of Ottawa have left for France where they will spend the vacation.

Rev. Father Durocher, for many years Prefect of Discipline, has been obliged to retire owing to failing health.

The students of Manhattan College to whom medals were awarded generously donated their prizes to the liquidation of the debt on Mount St. Mary's College, Emmitsburg, Md., accepting a prize card instead.

There was no public display in connection with the Commencement Exercises of Notre Dame du Sacré Cœur, Bideau St. In adhering to this custom the good Sisters consider that they are conforming to the desires of their ecclesiastical superiors, and consulting the best interests of their pupils. During the week preceding Commencement the classes were inspected by several of the College Faculty and Mr. Gashan, P. S. I., with the most satisfactory results. We give the Honor Roll of the Institution for the year just closed.

The following young ladies are entitled to honors for having obtained the highest number of notes in their respective classes: Misses D. Smith, L. Cummings, T. Kelly, A. McKay, Miss

Barry, L. Hagan, M. L. Lemieux, S. Pinard, B. Kealy, M. McMillan, L. Sylvain, L. Capbert, B. Benoit, H. Guirard.

Junior Department—Special Prize for Good Conduct, Miss V. Coutellier.

Special Prize for *Domestic Economy*, Miss M. McMillan.

Silver Medal for Domestic Economy, Donor, Rev. Wm. McNabb, merited by Misses Minnie Tobin, M. Allen, A. Kehoe, K. Smith, Juliette McKay, Katie McAloun, N. Allan, Ida Church, A. McKay, M. Elkins, drawn by Miss Mary Martin.

Silver Medal for Plain Sewing, Donor, P. Baskerville, Esq., M. P. P. merited by Misses Nellie McAller, Katie Lee, drawn by Miss Jennie Auclair.

Silver Medal for Ornamental Needle Work, merited by Misses Katie Smith, Nellie Allan, M. L. Coursolles, drawn by Miss Bennie Murphy.

Silver Medal for Observance of Rules, Donor, Robt. H. McGreevy, Esq., merited by Miss Juliette McKay, M. Kennedy, drawn by Miss Augustine McKay.

Silver Medal for Music, Donor, Miss McGreevy, merited by Miss Louisa Smith.

Gold Medal for Music—Donor, Rev. O. Boucher, awarded to Miss Minnie Tobin.

Gold medal for uniform excellence of conduct, Donor, J. Goodwin, Esq., merited by Miss Nellie Allen, J. MacKay, A. MacKay. Drawn by Miss M. Ann Kennedy.

Gold medal for marked progress in French, Miss M. Allen.

The following young ladies of the 6th Form having passed a very satisfactory examination merit the Silver Medal, Miss M. L. Coursolles, A. Scott, J. McCarthy, E. Boucher, B. Theriault and E. Fletcher.

Graduating Honors—The following young ladies having completed the course of studies prescribed in the Institute and having given evidence of their proficiency at the recent annual examinations, are entitled to the highest honor of the Institution—namely: a Gold medal, Misses K. Smith, J. MacKay, A. Kehoe.

Silver medal for Christian Doctrine, Presented by Rev. Father Pallier, awarded to Miss L. Barry.

Silver medal for the best original Essay, presented by His Excellency the Governor-General awarded to Miss L. Barry.

Silver medal for Christian Doctrine presented by Right Reverend J. T. Duhamel, D. D. Bishop of Ottawa, merited by Miss M. L. Panet.

Dr. McLellan, senior High School Inspector, reports the Lindsay Separate Schools in excellent condition. Of the boys' schools, under Mr. White, Head Master, he says:—"The discipline is good: I observed in the classes examined a strict attention to the work in hand, and a deep interest in the questions, etc. of the Inspector. The performance of the pupils in arithmetic, algebra, English history and other branches was such as to give evidence of superior teaching. His opinion of the girls' school is equally flattering.—"I examined the more advanced classes with a good deal of strictness and was much pleased with the results. The scholars did unusually well in reading, writing, and spelling. Their answering in arithmetic too was very good. The performed arithmetic operations with quickness and accuracy, and their ready and intelligent answering on the principles of fractions, &c., showed clearly that they had been thoroughly well taught."

In a recent pastoral letter Bishop Walsh of London, describing the evils of our day, says:—

Schools have been taken from under the protection and guardianship of religion, and have been stripped of their christian character. The godless education imparted therein is fast dechristianizing modern society. It is true this system of godless education aims at the cultivation of the intellect and the diffusion of knowledge, but it leaves the heart a moral wilderness overgrown with rank poisonous weeds and noxious plants. Under the baneful influence of this unchristian education children are growing up without piety, without respect for parents, without veneration for old age, without obedience to civil or ecclesiastical authority. They are fast realizing the truth of the description given by St. Paul of those who in his day banished God from education:—"And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense to do those things which are not convenient, proud, haughty inventors of evil things, disobedient to parents, dissolute, without affection, without fidelity, without mercy."