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A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite que sunt Cesaris, Cesaris; et quae sunt Dei, Deo.—Matt 22: 21.

Vol V

Toronto, Saturday, Sept. 26, 1891.

No 33

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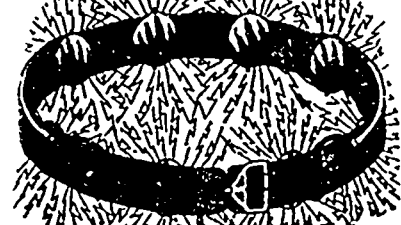
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 The Department does not bind itself to accept the lowest or any tender.
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E. F. E. ROY,
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 Department of Public Works,
 Ottawa, 5th Sept., 1891.

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Vol V

Toronto, Saturday, Sept. 26, 1891.

No 33

MICHAEL BANIM.

MICHAEL BANIM was born in Kilkenny in August, 1796. For many years of his boyhood he attended the school of Mr. Buchanan in his native town. This school the eccentric proprietor dignified with the name of "The English Academy," and the curious reader may find a true and amusing picture of both this establishment and its master in the pages of "Father Connell." On leaving this school Michael was sent to what was considered the foremost Catholic school in Ireland, conducted by Dr. Magrath. When about sixteen years of age his father offered him choice of a profession, and he decided on the bar. With this end in view he studied closely for about two years, and attained a considerable knowledge of law, when a reverse of fortune overtook his father and brought on delicate health. With a self-sacrifice for which his whole life was remarkable, Michael Banim gave up his cherished design, and quietly stepped back into what he considered the path of duty. He took up the tangled threads of business, applied his whole energy and perseverance to the task, and at length had the satisfaction of unravelling the complication and replacing his parents in comfort, both material and mental. When his life became comparatively easier he used his leisure hours for reading and study, and spent his spare time in rambles through the beautiful scenery of county Kilkenny. In these journeys his peculiar kindness of manner won the confidence of the peasantry, and enabled him to gain that deep insight which he afterwards reproduced in his life-like portraits of character.

The arrival of John Banim on a visit in 1822, after the success of his drama "Damon and Pythias," gave a new direction to Michael's ideas. In one of their rambles John detailed his plan of writing a series of national tales, in which he would strive to represent the Irish people truly to the English public. Michael approved of the idea, and incidentally related some circumstances which he considered would serve as the foundation of an interesting novel. John, struck with the story and the clear manner of its narration, at once advised Michael to write it himself. After some hesitation the elder brother consented, and the result was one of the most popular among the first series of "The O'Hara Tales," "Crohoore of the Bill Hook." This was written, as were his succeeding productions, in the hours which he could spare from business. To assist John with his work, "The Boyne Water," Michael travelled in the south of Ireland and supplied him with a description of the siege of Limerick and the route taken by Sarsfield to intercept the enemy's supplies. An adventure befell him during this tour, which he also placed at the disposal of his brother, and it forms the introduction of John Banim's novel "The Nowlans." In 1826 Michael visited his brother in London, and there made the acquaintance of Gerald Griffin, John Sterling, and other celebrities. In the following year the struggle for Catholic emancipation was in progress, and, putting himself under the leadership of O'Connell, he devoted his energies to the cause. In 1828 "The Croppy" appeared. He had been engaged on this work at intervals during the previous two years. Although not so full of striking situations nor as sensational as "Crohoore," the characters were more carefully drawn and the composition more easy and natural. For some time he was entirely prostrated with severe illness, and almost five years elapsed before the appearance of his next tale, "The Ghost Hunter and his Family." This was considered by the critics quite equal to the best of "The O'Hara Tales," and presents a striking picture of Irish virtue. "The Mayor of Windgap" appeared in 1834, followed by "The Bit o' Writin'," "The Hare, Hand, and the Witch," and other tales. About this time the news of his brother's failing health alarmed him, and he wrote earnestly entreating John to return with his family and share his home. "If it be the will of God you should sink under your sufferings," he writes, "is it no consolation to have me near you and yours?" In the same letter he says, "You speak a great deal too much about what you think you owe me; as you are my brother never allude to it again. My creed on this subject is, that one brother should not want while the other can supply him." About 1840 Michael married Miss Catherine O'Dwyer. At this time his means were ample, and with a considerable sum—the saving of years—he enjoyed comparative independence. But scarcely a year elapsed after his marriage when the merchant in whose care his property had been placed failed, and Michael Banim found himself

almost a ruined man. Along this reverse would have affected him little, but he grieved for his young wife; his health suffered severely, and for two years his life was despaired of. On his partial recovery he wrote one of his best novels—"Father Connell." In this work the author sketches to the life the good priest whom he had known and loved in his childhood, and we find the piety, simplicity, and peculiarities of Father O'Donnell reproduced in "Father Connell." The publisher to whom this novel was entrusted failed after a portion of it was in type. The failure resulted from no fault of his own, and in time he was able to resume his business. This, however, delayed the appearance of the work, and, no doubt owing to this disappointment the author became discouraged, and it was many years before he again resumed his pen. "Clough Fion" at length appeared in the *Dublin University Magazine* for 1852, and as its plot turned on a popular grievance of the country—evictions—it was well received. Through the Earl of Carlisle the author was appointed postmaster of his native city. For many years the duties of this office were sufficient occupation for him, his delicate state of health being now increased by a bleeding from the lungs. "The Town of the Cascades," published in 1864, was his last literary work, and quite equalled his former productions. Its purpose was to paint in a popular form the awful effects of the vice of intemperance. In 1873 his health became completely broken, and he was forced to resign his position as postmaster, and retire with his family to Booterstown, a prettily situated coast-town in the county of Dublin. Before leaving Kilkenny his fellow-townsmen testified their respect and admiration for his talents by an address and handsome presentation. Shortly afterwards the committee of the Royal Literary Fund recognized his services by making him an annual allowance, which was both well deserved and opportune. He expired on the 30th of August, 1874, leaving a widow and two daughters. The premier, Mr. Disraeli, interested on her behalf by Dr. R. R. Madden and Mr. Burke, under-secretary, Dublin Castle, granted Mrs. Banim a pension from the civil list.

A CARPENTER'S WONDERFUL WORK.

HERMAN JACOBS, a carpenter of Bunzlau, Prussia, has been credited with constructing a wonderful piece of mechanism representing in several successive scenes the Passion of the Saviour. All the actors are carved from wood, and are each about six inches in height. The machinery runs by clock work, and enacts the various parts three times at each winding. The panorama first unfolded is a beautiful garden, with the figure of Jesus kneeling in prayer under one of the trees, figures of the three sleeping Apostles being plainly discernible in the distance.

As the machinery warms up, the wheels and the figures move more rapidly, quickly unfolding the last scenes in the earthly career of Jesus—the Last Supper, the betrayal, the remorseful look which comes over the face of Judas when he first realizes the extent of his crime, the examination of Jesus before Caiaphas, the dialogue between Pilate and the Jews—all lit before the gaze in a manner so astonishingly life like and real as to make one almost believe himself at Calvary. After the sentence has been pronounced a figure of Jesus with the cross appears.

The cross is mechanically erected, while the little figures busy themselves in binding the figure to be nailed upon it. Ladders are run up to the arms of the cross, a little figure slips quietly over the rungs, then there is a sound of hammers as two figures hold the one that is being nailed to the cross by the two figures on the ladders. At last, when all is thought to be finished, a figure on horseback glides across the platform, draws his sword and thrusts it into the side of the figure on the cross. The last scene represents Jesus in the sepulchre with angels guarding the remains.

Mr. Adams, in his "Letters on Silesia," says: "It is the most remarkable piece of mechanism I have ever seen. The traitor's kiss, the scourging, the nailing to the cross, the sponge of vinegar and every seeming pain inflicted, occasion feelings which cannot be felt at a mere description."

C. KEGAN PAUL'S CHANGE OF FAITH.

Since the appearance of Cardinal Newman's "Apologia" there has not been published a more deeply interesting account of a convert's religious struggles than that which appears from the pen of Mr. C. Kegan Paul in the current number of the *Month*, under the title, "*Confessio Victoris*." The record of an earnest soul's battles against prejudices and doubts and its progress towards the true light of the Catholic faith must always possess an absorbing attraction; but its attractive power is immensely increased when, as in Mr. Kegan Paul's narrative, every word breathes the most sincere conviction. This, indeed, constitutes the great beauty and force of Mr. Kegan Paul's article—that it is written with a frank, straightforward simplicity which not only wins the sympathy of the reader, but convinces him that the writer's object is to tell in the most direct way the truth, and nothing but the truth.

Mr. Kegan Paul is the son of an Anglican clergyman who, in his son's early childhood, ministered to the congregation of a Somersetshire village. It was not, however, from his father, but from his mother, that he received the strongest and most lasting impressions. As in so many other instances, the mother's influence, in the days of boyhood was all powerful for good even amongst the anxieties and troubles of manhood.

"My Mother," says Mr. Kegan Paul, "always prayed with her children, and till long after I was grown up always came to me after I was in bed and read me a chapter in the Bible. This nightly reading is among the happiest memories of my youth.

The cold formalism of the Anglican ritual had little relish for him. To such an extent did it excite his aversion that, though not an irreligious child, he loathed church-going. The first Catholic service of which he heard a description seems to have filled his young mind with new ideas of the beauty of religious worship. He thus recounts the circumstances:

"The first time I was conscious of a dignified Church beyond the Anglicans, and no mere body of dissenters, was when my mother went one Holy Thursday to the *Tenebrae* service at Prior Park, and gave me an account of it. She had made acquaintance, how I do not know, with a certain Father Logan, who preached the 'Three Hours' devotion on that occasion. I think my mother went to Prior Park now and then for some years, and all that she told me impressed me deeply."

Even from the age of eight Mr. Kegan Paul possessed and exercised a logical and analytic faculty. Some few books intended to confirm Protestants in antagonism to the Catholic Church fell into his hands, but the effect they produced upon the mind of the youthful reader was by no means that for which it was obviously designed. We have heard of Protestants being converted to Catholicity by the unfair denials of the late Dr. Littledale against the Church. Honest Protestants, capable of weighing arguments, have revolted against the injustice of his attacks. Mr. Kegan Paul was animated by a similar feeling in reading controversial literature composed with a manifest anti-Catholic animus. About the age of eight or nine years he read a discussion between one of the Downside Fathers and a Protestant champion, and it became clear to him that the advocate of Protestantism had not answered all that was advanced by his opponent. Other books, such as "*The Nun*," by Mrs. Sherwood, and the tale, "*Father Clement*," meant to inspire him with a horror of Catholic practices, had a distinctly opposite effect. The customs which were held up to scorn he considered perfectly innocent and even meritorious. His leaning toward the Catholic Church was thus becoming decided, but there was no one to deepen these early impressions. His religious instructions during his school life from eight to thirteen seems to have been slight and superficial, and from this point of view he appears to have fared little better at Eton, though the Oxford movement was then making a stir throughout the country. Mr. Kegan Paul, indeed, paints a sad picture of the life led by the average boy at our great public schools.

"There are lads who, by the grace of God, have in them a natural and ingrained purity of soul, a revolt from every wrong word and deed, an instinct against evil, which preserves them in ignorant innocence through the perils of boyhood; but as a rule, an average English lad is neither ignorant nor innocent. When he ceases to say his nightly prayer at his mother's knee, there is no one who enforces on him the connection between religion and morals; no one, except from the distant pulpit, ever speaks to him of his soul; no one deals with him individually, or attempts to deal with him in his special trials. A father is, as a rule, shy of his son; tutors are apt to treat all moral transgressions as school offences and are unwilling to see what is not forced on them, so that the boy's soul shifts for itself and for the most part fares badly. I can truly say that for the five years I was at Eton, between the ages of thirteen and eighteen, no one ever said one word to me about my religious life, save always my mother, but she could know nothing of a boy's dangers, and was as one that fought the air."

Proceeding from Eton to Oxford, Mr. Kegan Paul felt the spell of the religious energy which the Tractarian movement had generated. Though the set with which he mainly lived was not much given to

habits of piety, his religious sympathies were not inactive. He was careful to attend any church at which Dr. Pusey was announced to preach, read Newman's sermons to his mother and sister in the vacations, and unknown to his Oxford friends, endeavoured to do some little district visiting amongst the poor in a fitful way, under the direction of the Rev. William Knott, Fellow of Rzesenose, afterwards Vicar of St. Saviour's Leeds. In his vacations, more than in Oxford, he saw the High Church party at its best. Much of his time was spent with a family of a member of his college. They held much Catholic doctrine, and adopted many Catholic practices with a simplicity, earnest piety, and thoroughness very bitter to witness. The oldest daughter took much interest in the attempt at a revival of Sisterhoods in the Church of England, and is now a Catholic nun of the Order of St. Dominic. The remainder of the family are still satisfied with their half-way house. Mr. Kegan Paul would probably have been more closely identified with them and their opinions but for the influence exercised upon him by Charles Kingsley, then Rector of Eversley, with whom he contracted a friendship. Kingsley was broad and tolerant towards every religion but the Catholic, on which he poured the whole vials of his wrath. He mixed with his religion eager democratic politics, and he endeavored, with success, to persuade Mr. Kegan Paul that work brought the solution of all doubts. When, therefore, Mr. Paul took Orders in the Church of England his aim was to become a parson after Kingsley's pattern. First at Tew and then at Bloxham he laboured to attain this ideal.

He then went abroad as a private tutor, and about a year subsequently he accepted a conductorship as chaplaincy at Eton. Here, in dealing with the boys, the necessity of one of the principal practices of the Church soon became manifest to him, and something like confession entered into the relation between many of those entrusted to his charge and himself. Still he was far from being a High Churchman in creed. Neologian criticism, which he read more and more, took increasing hold on him to minimize dogma and to hold the least possible doctrine compatible with a love for a somewhat stately ritual, chanted services, and frequent celebration of communion, in which pious remembrance of Christ's death there seemed for himself and others a great help towards a spiritual life.

A college living in Dorset was then offered to him and accepted. The Bishop frankly told him that he would, if it were possible, have refused to accept a man of his opinions, but as he could not help himself he trusted Mr. Kegan Paul would at least continue the outward character of the services. "It struck me as most grotesque," says Mr. Kegan Paul, "that the chief pastor of a diocese should have no voice whatever in the selection of the men appointed to serve under him, no power to inhibit what he considered false doctrine, and should have to appeal to the forbearance and good sense of his clergy to hinder a complete reversal of an established ritual approved by himself."

In his new position Mr. Kegan Paul strove hard to improve the condition of the agricultural laborer, which was then deplorable indeed, but whilst social and political work had been carried as far as possible, faith had not grown firmer; rather it had insensibly slipped away. He accordingly resigned his living and went to London to take up a literary life. At a moment when the whole service of the Church of England seemed to him distasteful and untrue, and the outward scaffolding on which he had striven to rise to God had crumbled into nothingness, and when, though he did not deny Him nor cease to believe that a secret cause existed, he was attracted by the Positive system of Auguste Comte, the so-called Religion of Humanity.

"It should in fairness be said," writes Mr. Kegan Paul, "that in this faith, if so it may be called, men and women live high, restrained ascetic lives, and find in Humanity an object, not self, for their devotion. Like the men of Athens, they would seem ignorantly, and under false names, to worship God. And for myself I may say that I doubt if I should have known the faith but for Positivism, which gave me a rule and a discipline of which I had been unaware. The historical side of Comte's teaching still remains in large measure true to my mind, based as it is on the teaching of the Church. Comte had the inestimable advantage of having been a Catholic in his youth, and could not, even when he tried, put aside the lessons he had learnt from her. But Auguste Comte did more for me than this. It may seem strange, but till I did so under his direction, I had never read the '*Imitation of Christ*.' Comte bids all his followers meditate on the holy book, telling them to substitute Humanity for God. The daily study of the '*Imitation*' for several years did more than ought else to bring me back to faith and faith back to me."

Mr. Kegan Paul found in the course of some time that Positivism is a fair-weather creed which has no message for the sorry and the sinful, no reformation for the erring, no succor for the hour of death. He was further impelled towards Catholicity by the writings of Newman, which he read, with those of Tennyson, Browning, Ruskin and Carlyle. Like Thomas A' Kempis, Newman, studied day by day, sank into his soul and changed it from a state of desolation. The books which mainly aided him when he had accepted in a more definite way than ever before the being of a God who actively, daily and visibly interposes in His creation, were the "*Grammar of Assent*," by Cardi-

nal Newman, and "*Religio Victoris*," by Cardinal Manning. The good seed thus sown grew steadily until Mr. Kegan Paul recognized the force and truth of every Catholic doctrine. The end came at Beaulieu, near Loches, in France. After a conversation with him on Catholic subjects, the Cure said. "But, no doubt you are a Catholic, sir." The question appears to have startled him. "I was tempted," writes Mr. Kegan Paul, "to answer '*A peu près*'—'very nearly'—but the thought came with overwhelming force that this was a matter in which there was no love of nicely calculated less or more; we were Catholics or not, my interlocutor was within the fold and I without, and if without, then against knowledge, against warning, for I recognized that my full conviction had at last gone where my heart had gone before; the call of God had sounded in my ears, and I must perforce obey." The result was that on the 12th of August, last year, at Fulham, in the Church of the Servites, he made his submission to the Church with deep thankfulness to God. It was the day after Cardinal Newman's death, and one bitter drop in a brimming cup of joy was that the deceased prelate could not know of his reception, but a few days afterwards, as he knelt by the coffin at Edghaston and heard the Requiem said for the dead Cardinal, he felt that he was in a land where there was no need to tell him anything, since he sees all things in the heart of God. In the following touching words Mr. Kegan Paul tells of the happiness he now feels within the true fold:

"I may say for myself that the happy tears shed at the tribunal of Penance on the 12th of August, the fervor of my First Communion were as nothing to what I feel now. Day by day the mystery of the altar seems greater, the unseen world nearer, God more a Father, Our Lady more tender, the great company of saints more friendly, if I dare use the word, my guardian angel closer to my side. All human relationships become holier, all human friends dearer, because they are explained and sanctified by the relationships and friendships of another life. Sorrows have come to me in abundance since God gave me grace to enter His Church, but I can bear them better than of old, and the blessing he has given me outweighs them all. May He forgive me that I so long resisted Him, and lead those I love into the fair land where He has taught me to dwell! I am confident it will be said, and said with truth, my repentance is like that of the blind man in the Gospel who also was sure. He was still ignorant of much, nor could he fully explain how Jesus opened his eyes, but this he could say with unfaltering certainty. 'One thing I know, that whereas I was blind, now I see.'—*Liverpool Catholic Times*.

THE HOLY SACRIFICE OF THE MASS.

SACRIFICE is the highest act of religion, because other acts by which we worship God may also be used, though in a limited sense, in honoring the Angels, the Saints, Kings, and other high personages, while sacrifice is so exclusively due to God, that it can only be offered to Him; for the natural end of sacrifice is to show by the destruction of, or notable change in the victim, the sovereign dominion over creation which belongs to God alone.

From the beginning of the world the servants of God were accustomed to offer sacrifice to the Most High God. And in all ancient religions, true or false, this worship of sacrifice was always looked upon as the most solemn act of religion.

It was therefore proper that, as in the law of nature, and in the Mosaic law, there were sacrifices instituted by the Almighty, there should also be in the law of grace a continual sacrifice whereby to worship God in a manner worthy of Him, besides the One Sacrifice offered by our Lord Jesus Christ on Mount Calvary.

As the bloody sacrifices of the Old Law were figures of the sacrifice offered by Christ on Calvary with the shedding of His Most Precious Blood, so those sacrifices of the Old Law that were without the shedding of blood, were types of another sacrifice in the New Law, which also was to be without blood-shedding.

The Prophet Malachias foretold in plain words this daily sacrifice of the New Law when he said: "For from the rising of the sun, even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation, for my name is great among the Gentiles, saith the Lord of hosts." (Malachias i. 11.)

That which it was reasonable we would have, that which was foreshadowed by the figures of the Old Testament, and moreover, even foretold, our Lord Jesus Christ accomplished at the Last Supper. For the Holy Eucharist, which He then instituted, is not only a sacrament, but also a true sacrifice, offered up then by the same Jesus Christ to His Eternal Father, and offered now by Himself daily through the ministry of the Priest whenever the Priest celebrates Holy Mass at the altar: the faithful who are present uniting in the oblation.

The Holy Sacrifice of the Mass is a commemorative sacrifice, regarded as a true sacrifice by the Apostles and their successors, and by the whole Catholic Church in all centuries. It is likewise so regarded even by all ancient schismatical churches, who separated themselves from the Catholic Church between the fifth and ninth centuries, and

who have up to the present preserved among them the Sacrifice of the Mass as an institution of Christ.

To complete a commemorative sacrifice, the actual putting to death of the victim is not necessary, but only the real presence of the victim, accompanied by a mystical death, or by such a notable change in the thing offered as may represent death.

Jesus Christ "dieth now no more" (Romans vi. 9), and yet He offers Himself to His Eternal Father as one dead, though alive, "a Lamb standing as it were slain" (Apocalypse or Revelation v. 6), showing continually to God the Father His five most precious wounds, the marks of His Immolation on Calvary. In like manner, His having died once, never to die again, does not prevent Jesus Christ from being offered a true Victim in the Holy Sacrifice of the Mass as an Immolation, with only a mystical death.

Some of the sacrifices of the Old Law were of this kind, as, for example, the typical sacrifice of Isaac by Abraham; and in the offering of the sparrow. Of these we read in the Book of Leviticus (xiv. 6): "The other (sparrow) that is alive he (the priest) shall dip with the cedar-wood, and the scarlet and the hyssop, in the blood of the sparrow that is immolated;"—"he shall let go the living sparrow." Another instance is the "Emissary-goat" (or scape-goat), "he shall present alive before the Lord, that he may pour out prayers upon him, and let him go into the wilderness." (Leviticus xvi. 10.)

Moreover, there are sacrifices of lifeless things, which serve to support animal life, in which therefore actual death is not possible. Such were the loaves of proposition or shew-bread, called in Leviticus (xxiv. 9) "most holy of the sacrifices of the Lord by a perpetual right." Such likewise were the sacrifices described in the 2nd chapter of Leviticus, in verses 2-9-16, where it is ordered that a handful of the flour offered by the people should be offered by the Priest in sacrifice upon the Altar, and there burned by the Priest Aaron or his sons.

This sort of sacrifice was regarded by the Jews as a true sacrifice, called *Mincba*, which word is translated by the Seventy Interpreters (in the old Greek version called the Septuagint), and by the Latin Vulgate, simply *Sacrifice*.

Now, it is clear that in this kind of sacrifice neither an actual nor even a mystical death took place, but only a very notable change, which is enough for the nature of a sacrifice.

In the Holy Eucharist, the Victim, namely, Jesus Christ, is truly present, therefore He can be offered up, and He is truly offered up, as an Oblation to His Eternal Father; and although the death of the victim does not occur in reality, yet it takes place mystically; the Body of Christ being made present, as though separated from the Blood, since, by the power of the consecrating words, first, the Body of Christ is caused to be present under the species (or what appears to the senses) of bread, and then His blood is caused to be present under the species of wine. This mystical death, by seeming separation of the Blood from Christ's Body, joined with the true offering of Jesus Christ, who is truly present, living and entire under each species, can and does constitute a real sacrifice commemorative of that of the Cross.

This twofold consecration is by Christ's institution so essential to the sacrificial Act, that if there were only a consecration of the bread, or only a consecration of the wine, our Lord would be present, but not as a Sacrifice, because in these cases the mystical immolation would not be complete.

Jesus Christ is called by the Royal Psalmist, "A Priest for ever according to the order of Melchisedech" (Psalm cix. 4), because the sacrifice which Melchisedech offered, as "the Priest of the Most High God" (Genesis xiv. 18), was that of bread and wine, which was not a direct figure of the sacrifice offered up on Calvary with spilling of blood, but of the sacrifice of the Mass, which is offered under the species of bread and wine, without the shedding of blood, and offered for ever; "the clean oblation" spoken of by the Prophet Malachias (i. 11).

It seems plain that it is also in reference to the Sacrifice of the Mass that mention is made by St. Paul of an Altar as belonging to the Christian Dispensation; an Altar always denoting a Sacrifice (Hebrews xiii. 10).

The Holy Sacrifice of the Mass does not differ in its essence from the sacrifice offered up upon Mount Calvary. As we find on Calvary and in the Mass the same identical Victim and the same principal Offerer, Jesus Christ, the two sacrifices are essentially the same. The two sacrifices only differ in non-essentials, because only the manner of offering is different. One was offered by Christ personally, the other is offered by Him through His ministers. The former was offered with real suffering, real shedding of blood, and real death of the Victim; the latter with only a mystical suffering, a mystical shedding of blood, and a mystical death of the same Victim. Therefore the Priest, at the time of the consecration, does not say, "This is the Body of Christ," but, acting in the person of Christ, says: "This is my Body," according to the Divine command: "Do this," or as these words might be rendered, "Offer up this." It is on account of this Sacrifice offered daily on our altars by Christ that our Lord is called "A Priest for ever according to the order of Melchisedech." (Psalm cix. 4; Hebrews vii. 17.)

ANCIENT CIVIC CUSTOMS IN DUBLIN.

In the Assembly Rolls of the city, beginning in 1558 and ending in 1610, are curious details of the municipal administration of Dublin. At 9 o'clock in the morning the members of the Civic Assembly were summoned by the tolling of the Tholsel bell. Heavy penalties were inflicted on members who disclosed the deliberations, a state of things difficult to realize in these days of minute newspaper reports. At all the assemblies the members were bound to appear in seemly gowns; scarlet for the senior aldermen, violet for the juniors, and "Turkey gowns" for the more ordinary members. A remnant of this usage is still to be found in the aldermen's robes worn on "show occasions." Light and shorn mantles were forbidden to be worn by gentlewomen whose husbands had held civic offices. Tailors "trafficked to London several times a year," and "cutters and hat-dressers" brought back "hats and swords ready trimmed." Broad-cloths, Kerseys, velvets and silks were on sale in Dublin.

The Mayor of Dublin kept open house in the most extravagant manner. A visitor to Dublin in 1571, Edward Campion, of St. John's College, Oxford, mentions that "this Mayoralty, both for state and charge of the office, and for bountiful hospitality, exceeded any city in England, except London. Five hundred pounds a year is mentioned as the least sum spent on their "vizards and meat," and is described as a large amount "where victuals are so good and cheap, and the presents of friends diverse and sundry."

To Patrick Sarsfield, Mayor in 1554-55 were applied the lines of Chaucer:—

"His bread, his ale was alwaie after one,
A better vianded man was nowhere none,
Without baked meat was never his house,
Of fish and flesh and that so plenteous,
It snowed in his house of meat and drinke,
Of all dainties that men could thinke,
After the sundry seasons of the yere,
So changed he his meat and his suppere."

During one year of office, Sarsfield's guests consumed twenty tuns of claret, in addition to sack, malmsey, muscatel, and other wines. His house was "open" from 5 o'clock in the morning till 10 at night, and his "buttery and cellars were with one crew or other frequented."

We hear of a rich banquet, followed by a performance of "the Nine Worthies," given by Thomas Fitzsymon, Mayor of Dublin in 1561, to the Earl of Sussex, Lord Lieutenant of Ireland, and the Privy Council. A striking feature of the entertainment was the return of the guests homeward, when "the Mayor and his brethren, with the city music, attended the Lord Lieutenant and Council to Thomas Court (now Thomas Street) by torchlight.

"The city music" was a strong force, for besides the civic trumpeters and drummers, a company of musicians was employed by the municipality and furnished annually with light-blue livery cloaks, bearing the city cognizance, and bound to have "a full concert of good musicians" for all occasions. A vicar-choral of Christ Church was admitted to the franchise in 1583-4, on condition that he should "attend with his boys upon the Mayor, and sing on station days and other times" when called on.

The list of the civic plate is a very handsome one, including one basin and ewer of silver, parcel gilded, weighing ninety seven ounces; a nest of bowls, with a cover, double gilded, weighing sixty ounces and a quarter, one standing cup, called "Sir John Perrott's Cup," double gilded, weighing twenty-six ounces; and one salt, double gilded, with cover, weighing fourteen ounces. "Perrott's Cup" was presented by the Lord Deputy, Sir John Perrott, to the city of Dublin in 1588. It was intended to pass from one mayor to another. It was described as a fair standing gilt bowl with "Perrott's crest, a parrot, on the top.

In 1563 a renewal was ordained of "the ancient laudable usage" under which the corporation of butchers was bound to keep annually, upon the eve of the Nativity of St. John the Baptist, a solemn light in the flesh shambles of the city. The fishmongers were to continue a like ancient custom of keeping in the Fish street of the city a fire and light on St. Peter's eve in midsummer. And "in time of great tempests and storms" a bell should be tolled in Dublin to remind well-disposed citizens to pray for their neighbors who were then in danger upon the seas.

A curious complaint was made in 1566 by Smith, an apothecary of Dublin, to the Lord Deputy, Sir Henry Sidney, that the Irish would not use his costly drugs and apothecary wares, preferring their leeches or physicians; so that he, Smith, had been greatly hindered, and in manner enforced to abandon his faculty. Smith was granted a yearly contribution from the Lord Deputy, Privy Council and military officers. The object of this was to enable Smith to provide drugs, etc., for persons of English birth and of the nobility, and of "the graver and civiler sort," who should desire them for ready money, and that the "same Thomas Smith may the better apply his study and diligence in that ministry, and the better to sustain himself and live."

Apothecaries and barber-surgeons appear as having been admitted to the franchise. A physician, Denis Collier, received it for having adventured his life in time of the plague. Nicholas O'Hickey, another "doctor of physic," engaged by the city from 1580 to 1583, was of the native family of O'Hickey, members of which practised medicine during several generations, and have left manuscripts in the Irish language on medical subjects.

Among the curious ordinances we find one which deems that apprentices are to be whipped for wearing "locks," or long hair, and that their masters were bound to have the punishment inflicted in the hall of the guild by porters in disguise. This treatment was rather hard upon young gentlemen who in their turn complained of being obliged to give expensive dinners.

The only delineations which give us an idea of the buildings of Dublin in these days are found in two engravings, published in 1581, among the illustrations to a panegyric composition on Sir Henry Sidney. Fac-similes of these curious drawings are given in the second volume of the Calendar of the Ancient Records of Dublin, from which I have gathered the above quaint items. In the first of these pictures Sidney is passing out from the gate of Dublin Castle, with his retinue, three grisly "mere Irish" heads being fixed on poles above the archway. The drawing of horses and men is square and solid, and the Castle gate and the pile of Christ Church in the distance are quite recognizable. Sidney's reception by the Mayor and Municipal Council on his return to Dublin is the subject of the second engraving. Besides these we have also a sketch of the Dublin prison of Newgate, above the roof of which are two impaled heads. The sketch forms the title page of a tract on the death of Sir Calur O'Doherty, printed at Loudon in 1608.—*Rosa Mulholland in Boston Pilot.*

THE USES OF CATHOLIC SOCIETIES.

THE rapid growth of societies of Catholics for different ends under the approbation of the Church is one of the most marked characteristics of our own times, and it is a very encouraging one. Similar societies have existed at every period of the history of Catholicity, but from the troublous times of the Protestant reformation their development was much checked. The Catholic Guilds and similar organizations of the Middle Ages played a most important part in Christian society, but during the religious and political convulsions that followed the revolt of Luther, and the establishment of absolute monarchy as the dominant system of government in Europe, the majority of them were swept away or died out for want of encouragement.

The organization of the various societies of Catholic laymen that have sprung up during the present century is, then, a gratifying sign of the revival both of Catholic faith and of Catholic spirit among the children of the Church. The noble society of St. Vincent de Paul, founded by F. Ozanam, a distinguished literary man in France, has been the starting point for the revival of Catholic lay associations both for distinctively religious purposes and for objects which are simply those of lawful common life under the approbation of the Church. To this latter class belong the numerous societies which have risen during the last fifty years in Germany, France, Italy, Ireland, England and America for the purpose of uniting Catholics in closer bonds of social union and mutual help. The Young Men's Catholic Association in Ireland and England, has been a most valuable agent in maintaining the attachment of the Irish race to the Catholic Church. The great meeting of its English branches at Wigan, in Lancashire, a few weeks ago, gave a remarkable proof of its extent and influence in Great Britain. Its purposes may be considered as typical of those of the kindred societies of this country. They are not those of sodalities for purely religious acts, such as the recitation of the Holy Rosary, the Propagation of the Faith, or the relief of the sick or orphans. They simply aim to do for Catholics in their daily life the same service that a well ordered family performs towards its children in providing them with virtuous home surroundings and withdrawing them from dangerous or evil associations.

That the use of prayer and the Sacraments of the Church are essential to leading a Christian life every Catholic knows, and every society of Catholics worthy of the name makes provision for due religious observances at stated times. In addition to devotional practices, however, the common routine in life has an enormous part in the formation of Christian character and practices, and the main object of the societies of which we speak is to lead its members by mutual intercourse to the practices of a well ordered life conformed to Catholic morality. The principle which should guide them is much the same as that which made the great St. Francis of Assisi, and his co-worker, St. Dominic, establish the tertiary branches of their Religious Orders for Catholics living in the world. Generally speaking, it is to give Catholics the help of mutual friendly association in the conduct of their lives according to the law of Christianity. Isolation in religious practices is fatal to thousands who would remain faithful to the Church if surrounded by Catholic associations in their daily life. To furnish such associations should then be the cardinal object of lay Catholic societies, and the better they fulfil that task the greater will be their success.

Other subsidiary objects as mutual life insurance, sick benefits, the procuring of employment, or literary culture may be most valuable, but they are not the primary end of Catholic societies. Their attainment will necessarily depend on the human prudence or experience of the men charged with their administration, but the great object of uniting Catholics in closer bonds of friendly intercourse is one of a far higher character and to it the other considerations must be kept subordinate.

For the REVIEW

CELTIC LITERATURE.

NUAD OF THE SILVER HAND.

(A bardic episode from the tale of the Children of Turen. It forms part of Professor O'Curry's literal translation of that ancient legend.)

In that first and famous battle where the Tua De Danan,
On the plain of South Moytura,* with the Firlbolgs† war began.
Ere the clash of arms or onslaught, valiant Sreng,‡ the native chief,
Sought the banner of brave Nuad,§ that the conflict might be brief.
There, mid circling guards and courtiers, the Invader he defied,
And to single combat challenged—then let Fate the fight decide,
Which the King at once accepting, with their battle-flags unfurled
And the war-cries hushed to silence, first the javelins were hurled.
Stern the champions viewed each other, drew their swords to strike the blow,
Thrust and feint, and lunge and parry, soon the blood was seen to flow,
Till with strokes both quick and furious, such as nothing could withstand,
Sreng had forced his foeman backward, and from elbow cut the hand,
With his weapon, sharp and heavy, cleaving through the bossy rim
Of great Nuad's silver buckler, and with it the royal limb.
Friends soon staunched the bleeding member, bore their prince from battlefield,
Pale as death—the hand beside him, on his own emblazoned shield.
But the compact was rejected, arrows flew and tumult raged,
While the Demon of Destruction fluttered o'er the foes engaged.
Fierce and bitter was the contest, Death the reaper, strewed his sheaves,
Till the Firlbolgs were defeated, scattered like autumnal leaves.
Now 'tis called "the Plain of Pillars," from the tall sepulchral stones
Marking graves of many hundreds where reposed their buried bones.
So in peace the foemen slumber, there the fallen Firlbolgs rest,
While the spirits of our heroes, in the dim and dreamy West,
Roam the land of fruit and flowers, in the Islands of the Blest.

Pretful lay in Tara's towers Nuad of the magic spear;
Diancet, the skilled physician, with his nostrums, standing near,
Well he knew man's mechanism, vein and nerve and sinew trace,
Arteries in secret courses and each organ in its place;
In those days a metalurgist, Credne, great in head and heart
Wrought in bronze and gold and silver, knowing much the magic art,
After long and deep reflection these adepts resolved to make
For the King a Hand of Silver, which the lost one's place should take.
All the functions of the fingers and of arm it should fulfill,
Similar in size and beauty and obedient to his will.—
Doubtful were Diancet's labours, as in crucibles would glow
Credne's metals, which like water, into moulding forms would flow.
Till at length their cultured talents triumphed over all details
And the model was perfection, veins and muscles "to the nails."
Gemms with the sword or chisel, pen or pencil, seldom fails.

In due time the Hand was fitted neatly to the noble arm,
Pulleys, springs and wheels were latent, but it sailed like a charm,
Much they valued the invention, much they vaunted its success,
But ere long 'twas out of order, which produced most deep distress.
Loose became the screws or hinges and the wheels got out of gear.
While the limb was black and swollen and worse symptoms would appear,
Tossing on his couch of cushions lay the royal fair Danan,
Till one day the one-eyed warder saw approach the barbican,
On the green a tall scholastic, who, a doctor's emblems bore,
And besid' him a fair lady, who a dress of feathers wore:
So saluting—said the warder: "cure my blindness by your art."
"We," said they, "could make that cat's** eye yours replace and sight impart."
This was done, but if while dozing, beetle or grass-hopper stirred
Or at motion of the rushes or the flutter of a bird,
It would open wide and sparkle (or on roof of royal house
When in warden's seat reposing) at the squeaking of a mouse.
But if crowds or foes assembled, which should call for watch and ward,
Then the eye in slumber closing, would forget the fort to guard.
When he told the King what wonders these professors could achieve,
"Introduce them," said the patient, "much I suffer, more I grieve,
And perhaps these skilled physicians may my piercing pains relieve.

In the chamber, as they entered, hearing deep and piteous moans,
"These," cried Miach, the young doctor "are a champion's heartfelt groans."
"May it not," said Sister Airned, "be *darv-daelff*†† in his side.
Such the work of gnawing chafers, for I find it mortified."
"Then," said Miach, "we'll endeavour to procure a living arm.
"None will suit except the Swine-herd's, he will yield without alarm."
But the sister said—"far better bring the bones and have them set,
These with flesh and tendons cover by the aid of herbs I'll get."
'Twas accomplished, hand and arm disinterred, joint set to joint,
Sinow placed next severed sinow, balms and unguents these anoint.
Thus the framework was completed, then were certain gums applied,
And in splints the member bandaged and with science quickly tied.‡‡
In a year the limb was clad with healthy flesh and snow-white skin,
All its motions easy, dexterous, while the hot blood flowed within;
Then King Nuad gave to Miach lands and horses for his debt—

To the Sister, silver crescents golden chains and bracelets,§§ yet
Both these doctors were the children of the famous Diancet.

Were it not that Envy rankles, many ills would not have birth,
Jealousy from early ages has with blood defiled the earth.
Diancet, the great chirurgion, was enraged to think his son
Should be his successful rival, then a drastic deed was done,
Rushing on him in his fury with a large dissecting knife,
Stabbed him thro' the noble bosom, left him gasping out his life.
When the grave was covered o'er him and a green sod clothed the mound,
Herbs that cure the sick and wounded and each ill sprang from the ground,
Airned plucked them, full three hundred, in the order as they grow.
But the angry father mixed them, so their virtues no one knew,
And their powers were lost for ever, save the bitter plant of rue.

Montreal.

H. KAVANAGH.

* Moytura was situated near Cong, between Galway and Mayo.
† The Firlbolgs, probably *Belgic Men*, who, coming from the East or the
Euzine, resided some time in that part of France called Belgia. They
occupied Erin and enjoyed its sovereignty many years, but were conquered
by the Tua De Danans—a superior and educated race, who brought the learn-
ing and arts of Egypt with them and consequently were supposed to be
magicians.
‡ Sreng, the Firlbolg hero, is represented as a fierce, large and powerful
warrior—when armed he bore a heavy sword and two thick, sharp, round-
pointed spears. The Tua De Danan spears were beautifully fashioned, long,
sharp and slender.
§ Nuad was the first Tua De Danan King of Erin. The Annals of the Four
Masters say he reigned from A.M. 3,311 to 3,330.
¶ *Ad unquam* as the Romans would say of a perfectly finished statue.
** Modern surgeons have replaced a man's eye with one of a hen or rabbit
and nerves and muscles from those of a dog.
†† A beetle very much feared.
‡‡ The original says—"in threo moments."
§§ These ornaments were made in Ireland about 1,400 years B.C.

DON'T'S FOR SUBSCRIBERS.

Don't forget to send the amount due when you order your paper discontinued.

Don't forget to send your old as well as your new address when you change your paper.

Don't keep the paper waiting a year or even longer for your subscription, but pay promptly.

Don't get angry when you receive a bill, but go to the nearest post-office and remit the amount to us.

Don't forget that it is just as great a sin to defraud a paper out of its just dues as it is to cheat the butcher or the baker.

Don't let it escape your memory that the new postal laws makes it a farce to take a paper and refuse to pay for it.

Don't think that because you are good for the amount, that we ought not to be in a hurry to get it; but remember that so long as it is in your pocket it does us no good.

Don't blame us if there is not a notice of the last meeting of your society. It was your fault as much as any one else, for all you had to do was to send an account of the affair, and, if worthy, you would have seen it in the REVIEW.

Don't forget, dear readers, that those who defraud a paper out of what is due, will have to settle the bill in the next world, in a place where no paper can be published on account of the calorific state of the atmosphere.

Don't get excited and stop your paper if you see something in it that does not agree with your ideas, but remember that there is a chance, and a large one too, of your being wrong, and the article may call forth words of praise from nine-tenths of the subscribers.

DR. MCKENNA IN TORONTO.

We beg leave to call the attention of our readers to the card of Dr. McKenna, now published in our columns. The doctor has just removed from Adjala, very much to the regret of the people there, to whom, for many years, he had endeared himself no less by his social and gentlemanly manners, than by his distinguished ability and close attention to his professional duties. The confidence of the Adjala people in him was unbounded as their affection for him was sincere, and his loss is deeply felt. This is evinced by the addresses that were presented to him on his departure from Tottenham. He is a conscientious and practical Catholic. Though only in the prime of life, he adds to ripe scholarship and a distinguished reputation in his profession, an experience of twenty-six years. We have no doubt but Dr. McKenna's good reputation and his high qualities, both as a physician and a gentleman, will secure him an extensive practice in Toronto.

Joseph Degonzague, an Indian of the Abernekis tribe, was recently ordained by Mgr. Gravel, of Nicolet, P.Q. He is said to be the first genuine representative of his race, the first full blooded North American Indian, to be crowned with the dignity of the priesthood. Father Degonzague has three sisters who are nurses.

The Catholic Weekly Review.

JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA.

Commended by

The Most Rev. Dr. Walsh, Archbishop of Toronto.

The Most Rev. C. O'Brien, Archbishop of Halifax.

Rt. Rev. T. J. Dowling, Bishop of Hamilton.

The Rt. Rev. Bishop O'Mahony, Toronto

The Late Archbishop Lynch.

The Late Rt. Rev. Bishop Carberry, of Hamilton.

The Rev. Father Doud of "St. Patrick's" Montreal.

And by the leading clergy of the Dominion.

Published by

The Catholic Review Publishing Company, (Limited)

Offices: 64 Adelaide St. East, (opposite Court House).

A. C. MACDONELL, President.

PH. DEGRUCHY, Editor and Manager

Terms: \$2.00 per annum, payable strictly in advance. Advertisements unexceptionable in character and limited in number, will be taken at the rate of \$2 per line per annum in cents per line for ordinary insertions. CLUB rates: 10 copies, \$15.

All advertisements will be set up in such styles as to insure the tasteful typographical appearance of the REVIEW and enhance the value of the advertisements in its columns.

Remittances by P. O. Order or draft should be made payable to the manager.

TORONTO, SATURDAY, SEPT. 26, 1891.

OUR ARCHBISHOP'S VISITS.

LAST week His Grace Archbishop Walsh paid his first official visit to the parishes of Uxbridge and Brock. There is no describing the enthusiasm of the people in that district, who came in large numbers to welcome now as chief pastor him, who, as a young priest, was the first resident pastor at Brock. The young and brilliant Father Walsh, in those days, administered to the spiritual wants of the Catholics scattered over that large district. He travelled sometimes on horseback, sometimes on foot; or as best he could, over the rough roads or through the forests of those days, carrying the vestments and bringing the consolations of religion to his parishioners.

Most of the people who were witnesses of Father Walsh's zealous labours have passed away, but the records of these labours are enshrined in the hearts and memories of the present generation, to whom they have been transmitted by their grateful ancestors. And those of them who were young then and remember Father Walsh, look back with feelings of fond recollection to the days and events of his friendly and edifying intercourse with them. This was evinced not only by the addresses of welcome that were presented to His Grace, both in Brock and Uxbridge, but much more, by the number of those who claimed to have heard their parents prophesy of Father Walsh, that he would be one day a Bishop. It was, indeed, a source of pride and pleasure to them to find all this realized, and that His Grace had now attained the highest ecclesiastical dignity in this province.

Father Fred Rohleder accompanied His Grace as Secretary.

On Sunday, 13th inst., 35 were confirmed at Uxbridge, and on Tuesday, 15th, 66 were confirmed at Brock. On both occasions the Archbishop gave addresses on the doctrines of the Church. His Grace is not aggressive, but he teaches the doctrines of the Catholic Church strongly, vigorously and places them in a light to bring conviction to any unprejudiced mind.

On Sunday night at Uxbridge, Father Egan preached an instructive sermon from the Epistle of the Sunday.

Great credit is due to the Rev. Pastors of these parishes, Fathers Kean and Kiernan, for the elaborate preparations they had made to receive His Grace, and for the excellent manner in which the children answered in the Christian doctrine.

On Tuesday Rev. Fathers O'Reilly, Hogan, Egan, Trayling, Kean, Rohleder, and McPhillips assisted at the Confirmation ceremony at Brock, and were entertained afterwards by the hospitable pastor, Father Kiernan, at a sumptuous repast.

REV. JAS. WALSH, nephew and secretary to His Grace the Archbishop, has returned to Toronto, after paying a short visit to Ireland. Father Walsh appears much benefited by his vacation, most of which he spent with his family in County Kilkenny.

WHO IS FATHER McMAHON?

THIS is a question that is frequently asked in regard to Father McMahon who died recently at Sunnyside, leaving in his will a large amount of money; principally to charities. Who is Father McMahon, and how did he get all the money? As this question is often asked by many who think that, somehow or other, they pay too much for church purposes, as well as by many who pay nothing at all, and think this is an excellent reason to justify them, it may be well to answer here. As they seem quite shocked and scandalized, it may be well to remove, as far as possible, this occasion of scandal to them.

The late Father McMahon had been a priest of the diocese of Kingston, who through ill-health resigned his parish and went South. While there he recovered sufficiently to take charge of a mission, and he invested a few hundred dollars he had brought from Canada in real estate, which increased in value, and in course of time brought him the handsome sum of over twenty thousand dollars. Other priests who have died recently and left money had acquired it principally through insurance and judicious investments. Others, again, would have died deeply in debt were it not for their insurance policies. The assistant priests in Toronto have a salary of only two hundred and fifty dollars a year and their board. The regular pastors, with few exceptions, have not even as much as that which they can call their own.

This is not too much. It is not even enough, when we consider the many calls that are on them, in behalf of charity and religion, calls, very often, about which the people know nothing. Priests, as a rule, are men of faith and charity, and if people had a little more faith and a little more charity, they would understand better what need priests have of money.

No doubt here have been priests who have been, as the saying is, too fond of money. This is very much to be regretted, as it gives a chance to those who are too ready to find fault, and who are, as a rule, not too ready to give. But these cases are rare, and hence it is that they occasion surprise and comment when they occur. In all ages of the Church the priesthood have been proverbial for liberality in the cause of true charity, and this, after all, is their true character, a rare exception notwithstanding.

WILL YOU PURCHASE A SCHOLARSHIP?

WE are all proud of our fair Queen City, and we have, on the whole, pretty good reason for our pride. Still there is another side to every picture, and there is undoubtedly a good deal about us to excite ridicule, and a little to excite contempt. We have, it is to be hoped, got rid of Mumbo Jumbo and the Queen's Park howlers. But the Orangemen, the Salvation Army, the Lady True Blues, the street preachers, and many other queer productions of our opulent civilization, are always with us, to excite the sardonic smiles of the mocking stranger, and to remind ourselves, when inclined to indulge our complacency, and to except, in the marvellous progress of Toronto, that we are mortal.

The queerest instance that has come to our notice lately, of this kind of chronic crankiness, is in the shape of an advertisement by a Rev. A. B. Demill, who intends opening a school for young girls in Beverley street. This advertisement is really a small pamphlet on the abominations of the Church of Rome; and as in a young lady's letter the sting or sweetness thereof is to be found in the postscript, so is it also in Mr. Demill's "words of warning to all Protestants." He is entirely free from such incentives as those supplied by commercial greed or filthy lucre; his sole motive being to save Protestant children from the convent. And then at the close comes the insinuating question, "Will you purchase a scholarship?"

And certainly any one who reads and believes the lurid accounts which Mr. Demill gives of the heartrending outrages to which the Protestant young women of Ontario are subjected, at the hands of the nuns, could hardly be deterred from rushing to their rescue, by buying a Demill scholarship from the consideration that the zeal of that gentleman might have led him to slightly exaggerate the peril. No, when Mr. Demill demands a reply to the question, "Shall we wait till we are led like sheep to the slaughter," he is sure to get it from the Orange lamb. That gentle, inoffensive animal will respond to the pleadings of the energetic Demill, that sooner than wait to be led like a sheep to the slaughter, he would rather be murdered in his lamb-

like innocence, or, perhaps on the whole, would prefer to recur to his ancient habit of murdering other lambs himself.

The alarm felt by poor Mr. Demill, if genuine, must make him pass sleepless nights. To have the Church of Rome perched on one's diaphragm night after night must result in hideous nightmares, fearful to contemplate. "I see in the future," he exclaims, "as in the past, the gleam of the torch, with the rack and the gibbet." Poor Pillacoddy! poor Demill! Our admiration for him is intensified by the fact that these terrors, while they make him wince, shall never, no never, weaken his resistance to Rome. "I for one," cries the doughty Demill, "do not feel like leaving myself or others to its tender mercies." So that even if Protestant pockets should prove obstinate, Demill will never surrender. Still one feels as if the effects of his fervid eloquence was somewhat diminished by the conclusion, "Will you purchase a scholarship?" It reminds one of the anticlimax, still heard in the street cries of the pious pedlars of Constantinople. "in the name of the Prophet—Eggs." It reminds us also of another celebrated educationist, who combined piety and profit in a somewhat similar fashion. It was the desire of the amiable Mr. Squeers, to spread the moral principles to be acquired only at the delightful village of Dotheboys, near Geta Bridge in Yorkshire, "where," he exclaimed, in a burst of philanthropic enthusiasm, ("They will have a father in me, and a mother in Mrs. Squeers,") which stimulated that immortal man in his efforts to benefit the human race. The Rev. Mr. Demill has opened his academy not for gain, but his business enterprise is ennobled by a higher motive, to save an open Bible, and to put an end to the holocaust of Protestant females offered to the Roman Moloch in every village in Ontario. "Every community," he exclaims, in natural horror and an ignorance of the rules of grammar, pardonable under the circumstances, "has given its Protestant sacrifice, not of one child, but some of them many children, of Protestant birth, to the convent—to the nunnery to take the veil, to go to those establishments, never to leave them again." The bones of the innocents may indeed be unearthed by some future Maria Monk, but what good will that do, except to serve as a proof of the ineradicable credulity of those Protestants, fathers and mothers, who will persist in handing over their offspring to the polluting influence of the nuns, with the words of the eloquent Demill thundering in their ears. They cannot say they have not been warned, or that there was not an academy on Beverley street ready to receive the unfortunates in its sheltering arms, where they have a "privilege that includes board, washing, and lodging, with all the English branches."

We wonder whether the phrase "all the English branches," includes English grammar. The reason for our modest enquiry (he writes B.A. after his name in an advertisement in the *Canadian Almanac*) is that the Rev. A. B. Demill, B.A., to judge from the specimen of English before us, might describe himself, like a celebrated German Emperor, as "*supra grammaticam*." His assaults on the converts, are violent enough in all conscience, but they are mildness itself when contrasted with the actual ferocity with which the Bachelor of Arts abuses Her Majesty's English. There is hardly a single sentence that might not be used to exemplify some of the simplest errors in grammar set for correction by the boys of the lowest forms in our separate schools, and we venture to say he would be a stupid boy indeed who would not be able to point them out. Mr. Demill appears to have little respect for the rule of the verb in English sentences. He manages to do without one in his own. In this he resembles all illiterate persons, when they become incoherent under the influence of strong liquor or strong feelings. If the reader ever had the felicity of listening to two coal heavers in a passionate altercation he has an experience of the kind of literature produced by Rev. A. B. Demill, B.A.

Take these consecutive sentences, which could only be written by a man without any intellectual cultivation whatsoever:

"The use of vast sums of money, very often coming through Protestant families, by way of the convent, first asking the life and happiness of the daughter, and then the moneys and the estates that they inherit. This, with large assistance, gathered in small sums from Protestants who want to appear courteous to those Sisters who make the application for such contributions. Romanism, that looks with so much complacency on either of the political parties, promising either their influence and votes, as they strengthen by legal enact-

ments the cords and increase the meshes that are gradually, but surely, binding and limiting the liberties of the people of this Protestant country. As to the privileges of worshipping God according to the dictates of their own consciences, for their policy is to banish, as far as possible, the word of God from institutions of learning and the home circle."

Mr. Demill overflows with a compassion for the ignorance of Roman Catholics that does credit to his kind heart. "I do not write this to stigmatize the members of the the Church of Rome. I pity them!" We should like to know the name of the institution that has the honor of enrolling this educator among its B.A.'s. Mr. Squeers was mentioned in the catalogue of Dotheboy's Academy as "Professor of spelling and philosophy." We have no doubt that Rev. A. B. Demill, B.A., appears in the record of Beverley street Academy, as "Professor of English grammar and metaphysics. We expect the educational results are likely to be the same in both cases. Perhaps we may be considered to have paid too much attention to this queer specimen of Ontario culture, and we admit that the Rev. A. B. Demill, B.A., belongs to a class that is usually sheltered from the notice of educated people by disdain. But this class is larger in Ontario than in any part of the world. Mr. Demill is not simply an abnormal excrescence of the social body calculated to afford a little harmless amusement by his absurdity. He is the type of a rapidly increasing class. The number of half-educated preachers, men crazed, not enlightened, by a little rudimentary theology, is becoming larger every year, and the cultured clergymen of the Baptist, Methodist and Presbyterian denominations, especially, should see to it that they are not "pushed from their stools" in the near future. We ourselves have heard intelligent mechanics of the Methodist persuasion complain of the deterioration of their ministers resulting from a university education. "These university chaps," said one of them in his picturesque Anglo-Saxon, "are no good. Give us the field preacher of the old school, he'd make your hair rise." There are hundreds of such persons who think the ignorance of the Demill type of preachers a merit, for it brings him to their own level.

As to the particular Demill before us it would be useless to enquire whether the defect is on the moral or intellectual side, whether he is more knave or fool, or both. That he has a considerable dash of the blackguard in his make up is to be deduced from a few sentences in the composition before us. They could only spring, like filthy exclamations, from a soul reeking with every kind of foulness and pollution. On the whole, the poor girls who enter the Beverley street Academy are hardly to be congratulated. Subjected to the [Pharasaical], hardening, embittering pride, and hatred engendering influence of their environment, they will emerge from it unsexed women a cross between the Lady True Blue and the Paris Petroluse. It is to be hoped Rev. A. B. Demill, B.A., will not substitute, as he seems to threaten, Chiniquy's "Fifty Years in the Church of Rome" for a course of English Grammar. The action of the criminal code should be invoked to save the poor things from such Chiniquity as that would imply. If the statements which he makes can be substantiated as facts, the proper course would be to initiate criminal proceedings against these convents and settle the matter once and for all. If there is no proof to substantiate the statements it is an insult to the intelligence of Protestants to have such appeals made to them. The pamphlet concludes, "These circulars will be furnished free on application, Rev. A. B. Demill, 179 Beverley street, Toronto, Ont." As a literary curiosity they are well worth perusal.

LEX.

His Honour Chief Justice Galt has declared the by-law, recently passed by the City Council to prevent preaching and declaiming in the public parks of the city, to be valid, sustaining their action by dismissing the motion for its repeal. This will in the future prevent any more of those disgraceful harangues and blasphemous utterances in the Queen's Park, which, unfortunately, have been so prevalent in the past. The police force will see to it that no offender escapes prosecution from the speedy justice meted out by the Police Magistrate on some who were convicted under this by-law, and those coming before him will have little to hope for in the way of leniency. All law-abiding citizens sustained the action of the Council at the time of the passage of the by-law, only the rabble and rowdy element, and the journals which catered to them, dissenting.

Catholic News.

Ordination services were held at St. Basil's Church on Monday morning last by His Grace the Archbishop. The candidates for priestly orders being Revs. M. V. Kelly, O.S.B., of Ad-jala, and Joseph Reddin, of Pickering. Both Rev. gentlemen are graduates of St. Michael's College, and B.A.'s of Toronto University. Rev. Father Reddin, who has joined the ranks of the secular clergy, received minor orders on Friday and Saturday last. Rev. Father Kelly, O.S.B., who has joined the Basilian community, received them during their recent retreat. Amongst others who were present at the ceremonies were Rev. Fathers Coty, of Hamilton diocese; and Rev. Fathers McPhillips, Trayling, Rohleder, Jeffcott, Hand, and Kelly.

The following address, read by Mr. Michael J. Malone, was presented to His Grace during his recent visit to Exbridge and Brock, particulars of which we have published elsewhere.

To His Grace John Walsh, Archbishop of Toronto.

MAY IT PLEASE YOUR GRACE— In behalf of the people of Exbridge, I wish to extend to your Grace a truly Catholic greeting. It is customary in all Catholic communities to welcome the dignitaries of our Church; but to us your visit is a three-fold pleasure.

We hail you as a Prince of the Church, deservedly popular with all creeds and classes. We are proud of you as a descendant of the Gem of the Ocean, where the grass is always green, and whose sons are world-famed for the tenacity with which they cling to that faith which St. Patrick taught them. Again, we look back to the days of your ministry spent among us, enduring with saintly patience the hardships which a Priest has to undergo, bringing consolation to the scattered members of your flock. Many of them are gone to their reward. A quarter of a century has elapsed since your Grace preached the opening sermon of this Church, and yet time has dealt gently with your Grace.

Whilst we would ask you to remember us when performing your sacred office, we will always pray you may be long spared to rule the Archdiocese with the masterly spirit, ability and satisfaction that have characterized you since your acceptance of the exalted position which you now so happily fill.

Signed on behalf of the congregation.

MICHAEL MALONE,
CHARLES KELLY,
MICHAEL O'NEIL.

...The new wing of the Sacred Heart Orphanage on Queen street, near High Park, was formally opened and dedicated Thursday morning by His Grace the Archbishop. In the dedicatory procession that passed through the building, headed by the archbishop, were His Lordship Bishop O'Mahoney, Very Revs. Vicars-General McCann and Dean Cassidy, and Rev. Fathers Teefy, Coyle, Cruise, Brennan, Frahan, McBride, Cook, Sheehan, Murray, Kelley, Walsh and Lamarche. After the ceremony of dedication, mass was celebrated in the new chapel in the western wing by Rev. Father Teefy; Rev. Father Coyle, deacon, and Rev. Father Cruise, sub-deacon. Among the visitors present were Mon. T. W. Anglin, Dr. McKenna, J. F. White, inspector of separate schools, and J. J. Murphy, vice president of St. Vincent de Paul Society.

His Grace delivered an eloquent address in the chapel in which he commended the work done by the sisters in charge of the institution. Before the erection of the new wing, the orphanage was occupied by about 150 boys, whose ages ranged from four to fourteen years. They were removed thence from the House of Providence about eight years ago. Since that time

the inmates of the House of Providence have consisted of indigent men and women, girls and children under four years of age. The increased accommodation has enabled the sisters to remove the girls also to the Sacred Heart Orphanage, where, with the beautiful surrounding groves and the pure air from the lake, they will enjoy the benefits of one of the finest locations in the vicinity of the city. The Orphanage is under the management of the Sisters of St. Joseph, and, judging by the appearance and manners of the children, as well as by the strong, hearty voices with which they sang in chorus in the large school rooms, their moral, mental and physical natures are carefully nurtured during their stay in the institution. They are taught many branches of useful industry, and the Sisters take pride in exhibiting the results of their handiwork. There are now about 250 children in the Orphanage.

...The rise and progress of a Catholic firm is always a matter of gratification for us to chronicle, doubly so when comparatively young men constitute the firm. In this connection we are pleased to note the success achieved by the architectural firm of Messrs. Post and Holmes of this city. In its last issue the *Canadian Architect and Builder* publishes a full page illustration of a specimen of their work, viz., the design for St. Paul's Anglican church, Muskegon, Miss., particulars of which it gives as follows:—

"The drawings which we illustrate were placed first in a limited competition, the following firms being invited to submit sketches. Post & Holmes, Toronto; Patton & Fisher, Chicago; J. K. Cody, Chicago, and F. S. Allen, Joliette. The buildings are to be built of brown stone, laid in random ashlar work, the upper storey of rectory being in half-timbered work. The roofs of church and guild room will be "open timbered." The church will accommodate 600, and the guild room 300. The estimated cost, exclusive of heating and furniture, etc., is \$10,000."

The design, as before us, is of exceeding beauty, and the internal arrangements, as well as the external, are perfect. Messrs. Post and Holmes, who are architects for the Precious Blood Convent in course of erection in this city, also for the Separate School Board, have also under construction a church for the Rev. Father Grooman at Bradford, Pa., which they secured in a limited competition in which such well known firms as Messrs. Kiely of Brooklyn participated. These triumphs are a credit to the firm individually and to our people collectively, showing that Catholic business men, given a fair field, can hold their own with any.

...From the *Globe* we take the following paragraph concerning a well-known Toronto Catholic physician:—

"Dr. J. J. Cassidy, chairman of the Provincial Board of Health, returned a few days ago from Europe, whither he went in July last to represent the Province at the International Congress of Hygiene and Demography, which met in London from August 10 to 17. He sailed from New York for Antwerp and after seeing Brussels and other points passed through Luxemburg and Treves to Frankford in Germany. He then took the trip down the Rhine from Mayence to Cologne, and thence to Paris, where he remained nine days, meeting with and receiving many attentions from the Abbe Gondet. While in Paris Dr. Cassidy paid attention to the operations of some of the noted Parisian surgeons, particularly Drs. Championiere and Guyon. Leaving Paris he proceeded to London, where 2,000 medical delegates from all parts of the world were assembled to take part in the congress. The preliminary meeting was taken part in by the

Prince of Wales, who delivered an address of welcome. Dr. Cassidy read a paper at one of the sections, giving an account of the sanitary legislation of Ontario, and succeeded in convincing old world doctors that in this country some of the laws which they look forward to are in active and satisfactory operation. The doctor, after seeing the sights of London, returned to Antwerp, where he took passage for home."

...On Wednesday afternoon in the Separate School Board room at the De La Salle Institute the distribution of the prizes gained by the pupils of St. Joseph's High school took place. His Grace the Archbishop presiding. There were present: Very Rev. J. J. McCann, V.G.; Very Rev. Dean Cassidy, Rev. Fathers Murray, Marijon, Lamarche, Egan, Minahan, Walsh, O'Reilly and Rohleder; Hon. T. W. Anglin, Mr. J. F. White, S. S. inspector; Drs. J. H. Collins, T. F. McMahon, McKeown, and Cassidy, Mr. Charles Burns, and others.

Special prize for Christian doctrine— Presented by His Grace the Archbishop. Equally merited in Form II. by the Misses O'Rourke, Boylan, Melady and Laura O'Connor. Obtained by Miss Boylan.

Special prize for Christian doctrine: Presented by the Very Rev. Vicar-General Father McCann. Merited in Form I. by Miss Alice Mooney.

Special prize, presented by Very Rev. Vicar-General Rooney—awarded to Miss K. O'Rourke for obtaining second class certificate.

Special prize, presented by Rev. Father Minahan—awarded to Miss W. Boylan for obtaining second class certificate.

Special prize, presented by Rev. Father Teefy, superior St. Michael's College—awarded to Miss M. Reddin for obtaining third class certificate.

Special prize, presented by a friend: awarded to Miss L. Melady for obtaining third class certificate.

Special prize, presented by J. F. White, separate school inspector: awarded to Miss L. McMahon for obtaining third class certificate.

Special prize, for the greatest improvement made during the year in essay writing, presented by the Rev. Father Minahan: awarded to Miss Boylan.

CLASS PRIZE: FORM II.

Miss Annie Regan: 1st prize, arithmetic, measurement, algebra, grammar, English literature, rhetoric, French grammar and translation, linear-perspective, geometrical and freehand drawing and bookkeeping.

Miss Maggie Whalen: 1st prize, euclid and rhetorical analysis, 2nd, algebra, French grammar and freehand drawing.

Miss Laura O'Connor: 1st prize, physical geography and euclid; 2nd, English grammar and linear-perspective drawing.

Miss Lizzie Larkin: 1st prize, English constitutional history and algebra; 2nd, arithmetic and euclid.

Miss Katie O'Donoghue: 1st prize, phonography and typewriting and grammatical analysis; 2nd, French translation.

Miss M. Kennedy: 2nd prize, bookkeeping, phonography and typewriting, prize for lady-like deportment.

CLASS PRIZE: FORM I.

Class prize for general proficiency: 1st, Miss Adelaide Dennis; 2nd, Miss Katie Lebane.

Prize for application and good conduct: Miss Nellie O'Connor.

Prize for regular attendance and punctuality: Miss Minnie Connors.

Prize for phonography and typewriting: Miss Minnie Higgins.

A short but entertaining programme was rendered by the pupils. It opened with a hunting chorus from Kuchen. Then followed a recitation on "Woman's Devotedness," by Miss Lillian McMahon. Then came a song, "Oft in the Stilly Night," by the Misses McCloskey, Larkin, Leahy, Lebane, Carroll, and Milne. Miss Kelly recited "Unseen, Yet Seen" very tastefully.

The distribution of prizes was then proceeded with. In connection with this it is interesting to notice that of the five candidates who wrote for teachers' provincial certificates at the junior leaving and primary examinations held in July, all were awarded them by the Education Department. The young ladies who applied for and obtained second-class certificates are the Misses Katie O'Rourke and Winifred Boylan. The winners of third-class certificates are the

Misses Mary Reddin, Lillian McMahon, Lucia Melady.

The percentage of those who passed is therefore the highest possible percentage, viz., 100 per cent. Graduates of the year, Misses K. O'Rourke and W. Boylan. Commercial certificates were also awarded by the department to the above-named young ladies for their work in bookkeeping and commercial transactions.

...On Monday evening, Sept. 14, on the eve of his departure for Toronto, says the *Tottenham Sentinel* of Sept. 17, a few of Dr. McKenna's numerous friends assembled at his residence to pay tribute to his acknowledged worth and that of his estimable helpmate, Mrs. McKenna.

Every corner of the building was jammed to the doors with a host of friends and well-wishers, eager to testify by their presence the high esteem in which they held the popular doctor and his estimable wife.

The Cornet Band turned out to do honor to the occasion and rendered some appropriate and very appreciable music.

As the great number present renders it inexpedient to give the names of all, the men of a few might seem invidious, so we must content ourselves with saying that the audience was made up of a sprinkling of all creeds, politics, professions and nationalities, including the ladies, and that letters of regret at not being able to attend were read from Very Rev. Dean Cassidy, Brockton; Very Rev. Dean Harris, St. Catharines; Rev. Francis McSpirit, Toronto Gore; Rev. J. Kiernan, Collingwood, and others.

Ex-Councillor Greenaway was chairman, lawyer Hearn acting as secretary. The latter read an address, which was beautifully engraved on enamelled cardboard and mounted on an elaborate ornate frame, the chairman accompanying it with the presentation of an a plethoric pocket book. The address after speaking, of the many good qualities of Dr. and Mrs. McKenna concluded as follows:

"We sincerely trust that the practice of your profession in Toronto, whilst affording you a less laborious and health-taxing life, will be at least as profitable as it has been for many years in this vicinity, and we wish you and yours every blessing which it is possible for good, deserving Christians to enjoy in this world.

In conclusion, dear doctor, with aching hearts we ask you to accept the accompanying purse as a slight token of our esteem for yourself, Mrs. McKenna and family, and an acknowledgement of the many kind services yourself and dear lady have rendered us and ours, and with the contents we desire you to purchase two mementoes, one for yourself and the other for Mrs. McKenna, which will always remind you and her of the many pleasant days and years you both spent in his vicinity, and that you and she have many warm and well-wishing friends in the municipalities of Adjala, Tecumseth, Alliston, Beeton and Tottenham.

Signed at Tottenham this fourteenth day of September, A. D. 1891.

H. J. Gibney, priest; Jas. Kilcullen, priest; T. M. Greenaway; W. H. Hammell, M. P. P.; M. J. Casserly; W. C. Law, M.D., C.M.; G. C. Morrow; T. J. Turner; G. P. Hughes; Francis Brawley; Angus Gunn, John Semple; F. J. Hammell; G. M. Robinson; W. J. Verney; J. M. Ross; J. D. Egan; C. J. Kidd, J. O. Hart; Jas. Campbell, M.D.; John Kelly; J. J. Callaghan; E. J. Hearn; Jos. Wright; M. Hamilton; Thos. McCabe; F. McGarrity; J. A. Brown; W. H. Wright M.D., Ed. Tomlinson; J. H. Cochran; Jas. Keena; John Hamilton; Wm. Hammell; Amos Train; Sam Kavanagh; Robt. McKenna.

At the close of the reply many short speeches were put in, all laudatory of the Dr. and Mrs. McKenna; when the band struck up "Auld

Lang Syne," nearly the entire audience joining in the chord-touching strains. Supper was then announced, and if proof of the excellence of the spread, further than the well-known generosity of host and hostess were required, it was forthcoming in the length of time spent over the board by many epicureans present. While supper was going on, the time of those waiting for their turn was pleasantly shortened by several songs and by some good music by some of the village orchestra present. The proceedings were closed by "Homo Sweet Home," by the band, and all retired after a most pleasant evening's entertainment. The doctor and family bear with them to their new home the warmest aspirations of a host of friends.

ARCHDIOCESE OF KINGSTON.

FORTIETH ANNIVERSARY OF THE PRIESTHOOD OF THE ARCHBISHOP OF KINGSTON.

The following was read from the pulpit of St. Mary's Cathedral, Kingston, at the several masses last Sunday, the Archbishop presiding at the High Mass in Cappa Magna:

The Archbishop asks the Congregation to offer a Pater and Ave to Almighty God and the Blessed Virgin Mary to-day for his special intentions. It is the anniversary day of his baptism, and also of his ordination to the priesthood forty years ago. He feels how much he is indebted to God's goodness for the special helps of light and strength that have been accorded to him by Divine bounty for the fulfilment of his baptismal and priestly vows; and for these he desires to give God thanks, and to unite his people with himself in thanksgiving. He also feels how much he is indebted to God's justice for his "sins, offences and negligences," throughout all those years of his personal and priestly life, and for these he begs of you to join with him in asking God's pardon. He feels, moreover, that his mission as a priest, and especially his mission to you and the people of this Archdiocese generally, as chief pastor of this flock, has not yet been fully accomplished. Whatever may have been done in the past eleven years in the city and diocese of Kingston, and whatever part God may be pleased to credit him with having had in the execution of religious works, he feels and knows that the whole purpose of his appointed mission to the people of Kingston city and diocese has not yet been fully accomplished; and, therefore, he requests you to unite with him in this day's holy sacrifice of the Mass in humbly begging of God to direct him by the light of His Spirit and to strengthen him for the opportune inception and successful direction of the works pre-ordained for him to do in the days that remain of his life among you.

The immense congregation knelt down and recited the prayers in loud and fervent tone, and the choir sang out the "Vivat" etc. All were visibly moved.

DIOCESE OF HAMILTON.

...His Lordship Right Rev. T. J. Dowling, Bishop of Hamilton, made his second episcopal visit to the parish of Arthur on Saturday last, 19th inst. The immediate cause of His Lordship's visit upon this occasion was for the purpose of blessing and dedicating a new bell recently purchased for St. John's church by the pastor, Rev. Father Doherty. The bell weighs 2,590 lbs., is of beautiful tone, and can be heard at a distance of several miles. It will be an important adjunct to the proper performance of all Catholic ceremonies in the parish, and affords another instance of the progressive zeal of the worthy pastor. Considerable alterations were required in the internal arrangements of the tower of the church for the reception of the bell, and these were carried out in a very satisfactory manner under the superintendence of Mr. Architect Gray

of Harriston. The cost of arrangement, bell, freight, etc., will be in the neighbourhood of \$2,000.

The religious ceremony of blessing the bell was commenced by His Lordship, assisted by Father Doherty and Rev. Fathers Hinchoy and Haley of Hamilton, and Father Switzer of Berlin, on Sunday morning at 9.30 o'clock in the presence of an immense congregation, amongst whom were many visitors from various localities at a distance. At the conclusion of this imposing ceremony—all having been in readiness—the bell was elevated to its place in the tower, a distance of 60 ft. from the ground, where may it remain till the last trump shall sound, calling the faithful to the service of God, reminding them of the transitory nature of existence here below, and of the bright world beyond the grave. Grand High Mass was then proceeded with, Father Switzer officiating as celebrant, and Fathers Hinchoy and Haley as deacon and sub-deacon respectively. At the conclusion of the Gospel His Lordship ascended the altar and preached one of his usually able and eloquent sermons from the Gospel of the day, Matt. 9. 1-8. The Right Rev. preacher adhered closely to the letter of his text, and from it proved the divine mission of our Lord upon earth, and the establishment of His Church (His bride) to continue His work throughout the ages. It is needless to say that the brilliant discourse was listened to by those assembled with the most eager attention and delight. Many of other denominations were present, and markedly evinced their interest and appreciation of so learned an exposition of Catholic doctrine.

During the concluding portion of the Mass an offertory collection in aid of the bell fund was taken up, amounting to the handsome sum of \$125.

On Monday morning at 9.30 His Lordship conferred the Sacrament of Confirmation upon about 120 children of the parish, who had previously been well instructed by the resident clergy and the devoted Sisters of St. Joseph upon the nature of the Sacrament they were about to receive. The candidates were closely examined by His Lordship, and their ready and intelligent answers showed how well their young minds already grasped the great principles of Christian truth. Previous to administering the Sacrament His Lordship gave a most paternal and touching address to the candidates, giving many useful illustrations and exhortations calculated to impress upon the tender mind of youth the necessity of constancy in faith and vigilance against worldly snares and allurements.

At the conclusion of the rite His Lordship pledged the recipients to total abstinence till they attain their majority.

Altogether, those "days of grace" were ones to be remembered by young and old of the congregation, and doubtless the impressions made will be lasting and beneficial.

GENERAL NEWS.

...Twenty-five Sisters successfully passed a public examination for school teachers in Texas last week. They will be appointed to schools by the district boards where their services are called for.

...The committee of the supreme council of the Catholic Knights of America, which is investigating the charges of misappropriation of funds against Supreme Treasurer M. J. O'Brien, of Chattanooga, Tenn., reports that the treasurer's bonds will fully cover any sums missing, and that the sinking fund is intact, as he had no control over it. In many quarters it is asserted that Treasurer O'Brien will be able to give a satisfactory account of all moneys trusted to his care.

...The death is announced of the Rev. J. Geoghagan, of Dromard, Armagh. The obsequies took place at the Church of St. Mary, Athlone, at which the Bishop of the diocese and forty-four priests were present. R.I.P.

...The nuns of St. Onofrio have bought a fine house at Albano for a convent and school, and the French Sisters of the Piazza dell' Indipendenza in Rome have bought a house at Castel Gandolfo for the same purpose.

...The newly-appointed Provincial of the Calced Carmelites, the Very Rev. John Hall, O. C. C., has set about beautifying and improving the ancient chapel of the Order in Whitefriars Street, Dublin, which dates its inception from the year 1278. It was founded by Sir Robert Bagot, and a Parliament assembled in the convent attached in 1333, and at present within its walls is a statue of the Blessed Virgin which was saved from St. Mary's Abbey, now the spot where the Jewish synagogue stands. It was used as a pig trough for a number of years, and was discovered by the late Dr. Sprattoce, who secured it for his Order. The improvements will not be finished until March next.

...A careful study of the position of the Church in England, says the *Ave Maria*, seems scarcely to warrant the slightly pessimistic views entertained by some of our exchanges. While the fact that there is a "leakage" among the labouring classes, and especially among children, cannot be gainsaid, it is none the less true, we think, that Catholicism is making real and steady progress among the English people. One phase of this progress is instanced by the *Liverpool Catholic Times*:—"The sentiments of hatred, fear and contempt with which the great majority of Englishmen looked upon the Catholic Church forty or fifty years ago have all but vanished. Catholicism is now regarded as a religion that is entitled to respect. The hideous mask which concealed the face of the Church from the people of this country has been torn away. This is of itself a very great work, and in future years the Church will reap the fruits of labour which may not seem to be all but wasted."

...News comes from Rome that on the 14th ult. the giant cross which for centuries has stood upon the highest point of Tusculum, near Frascati, was cut down by some iconoclastic ruffian, styling himself, in a note found near by, the "Treasurer of Humanity." The students of the English College, who are spending the summer months at Monte Porzio, near the scene of the outrage, have reared a new cross; and the Rev. John Prior, Vice-Rector of the English College, writes: "I may assure the old students of the 'Venerabile' that the Cross of Tusculum will remain. The good old Prince Aldobrandini declares his resolve that if it is cut down in the night, he will put up another the next morning; and continue to raise crosses as often as they are pulled down."

...Writing to the *Northwestern Chronicle*, the Rev. Dr. O'Gorman gives an interesting pen-picture of the Holy Father at the altar, and comments thus on the effects produced by the fervor with which the Pope celebrates the Holy Sacrifice: "It was a lesson I shall never forget. His devotion was so natural, yet so intense, that few in that chapel did not shed tears. I have heard that the elder Booth could recite the 'Our Father' and make you feel as if you had never heard the prayer before. I can assure you that the three 'Hail Marys' and the 'Hail, Holy Queen,' now said all over the world after every Mass, were recited by Leo XIII. as to be a revelation to me."

...A letter from Mgr. Osouf informs us of the death of Father Testevuide, the self-sacrificing founder and chaplain of the leper hospital at Fujiyama, Japan. He has been in feeble health for some time, but his death was hastened by

his unremitting labours for the temporal and spiritual welfare of his afflicted charges. In the course of his ministrations in the interior he met with a sad case of leprosy, that so stirred the depths of his charitable nature that he determined to devote his life unreservedly to the lepers. The case was that of a woman who, having developed leprosy, was abandoned by her husband; and, the loathsome disease rapidly advancing, she was placed in a loft over a rice-mill. For a bed she was given some planks covered with strips of matting; for clothes, some rags; for food, a cup of rice daily. Loss of sight rendered her condition still more pitiful. The Father visited her constantly, tended her with his own hands, and spoke to her of his faith in a hereafter where pain and sickness are unknown. It was then that Father Testevuide resolved to found a leper hospital, in the maintenance of which he wore out his life. One hero has fallen from the ranks, but another takes his place,—the lepers have been confided to the Rev. Father Vignon, some idea of whose character may be formed from the circumstances that he esteems the charge a favour, and has thanked Mgr. Osouf for his appointment.

...For the coming year the teaching force of the Catholic University (which opened Sept. 22) will be as follows:

Rector, Right Rev. John J. Keane, D.D.; Vice-Rector, Rev. Philip J. Garrigan, D.D.; President of Divinity College, Very Rev. J. B. Hogan, D.D., S.S.; Academic Staff: Very Rev. Monsignor Schroeder, D.D., Ph. D., Professor of Dogmatic Theology; Rev. Thomas Bouquillon, D.D., Professor of Moral Theology; Rev. Joseph Pohle, D.D., Ph. D., Professor of Philosophical Apologetics; Rev. Henry Hyvernat, D.D., Professor of Oriental Languages, Egyptology, and Assyriology; Rev. Thomas O'Gorman, D.D., Professor of Recent Ecclesiastical History; Rev. Sebastian Messmer, D. D., D.C.L., Professor of Canon Law; Rev. Charles Graman, D.D., Professor of Scriptural Exegesis; Rev. Thomas J. Shahan, D. D., Professor of Early Ecclesiastical History; Rev. Edward A. Pace, D.D., Professor of Psychology; Right Rev. J. J. Keane, D. D., Lecturer in Homiletics; Very Rev. J. B. Hogan, D.D., Lecturer in Ascetic Theology; Prof. Charles Warren Stoddard, Lecturer in English Literature.

...That admirable and energetic association, says the *Boston Republic*, the St. Vincent de Paul Society of Providence, R. I., has perfected its plans so far that it will probably open its new infant asylum immediately after the return of Bishop Harkins from Europe. The design is to inaugurate the institution free from all debt. In order to accomplish this, a systematic canvass of the whole state is being made to raise \$150,000. In this connection Bishop Harkins writes: "The need of an infant asylum has long been felt by the Catholics of Providence. The orphan asylum does not receive children under 4 years of age. Those deprived of their natural protectors at an earlier age must be entirely abandoned or placed in institutions in which they will not be brought up in the faith of their parents. A number of Catholic gentlemen have associated themselves with the representatives of the St. Vincent de Paul conferences and have formed a corporation to provide for homeless infants. The Furlong estate, situated on Park street, has been purchased by this corporation. Only a small portion of the money required has yet been obtained. This popular appeal is now made to all to aid in this good work, in order that the institution may be opened entirely free from debt. Men, women and children can assist us by purchasing coupons. The little ones appeal to our charity in the name of Him who was laid in a manger because there was no room in the inn."

Men and Things.

...Miss Katharine Tynan has, says the *Athenaeum*, sent to her publishers a new volume of poems. It will appear, under the title of "Ballads and Lyrics," in the early autumn.

...Information reaches the London correspondent of the *Birmingham Daily Post* that Mr. Davitt, who is now on his way home, visiting various Canadian and American cities as he comes, has intimated that he will contest an Irish seat at the general election. It is understood that he will follow the line it is generally understood Mr. Parnell will adopt, and will be that politician's opponent in each constituency for which he stands.

...The Pope has put 20,000 francs at the disposition of Father Marcellus and Father Domenichelli, who next month will issue an *edition de luxe* of the Latin commentary on the "Divina Commedia" and Latin version of this poem by Friar Giovanni da Serravalle, who wrote it in the fifteenth century. There is added in Italian version by Beato Bartolomeo da Colle, of the Lippi family, who live at the beginning of the same century. There will be 2000 copies of the work, and one will be presented to all the principal libraries in the world.

...The Legislature of New Zealand has voted down the Private Schools' Bill, designed to give Catholics an allowance from the general school fund to aid them in supporting their own parochial schools. Our exchanges from that land devote considerable space to the subject; and one, the *Tablet*, has this standing editorial paragraph "Progress and Justice in the Nineteenth Century":

"The Catholics of New Zealand provide, at their own sole expense, an excellent education for their own children. Yet such is the sense of justice and policy in the New Zealand Legislature that it compels these Catholics, after having manfully provided for their own children, to contribute largely towards the free and godless education of other people's children! This is tyranny, oppression, and plunder."

...Each Cardinal receives, in monthly payments out of the Papal Treasury, the sum of 21,480 francs (\$1,200) annually. This is their nominally fixed stipend, and is called the "piatto cardinalizio," probably because the sum due was formerly presented on a silver plate (piatto.) A Christmas time each Cardinal received a surplus of 500 francs, known as indemnity for postal expenses. When the Italians entered Rome the College of Cardinals was deprived of this addition to their finances.

Besides the nominal sum, there are a few accessory revenues. The Sacred College possesses some property, the total value of which is 40,000 francs. The Sovereign Pontiff deducts 15,000 from this revenue in favour of Roman schools, and the administration retains 10,000 francs for the expenses of management, etc. Hence, the 15,000 francs which remains are divided among the Cardinals, generally residing in Rome, and who number about thirty.

There are also occasional perquisites, having their origin in the rights of Cardinals over the nominations made in Consistories, and which amounts to 1,000 francs only. Consequently, a Prince of the Holy Church has to face the heavy exigencies of his position with the sum total of \$1,600 per year. When one thinks of his obligatory expenses alone, we must conclude that a Cardinal can barely pay his way, and that there is very little left for the necessaries of life.

...Gen. B. F. Butler says: "There is still another and perhaps more important than any sustaining power, which the Irish soldier has, he believes in his religion. With him it is a faith and a reality. It is not a fashionable infidelity or a formal observance. His priests

are always with him ready to give him advice and religious comfort in life, and shrive him in death, and bear his last message to those near and dear to him, far away. He sees and knows that the hand of his Church is around him and above him; that her intercessions with his Saviour, in whom he trusts, will plead for his sins as he passes through the dark valley and shadow of death, and in full faith he relies on her for his hereafter. He listens to her offices and recognizes her ordinances, and partakes of her sacraments in the field, and commits his soul to her keeping before the humble and rude altar, raised perhaps with drums piled one on top of the other, and draped with the flag that he is about to follow to battle, as cheerfully, and implicitly, and reverently as he does in the arched cathedral, where the Holy Mass is intoned with the accompaniment of the rich swelling music of the pealing organ, before an altar decorated and enriched by all that art and piety can bestow to make it worthy of the service of God to which it is dedicated.

Without intending to institute any comparison between the chaplains of the Catholic regiment and those denominations, I may be permitted to say that the Catholic clergy were fully equal to the duty imposed upon them, and in all their ministrations seemed to show that they strove to do their duty to those whose souls were entrusted to their care, rather in obedience to the ordinances of the Church, of which they were members, than any regard to army regulation or the authority of temporal power."

...Volney, the distinguished French philosopher and traveller, who died in the early part of the present century, was one of the most noted scoffers of the modern school of false philosophers. He wrote several works which are a compound of impiety and revolting cynicism. In these he calls prayer a depravity of morals; faith and hope, the virtues of dupes, and charity, an absurdity. After the Reign of Terror in France Volney came to the United States, where he lived for more than two years. It was during his residence in this country that the following striking incident in his life took place:

He was sailing one day with some friends along the coast of Chesapeake Bay. The wind rose suddenly, and the little yacht, which bore some of the most notorious unbelievers of the Old World and the New, was twenty times on the point of going down. Everyone began to pray, and Volney prayed like the rest. The famous philosopher was even seen with a rosary in his hands, and he recited "Hail Marys" as long as the danger lasted.

One of his companions afterwards approached him and said, with a sneer:

"Sir, to whom have you been addressing prayers, and what sort of a thing were you passing through your fingers?"

As Volney remained dumb, one of his friends remarked in French:

"A man may be a philosopher and unbeliever in his library, but not in a tempest."

Learned philosopher and ignorant peasant are alike human, and human nature is much the same all the world over. While life goes smoothly it is easy enough to lisp blasphemies, and say "There is no God;" but when calamity comes, let it take what shape it will—tempest, disease, or sorrow—then the would-be blasphemer is inclined to think that there is a God, or, at any rate, something very like Him.

...The will of the late W. A. Murray was entered for probate Wednesday morning by his sons, W. T. Murray, James Murray, and John Murray. The property amounts to \$147,604, consisting of money secured under agreements and leases and cash in bank, \$103,481.12; life

insurance, \$18,333.33; bank shares and other stocks, \$15,750; securities for money, \$10,000; other property, \$2,000. The will is dated July 2, 1890, and provides that \$15,000 be set apart for the grand-children, \$1,000 to be given to Archbishop Walsh, and \$1,000 to the House of Providence. The son Charles is to get \$10,000, and the daughters the same amount. The dwelling house on Bond street, household furniture, pictures, plate, etc., are bequeathed to Marion Matilda, wife of William T. Murray. Each of the sons, James and John Murray, are to get \$12,500, and the residue of the estate is to be divided among the four sons. W. T. Murray is to act as one of the executors in all matters pertaining to the estate excepting in the appointment of arbitrators to fix the amount which W. T. Murray and John Dryman shall pay for the premises known as those of W. A. Murray & Co. The sons, James and John, are to act as executors in that matter. The money bequeathed to the grand-children is to remain under loan to the firm of W. A. Murray & Co.

This amount, \$147,604, is in addition to a large sum which Mr. Murray distributed amongst his family about a year and a half ago when he retired from the firm.

...A certain childishness obvious in the Italian mind would seem to be the only explanation of Signor Crispi's excitement about French intrigues with the Holy See. The late Premier and Minister of Foreign Affairs has at last produced his much-talked of article in the *Contemporary Review*, and the world now knows what he has had the sagacity to discover and the keenness to suspect in regard to the designs of the neighboring republic. France and the Pope are the real causes of the Triple Alliance, inasmuch as the continuous threat of France to restore the temporal power upon the ruins of the Italian monarchy and of Italian unity, renders it necessary for Italy to have her hands strengthened for defense. That threat implies a promise to the Holy See, and hanging on the word the Holy See will not make friends with Italy and lose the chance of complete temporal restoration. Moreover, in the same mare's nest are to be found other facts. The failure of the *rapprochement* in 1887 between the Papacy and the State—France again; the sudden increase of the complaints in Pontifical utterances in 1889—France again. Indeed, nothing but the French exhibition and the absolute necessity for tranquility during that national enterprise prevented a war having for its object the break-up of the Italian nation into small republics. Gambetta, Goblet and Jules Ferry have been nothing but well-disguised advocates of the temporal power of the Pope. Cardinal Lavigerie is little but a diplomatic agent for hurling republican menaces against monarchy and the dynasties. The destinies of the continent of Europe have been matter for the plots of prelates. A well-known bishop said this, and beheld what followed; a certain nuncio wrote that, and see what would have happened but for sagacity in Italian counsels!

No one is more astonished at this revelation of French plots than France herself. The temporal power, in the view of her statesmen, is a phrase, historically interesting, but, like the hydra of anarchy the red spectre of revolution and the three unities of the drama, hardly a phrase in use in contemporary French. Nor does Signor Crispi even attempt to support his accusations; the few citations he makes are so excitedly put forward under his own interpretations that it requires a certain effort on the reader's part to disengage himself sufficiently to perceive how little they say of what the examiner discovers in them. His position, in fact, is not likely to bring him anything but a more or less contemptuous surprise. "If his signature had not figured in the article," says

the *Times*' Paris correspondent, "I should have taken that article, in its principal passages at least, for a joke or a trick played by a disgraceful enemy upon a fallen statesman." It is thus irresponsible person who had lately the government of Italy in his hands, her delicate foreign policy, her relations to the serious and illustrious Vatican. He it is who persecuted the Church through legislation and by a policy of permitted insults; he who shared the counsels of Prince Bismarck in his strength, when the solid policy of William I. and his great minister was yet intact; he who cemented the union of the two Teutonic empires. And coming forward from the twilight of cabinets into the publicity of monthly magazines, he has convinced the world that it has been governed with considerably less than the little wisdom it had been taught to expect.

Book Reviews.

...The October number of the *Rosary*, (its first issue for the month of the Rosary) is an exceedingly good one, and is much larger than usual. In its pages are found an article from His Eminence Cardinal Gibbons; an ode, in honor of Leo XIII., by Rev. W. D. Kelly; "The Tomb of St. Dominic, the Cradle of Modern Art," by John A. Mooney, with illustrations specially prepared, "What a Dominican did for St. Teresa," by Rev. Charles W. Currier C.S.S.R.; and a Sonnet by Aubrey de Vere.

Auguste Theodosia Drane's "Life of St. Dominic" still continues; and Maurice F. Egan's story reaches a point of deepest interest. The Children's Department takes on the new features of Rosary illustrations and verses. Single copies 20c. Yearly Subscriptions \$1.50. Send orders to Rev. J. L. O'Neil, O. P. 45 Warren Street.

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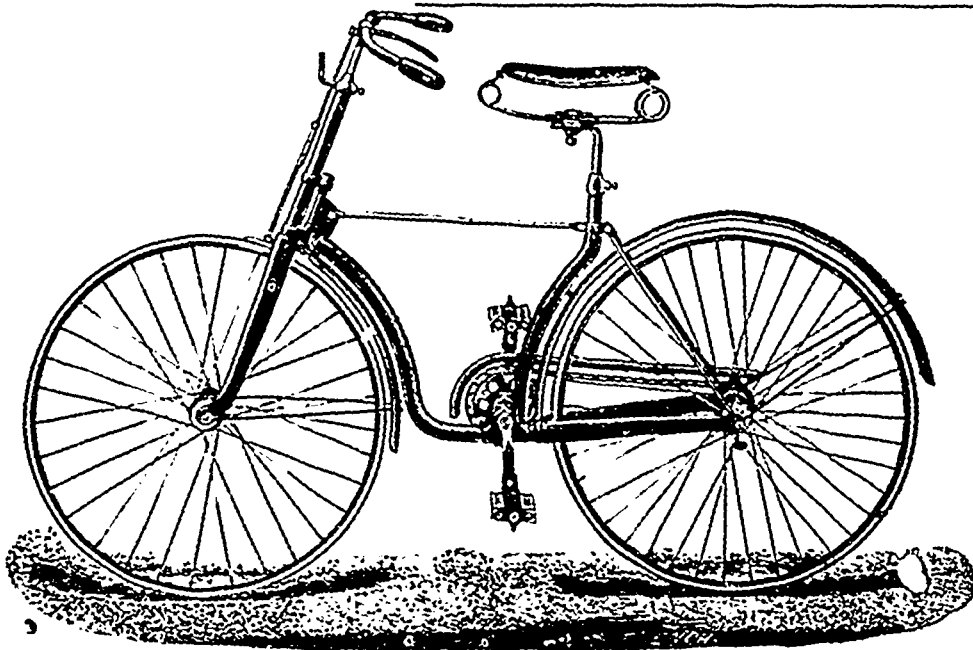
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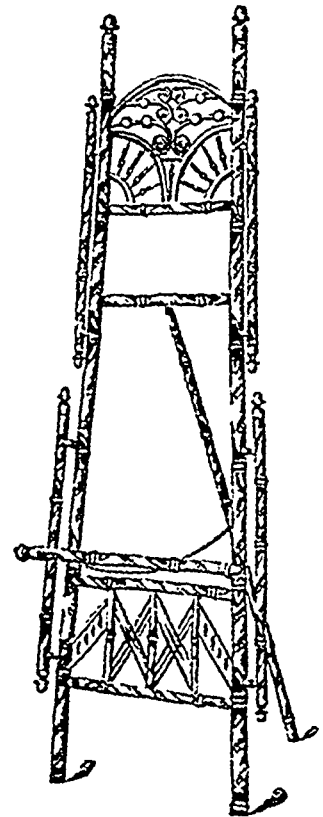
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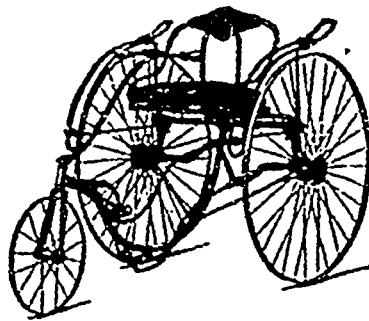


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