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# THE CATHOLIC SHIELD.

A MONTHLY CHRONICLE AND GENERAL REVIEW.

*"Scuto circumdabit te veritas ejus."*

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## PUBLISHER'S NOTICE.

The following gentlemen are authorized to receive subscriptions for the CATHOLIC SHIELD:—

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"CATHOLIC SHIELD,"

OTTAWA, ONT.

## EVENTS OF THE MONTH.

"It is wonderful," said Mr. Goldwin Smith in the May number of *Hystander*, "that the people of the United States do not some times lose all patience with Congress, that they do not go with clubs and beat it back into the path of its duty to a too long suffering people." So too thought Charles Guiteau, "lawyer, politician, and theologian," and "Stalwart of the Stalwarts." The people's grievances were his grievances, and his reverses in office-hunting were the people's wrongs. Finding the people as a body slow to move in the direction suggested by Professor Smith, and not deeming himself adequate to the task of clubbing Congress single-handed, he procured an English "bull-dog" pistol and shot the President, on the eve of the national holiday. "The death of Garfield," he

declared, "was a sad necessity, to unite the Republican party and save the country." But Garfield refused to die so tragically, and the chances are that he will survive to see his successor formally inaugurated; we had almost witten—to see his would-be murderer hanged, but the extreme penalty of the law in the United States for an unsuccessful attempt on human life—even the life of the Chief Magistrate—is only eight years imprisonment. Short though the term is, close confinement, bread and water, and hard work for it, will do more than his party could ever do to convince him that the world outside the prison bars is not so very much out of joint after all.

With one voice the press pronounces Guiteau's crime an outcome of the "Spoils" system, or greed for office, which is the main-spring of politics in the United States, as it is here in Canada. A loud cry goes out over the land for reform, for pure and patriotic administration of the affairs of State. But men do not gather figs from thistles or grapes from thorns, and so long as we ignore God in temporals we cannot hope to reap any crop but frauds, scandals, assassinations, and like abominations, the fruits of political atheism. Bishop Gilmour's pastoral address on this subject, which we reprint, is the most thoughtful and hopeful utterance evoked by the late attempt on the President's life.

The ball which pierced the President's side split the "Stalwart" faction at Albany, and carried political death to Ulysses A. Grant, until lately a Dictator whose mandates it was treason to disobey. The election of Miller to succeed Platt, and of Lapham to fill the seat in the Senate lately occupied by Conkling, relegates the "Third Term" Pretender into private life for an indefinite term. His fall has not been less rapid than his ascent.

More than one Canadian journal, registering the candid confession of the American press of all shades of opinion that it was the "Spoils" system did the foul deed of July 2nd, made loud boast that our politicians were not like those Republicans—sinners. It was the song of the Pharisee. Office-hunters, "wire-pullers," and "carpet-baggers" are as common, and as useful for mischief, in Canada as in the States.

Here, as there, we have the "boss," the "machine," and the "organ." Our "boss-ship" may not be as complete as theirs, but our "machine" is just as reliable, while in lying, slandering and scandal mongering, the home "organ" excels by ever so many notes. Of late the conduct of the partizan press towards opponents has been disgraceful. Some publishers richly merit a horse-whipping.

The French colony in Montreal, which is not very numerous, celebrated last month at Isle Grosbois the anniversary of the "Storming of the Bastille," a revolutionary holiday, and were joined by over two thousand French Canadians. All the French papers contained flattering accounts of the day's proceedings, including a poem of the Victor Hugo pattern, very long-winded and very foolish. This fraternizing of French Canadians with French Radicals on such an anniversary bodes no good to the province of Quebec. The celebration of the "Taking of the Bastille" revives bitter memories and propagates fierce political dissensions amongst Frenchmen. It is not a national holiday, but a French Twelfth of July, altogether out of place in Canada.

Senator Trudel has gone over to Rome to resist the pretensions of Laval to a branch establishment in Montreal, and advocate the erection of an independent University in that city. Laval will be represented by the Rector and Mgr. Racine, Bishop of Sherbrooke, who are also on their way. The petition which the opponents of the Quebec Institution propose to present to the Holy Father is, to say the least, a curious document, if the published version is a true copy. How it can serve the cause it is intended to advance is a mystery to those who have been taught to regard respect for episcopal authority, no matter in whom constituted, as a sign of submission and loyalty to the Holy See. But this affair, from beginning to end, is none of our business, and why bother our head about it?

The three Commissioners who are to interpret the fifty-odd clauses of the Land Bill have been appointed. They are Sergeant John O'Hagan, Mr. Edward Falconer Litton, Whig-Liberal Conservative member of Parliament for the County Tyrone, and Mr. John E. Vernon, agent for Lord Pembroke and for other land-lords, in Ireland. O'Hagan is the son-in-law of Lord Chancellor O'Hagan. He was appointed a Queen's Counsel in 1865, and has since been made a Commissioner of National Education and Chairman of Quarter Sessions for the County of Leitrim. Mr. Litton was put forward as a representative of the Ulster Tenant Right idea; but his sincerity may be estimated from the fact that he opposed the extension of the "Ulster Custom" to the other provinces of Ireland; and during the present session of Parliament he has been among the most violent assailants of the Irish party. Mr. Vernon, an ultra-Tory, is admitted by Mr. Gladstone himself to

represent only the landlords, and to have been put on with the view of helping to smooth the passage of the Bill through the House of Lords. The salary of each Commissioner will be \$15,000. O'Hagan is appointed for life, and will hold the rank of a  *Puisne Judge*.

The English police have been finding infernal machines in the holds of vessels entered from America in British sea-ports. As soon as found, they were thrown over-board,—a rather suspicious proceeding, but eminently characteristic of enterprising detectives who don't like to be caught lying. Even the cable man is doubtful of the genuineness of the alleged discovery of explosive material, and says that "regrets are expressed that it was so hastily thrown into the sea." As to O'Donovan Rossa, he is regarded as a noisy but harmless lunatic by those who know him best. Commenting upon the stupid brutality of an article in a late issue of the *United Irishman*, of which Rossa is Editor, the *Irish American* says: The man who advocates *murder*—who deliberately counsels the violation of the immutable laws of God, who has said: "Thou shalt not kill"—as well as those of man—does not speak the sentiments of the Irish people, and will be repudiated by them with scorn should he ever dare to ask their suffrages on the subject. But, in the mean time, whether through folly or from whatever motive, he is doing the work of the enemy.

A young man, aged 18, named Patrick Talford Hickie, has been arrested in London for having threatened to kill Irish Secretary Forster. Whereupon the *Irish World* remarks: This young man was, no doubt, in dead earnest in his resolve. But, after all, the shooting of an odd landlord or even a Chief Secretary, though it may show the popular feeling against Landlordism, cannot effect anything substantial for Ireland. If Forster were gone, a man of precisely the same stamp would take his place, and so with the landlords. A strong public spirit, backed by a true consciousness on the part of the people that every human being has a right in the land will go very much further in the direction of the abolition of Landlordism than the killing of a dozen Chief Secretaries.

The death is announced of the Right Reverend Daniel McCarthy, Bishop of the diocese of Ardfert and Aghadoc (commonly called the diocese of Kerry), one of the oldest in Ireland, next to Armagh itself. Dr. McCarthy was born at Tullaha, in the parish of Kenmare, in the year 1822, of an ancient and respectable family. He was educated at the Kilmuroy College, at that time conducted by Mr. Florence McCarthy, an A. M., of Trinity. They say the "boy is father of the man," and the sound scholarship for which Dr. McCarthy was afterwards to become so famous was abundantly evinced during his schoolboy days. He passed into the College of Maynooth in due course, a mere lad of fifteen.

on the 25th of August 1837. During his College course he uniformly won high honors in his class. His demeanor was modest and cheerful; the friendship formed during his college course remained warm and unbroken to the end. At the end of his ordinary college course he became a student on the "Dunboyne Establishment. After spending one year in this department of the college he was appointed to the Chair of Rhetoric on the 21st of November, 1845. As yet he was too young for ordination to the priesthood, till 1846. He lectured in rhetoric with great satisfaction, and pursued his classical studies so assiduously that he became a thorough master of Greek and Latin, which he was to apply afterwards with such splendid success to the elucidation of the Sacred Word, in which department, we believe, he has not many superiors in the world-wide realm of the Church. On the 22nd of June, 1854, he was appointed to the Chair of Scripture and Hebrew, rendered vacant by the promotion of Dr. Dixon to the Primatial See of Armagh. This chair he continued to fill till his official connection with the college ceased upon his being promoted to the Bishopric. Dr. McCarthy published and edited several works. His commentary on the Epistles and Gospels of the Sundays throughout the year, is valuable and exhaustive. He has also published a full commentary on the Gospel of St. Matthew, which meets any exception which may be taken to the fragmentary character of the *plan* of his first books on the Epistles and Gospels for the Sundays. He also edited the works of the late Dr. Renchan, as well as some papers on Irish Ecclesiastical history by the late and lamented Dr. Matthew Kelly, Professor of Church History in Maynooth College. For these facts we are indebted to the *Irish American*.

—:o:—

OR *versus* AND.

II.

The Revisers have done a bold deed: they have dared to be honest men: they have rendered the Greek conjunction *ε* by its corresponding English word *or*.

Here are Version on the left, and Revision on the right.

"Wherefore whosoever shall eat the bread and drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord."

"Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord."

Now what effect will this correct rendering produce on religion in general, and on Bible readers in particular? In the first place it is a step towards unity in religious truth; and this unity is of the very essence of religion. The Gospel is given that "we may all attain to unity of faith," "that we be not as children tossed about by every wind of doctrine." Now, is that religion kept together by a principle of unity which contradicts itself in essential doctrines, which hesitates and changes in its acceptance of such doctrines, or

which, when an article of faith comes in doubt, cannot maintain its independent individuality, but falls asunder into parts? Yesterday the cup was of indispensable necessity; to-day it is a matter of choice: yesterday all held but one doctrine and seemed to be united on the point; to-day they disagree, and, having no guide no arbiter to settle the difficulty, they split into two, three or more parties, that is to say, into so many distinct sects differing from one another on a matter, the right understanding of which is decisive of their eternal salvation. Therefore they have not that unity of faith which the great apostle demands. How low is the idea which those men entertain of God's immutability! They once believed that God had established the sacrament in two kinds; they are now willing to believe that He did not. They make Him unsay in the reign of Queen Victoria what He said in that of King James. Man may change with the age, the weather, or the force of any given circumstance, but what God has once said and fixed, He has said and fixed once for all. Neither old translators nor new revisers of His Word can change the doctrine which he has once revealed.

It is a humiliating fact that learned men often disagree and wrangle on points in religion, which in worldly matters would be either as clear as sunshine, or would be stripped of their obscurity by competent judges. Had the words of St. Paul, or their equivalent, been found in a book of law, either their meaning would have been obvious, or a judge would have set them in their true light. But, in the various Protestant sects, a passage of Sacred Scripture, once misinterpreted by him who spurns any judge or interpreter beyond his own private judgment, meets a different fate. The error, once in the mind, settles down, takes root and gains strength by the force of thinking and rethinking; it becomes a favourite idea, and is often made a test of other men's orthodoxy. How is this state of mind to be rectified? Not certainly by reason: grace must interpose with its enlightening and stirring influences, to bring the erring back to Christian unity.

But what reception may the new translation look for among Bible readers? Welcomed by some it will be rejected by others; while some, compromising, will divide their praise and censure between the two rival claimants. But here a difficulty presents itself. It may be asked, how can any one of these three classes of men come to any rational conclusion in the matter, short of a complete surrender of the Bible as a sufficient Rule of Faith? In a dead lock they have no resource left but to shift their position, and look around for a guide that will lead them to truth and salvation. The first class consists of those who accept the change, and congratulate themselves on their escape from error. But, are such men justified in adopting the novelty? Have they a right to lay aside what has to them been hitherto true and sacred? Can truth change? Can what is sacred be tampered with and not be profaned? Here is a Gordian knot, which they may cut but may not

unravel. They of the present generation, and all their ancestors in religion since the so called Reformation, were born under the old Version. This Version was, so to speak, the star under which they were born, and the parent that begot them to their religious lot. It fed them in boyhood and in mature life. Pouring over its pages they breathed its air, and lived upon it, and formed their Christian manhood from it. There was no other rule of faith for them: they must stand or fall by it. The Revision comes too late: the Version, corrected or altered, is nothing more or less than the Version corrupted and profaned: it is not *the* Version, *the* Bible, *the* Testament, *the* Word of God. It may, as a translation, be an improvement on the Bible of three centuries, but it is not the Protestant Rule of Faith accepted and cherished by those who first protested against the Catholic Church. Their faith was bound up with the Bible of King James, of which they said in triumph:—"The Bible, the whole Bible, nothing but the Bible." The joy of that triumph must now be sadly damped. It is no longer the whole Bible—it contains somethings different from the Bible. In truth, what claims to be but a successor, is a supplanter, an annihilator. It ignores the old Version as a whole, and, if as a whole, therefore as the good original rule of Protestant faith. It follows from all this, that he who renounces the former Bible, renounces his former faith, which was the genuine Protestant faith, and he is no longer a genuine Protestant. Will he coolly disown his real parent and adopt a stranger and a false claimant to paternity? Let him remember that faith is unchangeable; and that, if hitherto he has been a believer he will by the change renounce belief and cease to be a member of the established Church, or of any old Protestant Church whatever. He must act with consistency: he is not absolutely free; he is confined, he is bound; he must not believe one particle either more or fewer than what are contained in that Bible with which his whole life has been identified. He is not at liberty to change his faith or deny the old Version, any more than he may change his race and deny his country. It is then an obvious truth, that he cannot justify his acceptance of the Revision, even if it shows no other backsliding than the strange *Or*; for "he that offends in one point becomes guilty of all." In one word, if he stakes his salvation on the Bible as the sole rule of faith, he must cling to the Version for better for worse, and apply to the Revisers the awful menace of St. John: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city."

But let us pass to another class of Protestants; of a conservative stamp. Renouncing the substitute *Or*, they cling to their old persuasion and the use of the cup. The substitution though made by the sanction of the old codices, Latin, Greek, Syriac, &c., and of the authorised usage of the Catholic Church from the early ages of Christianity, grates on the ears and feelings of the

unwitty abettors of a heresy against the Word of God. We may fancy one of those narrow-minded men thus soliloquizing. "Well, my family and forefathers, my native parish and every adjoining parish have always read God's Word in the Bible of King James. It has always been the pride of the Church to which I belong, it has furnished me with reading from a boy and in many a bereavement it has ministered the comfort I needed. And what pretensions does this new-fangled Bible set up? It is a question not easily settled, which of the two sets of translators may claim the praise of superior learning. In such a doubt shall I betray a long-tryed friend and give my confidence to a stranger? Besides, I have a holy instinct of the truth of the old Word of God, a feeling of sweet acquiescence in the unction of its very words and forms of speech. It must be of the Holy Ghost:—it so overcomes me and gives me the foretaste of future bliss. In a word, I am too old to change in anything: I am content to be on the side of my fathers for three centuries back, and to be the last of the old stock."

M. M. M.

#### THE UNITY OF NATURAL FORCES.

##### VIBRATIONS.

What would be the surprise of the philosophers of antiquity if, suddenly awakened from their sleep of ages, they beheld the scientific wonders of our day!

How great would be the astonishment of Hero of Alexandria, who first utilised the force of steam, at the sight of a powerful locomotive; or of Thales of Miletus, if told that his curious experiments with the amber gave birth to a means of communicating the thoughts and voices of men, through great distances, with the rapidity of lightning.

To them, subject to their pagan proclivities, our progress would make us gods; in their eyes Morse of telegraphic fame would surpass as a messenger the fleet-footed Mercury; and no longer Jupiter, but Newton, would govern the universe.

Truly, to one who has considered the development of science from the days of ancient to those of modern civilization, our progress has been wonderful.

Modern genius has spread a net work of railroads over the land, has penetrated into the bowels of the earth, wresting from nature her treasures, and has even invaded the domain of the birds.

In this brief paper, we will give a general idea of the progress of science, and show the grounds on which scientists of the present day attempt to reduce to unity all the phenomena of nature.

##### I.

The first among the ancient philosophers who manifested a real scientific tendency, was Thales of

Milotes, who discovered in amber subjected to friction, the property of attracting light bodies. Previous to him, the natural philosophers thoroughly imbued with the mythology of the Orientals, explained all natural phenomena through the interference of some fabulous deity. The most noted physicist after Thales was Pythagoras, who invented the monochord, from which he deduced some of the laws of the vibrations of strings. After Pythagoras we find the most renowned mechanic of antiquity, Archimedes, to whom we are indebted for several hydraulic machines and who discovered the principles so much applied in Physics,—that on which depends specific gravity. About the same time as Archimedes, Hero of Alexandria also flourished. This physicist was distinguished for his investigations in pneumatics. Ptolemy, the latest philosopher of antiquity, discovered the refraction of light, and proved the earth to be a globe.

These are the most celebrated philosophers of ancient times, and these the results of their labor. Though their progress was not rapid, nor their science profound, still enough was done to show us, that, even in the earliest ages there were intelligent observers of physical phenomena, men who delighted to pry into the nature and causes of the effects witnessed. The slow progress of the ancients was not due to insufficient observation; for in Greece, the birthplace of science, the climate and soil had furnished ample means of procuring the necessaries of life with little toil and labor; but to their deficiency in the process of induction. They were too hasty in assigning as general causes, such as covered only special cases.

Nor, proceeding to the middle ages, do we find them marked by any great progress. During this time, science was in the hands of the alchemists, who, infatuated in the search for the "philosopher's stone,"—the conversion of the base into the precious metals, of carbon into diamond—neglected altogether what did not tend to their end.

However, in the sixteenth century, we notice a change. Bacon of Verulam, in his "Instauratio Magna" reviewed the whole field of the sciences, seeking for the causes which opposed their progress, and, as a remedy, advocating observation and induction. From this time, science, long dormant, seems to have awakened with renewed vigor, and patient observation and deep reflection were the order of the day, showing by the results that the method of Bacon, though fallacious and impotent when applied to the speculative sciences, found its proper sphere in the natural.

One great effect of the impulse given by Bacon to the study of the natural sciences was the invention of the telescope, which brought man into closer relations with the mighty works of his Creator. This paved the way for the greatest achievement of human genius in modern times,—an achievement which shows clearly the superiority of the modern mind in scientific research,—the principle of universal gravitation. The immense

disparity between the origin of this discovery—the falling of an apple in his garden, and its application—the revolutions of the planets in their orbits, marks at once the depths of Newton's genius, who, in the words of the poet, was "a pure intelligence, lent to men by God in order to explain His works." Spurred on to more zealous efforts by Newton's success, and given new fields of research by his discoveries, physicists devoted their whole lives to their work.

The object of this brief paper is to show the latest work of man's mind in the study of the natural sciences:—the reduction to unity of all the phenomena of nature.

Till within a few decades of years, the lovers of these phenomena had lent themselves zealously to their work, and discovery followed discovery, invention succeeded invention till now, when we consider the slow, tortoise-like mode of living of our ancestors, we wonder what sort of people they were, and how they managed to live without railroads and telegraph.

## II.

But here we must notice a change in the scientific world. By their experiments and applications, physicists had acquired a vast amount of knowledge and now seemed to rest from their labors. But this halt was only apparent; for the mind was busy in digesting and reflecting on the information obtained, trying to establish order in things that seemed totally different from each other: in fine, knowing that science could not be considered perfect till its various phenomena were reduced to unity, in accordance with the adage "unity gives perfection," they sought for this great principle, they made it their sole object, far more precious than the philosopher's stone of the middle ages.

In our days fresh vigor has been infused into this movement, in consequence of Joule and Hirn having demonstrated beyond all uncertainty that heat is a motion, that it produces work, that there exists a certain ratio between work and heat. The other natural agents, or at least the most known of them, sound and light, were already considered as motions, sound from the remotest ages, and light from the time of Young and Huyghens. Led on by this information intelligent observers began to inquire into the nature of these various motions which produced effects so different,—with what results we shall shortly see, in following the reasoning of these men.

Sound, they said, is the sensation produced in the organ of hearing by vibrations transmitted to the membrane of the ear from the sounding body; in other words, when a violin string, for example, vibrates, it transmits its vibrations to the air, this conveys them to the drum of the ear, whence they proceed to the sensorium. Light, to the time of Huyghens and Young, was generally regarded as matter, which, emitted from the luminous body and penetrating into the eye,

produced in us the sensation of vision. This was the opinion held by Descartes and Newton, and on account of the great influence possessed by the latter was with the greatest difficulty overthrown.

The theory held in opposition to it makes a hypothesis to the effect that all space, not excepting the pores of the densest bodies, is occupied by an imponderable matter of extreme tenuity and infinite elasticity. This subtle matter is called the luminiferous ether, and light is nothing else than a rapid vibratory motion of this ether, propagated in the form of waves. But this theory also supposes a difference in the mode of propagation of these waves, both in sound and in light. In sound the atoms of the air vibrate in the same direction in which the sound travels: while in light the vibrations of the ether are transversal, that is, they take place in a plane at right angles to the direction of the ray.

Heat, as we have already seen, is also considered as a vibration. The phenomenon of radiant heat, as experienced in its instantaneous perception when a cloud drifts from the face of the sun,—in which case the intervening medium is not warmed—also calls to its aid the hypothetical ether.

Thus the modern theory of heat holds that the particles of a heated body, being in a state of exceedingly rapid vibration, transmit their motion to the ether, throwing it into waves which move with the velocity of light from one body to another, whose particles receive the vibrations from the ether and in turn become heated.

From the theories just enumerated we see that each of them is based upon a similar principle,—that of vibrations. But this is not the only similarity existing amongst them: we have many others, the most marked of which I will now mention. We all know that light falling on a polished surface is reflected, and that the angles of incidence and reflection are equal and lie in the same plane. Exactly the same laws have been found in heat, and were known even so far back as the time of Archimedes, who by means of a great number of mirrors burned the vessels of the enemy besieging his native city. In sound also, do we find them: a common example of which is heard every day in the echo, and a complete verification can be had by a visit to the famous whispering galleries of Europe.

Another point of similarity is seen in the phenomena of refraction. Refraction is the change of direction which light and heat experience in passing from one medium to another of different density. For example, a stick plunged into water appears broken, and we see the sun when in reality it is below the horizon. Hajeeh and Sondhaues, using tubes filled with various gases and balloons inflated with carbonic acid, demonstrated the analogy between sound-waves and those of light. Another of the phenomena of light and heat which has its counterpart in sound is that of absorption. Different bodies absorb light and heat in different degree, depend-

ing on their nature. Sound also is absorbed, as can be seen by comparing the sound of a musical instrument in a carpeted and furnished room with that of one heard in an empty room.

The phenomena of interference furnish still another analogy between light and sound. Light and sound, we have seen, are propagated in the form of waves. By observing the waves produced by a pebble cast into a pond, we will see that they consist of two parts, the crest or upper portion of the waves, and the depression or hollow. Now supposing that immediately after the first pebble was cast into the pond, another followed, this second one would produce its own series of waves, and it is obvious that by sufficient practice and dexterity, the second stone could be thrown after such an interval of time that the crests of the second series would correspond with the hollows of the first, and thus the waves would disappear. Now, if our theories of light and sound are correct, we should find in them the phenomena of interference. This was seen to be the case. For light, it was first shown by Dr. Thomas Young, whose experiments, as perfected by Fresnel, that distinguished French physicist who is said to have penetrated deeper than any other man into the secrets of nature, is considered one of the most elegant and instructive in science, and was the "*experimentum crucis*" of the undulatory theory. By inclining two mirrors at a very obtuse angle, Fresnel caused the reflected waves to interfere, and found that in places where, according to the emission-theory, we should have a brighter light, the opposite effect—darkness—was produced. Dr. Young, by holding a vibrating tuning fork in a certain position near the ear or a sounding box, showed the interference of the waves proceeding from each prong of the fork: for no sound was audible to the ear.

Thus far we have considered sound, light, and heat in their principal properties,—reflection, refraction, absorption, and interference,—and have found these phenomena explained by the same theory and governed by exactly the same laws. Now, the question arises, is there not some close relationship between these natural forces? If the effects are the same, should they not proceed from one sole cause? The solution of this problem has occupied the minds of the greatest philosophers of our time, and their investigations tend to demonstrate that light, heat, and sound have essentially the same principle—that of vibrations. But if heat, light and sound are vibrations, what then distinguishes them? We shall see.

Science was not satisfied with wresting from nature the essential principle of her forces, but went farther and measured even the length and duration of the vibrations, discovering at last the distinguishing cause. It was found that of all vibrations, those of sound were the least and those of light the most rapid, while the vibrations of heat occupied an intermediate position; and that light of different colors vibrated with different velocities.

Now, of these forces, light and sound require special organs for their perception. These organs are adapted for the reception of a limited number of vibrations, beyond which there is no sound for the ear nor light for the eye; the ear hearing no sound of less than 8 or more than 38000 vibrations per second, while the limits of vision are 458,000,000,000,000 of the extreme red, and 727,000,000,000,000 of the extreme violet vibrations per second.

In the words of Prof. Rice, who has long and diligently examined this question: "Tones and colors are essentially the same things. Colors are tones of tremendous height of pitch. Tones are colors of tremendous depth of pitch. From the most acute tone capable of being perceived by the ear, to the extreme red color, there is an interval of about thirty-four octaves. To give an illustration of the enormity of such an interval, let us take the length of the string of the highest C of a seven and a quarter octave piano, which is about  $1\frac{1}{2}$  inch, and it will be easy to calculate that a string of the same material and thickness, in order to produce the extreme red light would have to be cut down to about the  $\frac{1}{10,000,000,000}$  of an inch!"

Rapidity of vibrations, then, is the means by which we distinguish colors from tones, light from sound. But rapidity of vibrations constitutes not an essential, but merely an accidental difference; and therefore sound and light do not differ essentially from each other. Let us apply this conclusion to a vibrating body, a steel rod, for instance. Suppose the steel rod is made to vibrate, we first hear a sound: if the vibrations are increased beyond a certain limit, they disappear as sound but become perceptible as heat: this is evident, for we have seen by the experiments of Joule and Hirn that heat and motion are equivalent, wherever there is motion, there also heat can be found. Now if the heat be increased, that is if the rod vibrates still more rapidly, it glows, and finally becomes incandescent, demonstrating practically our conclusion by giving us light.

In treating of the unity of natural forces, I have made no mention of electricity. My reason is, that the intrinsic nature of electricity, the latest of nature's gifts, is as yet but little known. Electricians of the present day do not seek for its essence, but look for new applications. But does it not seem probable that in the near future, it will be reduced to the same principle as the other forces; inasmuch as it is closely allied to them, since by electricity we may produce sound, heat, and light? Having considered this tendency of the reduction of natural phenomena to unity, and its progression to its present development, we will conclude by noticing briefly its effects upon the human mind.

In the 17th and 18th centuries there were two camps in the Christian world. On the one hand were those who bowed to the sceptre of the Roman Pontiff; arrayed against them were numerous sects, who, though at variance amongst themselves, were nevertheless

united in one great object,—the destruction of the Catholic Church. To day the scene is somewhat different. We still behold the two camps, but, strange to say, side by side we see the former combatants; and their opponents are those who, when they cannot perceive God in the field of view of their telescopes, or fail to touch him with the scalpel, unite on the great principle—the absolute negation of God.

What is the cause of this? I answer, the false progress occasioned by some, who, perverting their God-given talents, forced on by their pride, invent pet theories, and seeing these adequate to the explanation of some phenomena, conclude therefrom concerning all, crying out: "See! the universe is governed by such and such laws; that planet moves in its orbit in accordance with such and such regulations; those chemicals combine and form a new compound in obedience to such a formula; in fine we ourselves are but the development of the great law of progress. What need then, is there of a God, useful only in frightening old women and children?"

Such is the talk of our modern infidels, whose minds so long prone to matter, are unable to rise to any lofty, any noble conceptions. Now have we a remedy for this great failing? Most assuredly we have. Unity we have said, gives perfection, but perfection is Truth, and Truth is God; therefore, as we cannot have unity without God, the perfection of science can be had only through those teachings which see God in all, beholding Him even in the dust on which we tread,—the teachings of scholastic philosophy. Our aim then in science should be to keep always before us the great principle that what denies God cannot give unity, for God and Truth cannot conflict.

By pursuing this end we will show that the words uttered by Louis Veuillot in a moment of ill-humor: "The nineteenth century is altogether one of alembics smoke, and machines," are not at all applicable; for we have in our science a knowledge of God—THE ESSENCE OF UNITY.

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From the census recently taken of the religious persuasions of the Irish people, we learn that the Catholic Church and the several denominations are rated thus: Out of a total population of 5,159,849 there are 3,951,885 Catholics; 635,670 members of the Protestant Church of Ireland; 485,503 Presbyterians; 47,669 Methodists. The decrease in Catholics and Protestants was about equal in the ten years—4.8 per cent. The Presbyterian decrease was but half, or 2.4 per cent. The Methodists have increased 4,228, 9.7 per cent. Of the other population of the country, 76.6 are now Catholics, 12.3 are Protestant Church of Ireland, 9.4 Presbyterians, and 0.9 Methodists; while the Baptists, Quakers, and other denominations make up between them 37,515 individuals. Of the total number of 485,503 Presbyterians in Ireland, 466,107 are in Ulster, and of these 190,749 are in the county Antrim.



## THE FLIGHT INTO EGYPT.

BY REV. F. MAHONY (FATHER PROT.)

There's a legend that's told of a gypsy, who dwelt  
 In the lands where the pyramids be;  
 And her robe was embroidered with stars, and her belt  
 With devices, right wondrous to see;  
 And she lived in the days when our Lord was a child  
 On His mother's Immaculate breast;  
 When He fled from His foes—when to Egypt exiled,  
 He went down with St. Joseph the blest.

This Egyptian held converse with magic methinks,  
 And the future was given to her gaze,  
 For an obelisk marked her abode and a sphinx  
 On her threshold kept vigil always,  
 She was pensive and ever alone, nor was seen  
 In the haunts of the dissolute crowd;  
 But communed with the ghosts of the Pharaohs, I ween,  
 Or with visitors wrapped in a shroud.

And there came an old man from the desert one day,  
 With a maid on a mule, by that road,  
 And a child on her bosom reclined—and the way  
 Led them straight to the gypsy's abode:  
 And they seemed to have traveled a wearisome path  
 From the home many, many a league—  
 From a tyrant's pursuit, from an enemy's wrath,  
 Spent with toil, and overcome with fatigue.

And the gypsy came forth from her dwelling and prayed  
 That the pilgrims would rest them awhile;  
 And she offered her couch to that delicate maid,  
 Who had come many, many a mile;  
 And she fondled the babe with affection's caress,  
 And she begged the old man would repose;  
 Here the stranger, she said, ever finds free access,  
 And the wanderer balm for his woes.

Then her guests from the glare of the moonday she led  
 To a seat in her grotto so cool;  
 Where she spread them a banquet of fruits—and a shed,  
 With a manger, was found for the mule;  
 With the wine of the palm-tree, with the dates newly culled,  
 All the toil of the road she beguiled;  
 And with song in a language mysterious she lulled  
 On her bosom the wayfaring child.

When the gypsy took, in her Ethiop hand  
 Placed the infant's diminutive palm,  
 Oh, 'twas fearful to see how the features she scanned  
 Of the babe in his slumbers so calm!  
 Well, she noted each mark and each furrow that crossed,  
 O'er the tracings of destiny's line:  
 "WHENCE COME YE?" she cried, in astonishment lost,  
 "FOR THIS CHILD IS OF LINEAGE DIVINE."

"From the village of Nazareth," Joseph replied,  
 "Where we dwell in the land of the Jew;  
 We have fled from a tyrant whose garment is dyed  
 In the gore of the children he slew;  
 We were told to remain until an angel's command  
 Should appoint us the hour to return,  
 But till then we inhabit the foreigner's land  
 And in Egypt we make our sojourn."

"Then ye tarry with me," cried the gypsy in joy:  
 "And ye make of my dwelling your home.  
 Many years have I prayed that the Israelite boy  
 :Blessed hope of the Gentiles! would come"  
 And she kissed both the feet of the infant and knelt  
 And adored him at once:—then a smile  
 Lit the face of His mother, who cheerfully dwelt  
 With her host on the banks of the Nile.

## A STORY OF THE ALPS.

(From the *Arz Maria*.)

In a little cabin, built up against the hill-side in a certain part of Italy, lived a widowed mother and her only son. She had reached the good old age of sixty. But in place of her boy, there was often a strange, an unwelcome guest beneath her lowly roof, namely, sorrow, deep, heartfelt sorrow. For her son would no longer stay at home and mind the cow and the three goats, which had been long the only wealth of his parents. He had become a wild and reckless youth, rambled over the hills by day and by night with others as reckless as himself, who had formed themselves into a band of brigands, and who set all laws, human and divine, at defiance. The tears and the prayers of his mother were in vain; Gallus obeyed but the dictates of his passions. As is the case with many another young man, his ruin began by the neglect of prayer and of his religious duties, and by associating with evil companions; and now, if it chanced that he ever had to pass by the little church of his native place, he stole by as if afraid of Him who was hidden in the tabernacle there.

No wonder that, day and night, the rosary never left his sorrowing mother's hands, and that the string on which the beads were fastened was ever moist. The mother's tears flowed unceasingly, and the mother's heart ever prayed for God's mercy and grace for her son.

One day a rough huntsman came to the poor mother with the sorrowful news that her son lay in a hollow on the summit of the hill, with a bullet through his breast, and a broken ankle. "He will never enter your house alive," added the messenger of evil, roughly.

The poor mother begged him most urgently to call the people of the neighboring village to give their help, but first of all to get the priest.

"No use to talk to him of confession," said the huntsman; "he swore at me not to bring a priest near him."

This was a crushing blow to the poor woman; but she entreated the messenger to stand by her, to bring the priest in spite of what was said, and to hurry. How could he refuse? When he was gone the mother asked herself: "What shall I do? What shall I do?" After some moments she stood up and said: "I will do penance for him now, in the hour of his death; that is what I can do. Though the journey is long for me; I will go to my boy away up the hill."

She took an earthen pitcher with her, in order to bring him a cool and refreshing drink, and soon began to climb the high hill, along through the woods, and over the stony ways, and over the rocks. Soon it was not only the mother's heart that bled, but her feet and her hands, from the sharp stones and the thorns; she panted and wiped the sweat from her face and the tears from her eyes. She can go no farther, poor old mother! and yet there is another half mile of scrambling before her. Motherly love urges her forward, she kisses the blood-stained rosary, and rejoices at its new adornment. "All as a penance for my boy! Oh! surely the heavenly Mother will implore mercy for him now she beholds this rosary stained with a mother's blood." Such thoughts give her new strength, and she totters forward again. Now she sees the priest walking forward with vigorous strides on the rocky path, and she is inspired with new hope and new courage. Thus she moves on, slowly and painfully, but she is coming nearer to her son.

The son lies on the ground in pain and rage. He curses the party from whom he has received his death-wound; curses his companions for fleeing from him at the approach of danger and leaving him to his fate; curses the world and God, with whom his life has been at war; and curses even the priest, who has in vain tried to inspire him with sentiments befitting his condition. What a fearful thing it is to prepare for eternity with blasphemy on the lips! What a dreadful consequence of an evil life! The priest sits sadly on a rock, and sighs, and from his very soul he prays for the wretched and impenitent sinner, on whose countenance his eyes rest with compassion.

But lo!—on a sudden the brigand grows quiet; his eyes are fixed immovably on the entrance of the ravine. O God! he sees some object moving painfully along the ground; his heart tells him what it is. Now he hears the broken words: "O God! All for my Gallus! Every drop of blood! Every drop of sweat! Every pain! I am doing penance for him. O God! mercy for him! O Queen of the Holy Rosary, pray for him."

Whilst his mother thus creeps forward, and her tears and her blood are moistening the hard stones over which she moves, it seems to the son as if those tears and that blood are falling on his hard heart, and softening it. It seems to him as if every cry of sorrow from his mother mounts to heaven and falls back like a rock upon his flinty heart to break it. The mother at last stands beside him, and weeps, and looks on him with deep deep love in her tearful eyes; and she holds the pitcher with a cooling drink to his lips, and can only utter with a sigh: O—my—poor—Gallus!"

The heart of the son is pierced through and through. He draws a long, deep breath. The tears start to his eyes—strange visitors they were—and he utters the touching cry: "O my mother!" And his head sank on his mother's lap, and in broken accents he poured forth his sorrow, which had suddenly seized upon his heart; and he wept many sweet tears as his mother continued to pray: "O God! mercy for my Gallus!"

He was quite tranquil now, and his mother asked him where he felt pain, and bewailed his misfortune. Then she hinted gently that she would soon have to weep over his grave. "But," added she courageously, "whatever God wills, if you only die reconciled to Him." Then she placed his head upon her bosom, and spoke to him of his baptism, and of his first confession, and of his first communion made amidst such solemnities as he now remembered well, and of the days when he so piously said the beads with his mother. "And then," added she, "the time came when my Gallus would pray no more, and when he was led away by bad companions. But that time is past and gone, and God will blot it out. My Gallus now prays with his mother, and asks pardon from his Father in heaven."

Whilst his mother thus spoke, the dying man joined his hands, and she placed her blood-stained rosary between his fingers. "The God of mercy," she went on in her simple and earnest faith, "accepts the repentance of my boy. The mother's penance marks the rosary. And my Gallus suffers his pains and his death out of love of God, in expiation of his sins, and he will gain heaven thereby, and his old mother will soon follow him, and shall be forever happy with her Gallus."

A wonderful and happy smile lighted up her countenance. And her son—he smiled, too. The priest drew near, and Gallus made his confession, full of sorrow and compunction. He received the last Sacrament of the Church, Extreme Unction, and the last absolution. During this time his mother again and

again offered up all her tears, and the burning pain of her feet and hands, weeping meanwhile tears of joy.

The villagers had at last come with a litter and stood in silence around the group. Gallus turned to them, and said: "My mother has saved me. I thank God for my death; it is far sweeter than life without God." Then he gently pressed his mother's hand and said: "Mother, your rosary has made me happy, your penance must have been accepted. May God reward and bless you." His head sank back upon her bosom. "Mother," he uttered, with his last breath.

The mother wept long over his lifeless form; tears of sorrow and of joy mingled together. The men meanwhile prepared a second litter, and adorned both with ivy, moss, and wild flowers of the Alps. Gently they lifted up the body on one litter, and tenderly and respectfully they placed the mother on the other, and they carried them down in silence to the cottage at the foot of the hill. In due time, and with becoming reverence, the body was laid in its last resting-place in the village grave-yard.

The mother did not long survive her son; she died peacefully like a saint, and was laid to rest beside her boy. Kind friends placed a modest stone at the head of the double grave, on which the two names were written, entwined with a rosary.

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#### THE DISTURBANCES IN ROME.

The Associated Press dispatches have told us of disgraceful scenes which took place at the entombment of the remains of Pius IX, of glorious memory. It is not the first instance of wretched and brutal intolerance and sacrilege perpetrated in the Eternal City since its occupation in 1870. But who would have thought it possible for such scenes to occur on such an occasion as the removal at night, almost by stealth, of the remains of the late almost idolized Holy Father? If the funeral cortege had moved through the streets of Rome with all pomp and during the hours of day, it might be said to be a provocation, a demonstration against the existing order of things. What could possibly have been done to avoid provocation? It was clear that it was simply intended to carry out as quietly as possible the will of the late Supreme Pontiff.

Many reflections suggest themselves. Only a short time ago the municipal elections took place in Rome and out of fifteen vacancies the so-called "clericals" gained thirteen. Notwithstanding the specially adverse circumstance that Rome is the capital of the "Kingdom" and hence singularly under the anti-Catholic influence of the general government, nevertheless the faithful Catholics were able to achieve this splendid success. It must be accepted therefore and is acknowledged occasionally by the Italian revolutionaries themselves that the real popular sentiment in Rome is with the Pope, and adverse to "United Italy." Not only is this the case in Rome but the municipal elections of "the hundred cities" tell a similar story. Even therefore if a public procession had taken place it would only have been in accord with popular sentiment, and could not have been held as a provocation; yet this has been made a pretext for suppressing Catholic processions, congresses and the like in Italy! If such were the intended ground for such suppressions, one can see that the government and Garibaldian demonstrations should be suppressed and not the Catholic demonstrations; yet the opposite is the case. Let it be noted

again here as everywhere else that Liberalism is inconsistent, intolerant and hypocritical.

The lawlessness of this same element of modern society is illustrated by these scenes. There was absolutely nothing about the funeral that could be twisted into the least demonstration against the present status, and yet when entirely within the "laws" of the existing usurpation, a funeral cortege is assailed by a mob. The Catholics on the other hand are never heard of, except, in cases, of extreme provocation, as disturbing public order in this way. Such is the consequence of long habituation to order in teaching and in act. The sameness as to this particular of anti-Catholicity in Italy and here may be recognized in the "blood-letting" spirit lately manifested among ourselves. It is the same lawlessness, the same false philanthropy of liberalism everywhere.

To explain the fact that a wretched minority could have the audacity to perpetrate such an indecency as this latest one in outrage of the devotion of the Roman people to the memory of the late Holy Father, it may be well to note that the more important and more perilous of the duties discharged here by the city police, devolve in Italy upon the Carbineers, who are under the control of the general government like an absolutely military force while only minor duties are reserved to the municipal guards. And even as to these, if we are not mistaken, the general government has equivalently the appointing power. The "sindaco" of an Italian city (who about corresponds to our Mayor) is appointed by the general government.\* The electors of the cities simply elect municipal councils whose sphere is very limited, and we may be sure will be still more so when the government finds Catholics controlling these bodies. That fact lays bare the fraud of plebiscites. Such an exposure of liberalistic frauds might be uncovered sooner if there were in Europe a Catholic sentiment prevailing in public affairs. A hypocrisy more or less similar to the Italian status rules nearly every country in Europe, and hence the *tu quoque* would close the mouths of foreign complainants.

This late instance may also serve to show what would be the condition of the Holy Father if he were to convene a council or now display in any way the pomp of religion in the streets of Rome as was the case in former days. Some persons have thought that the seclusion of Pius IX, and of Leo XIII, in the Vatican was unnecessary, and really an appeal for sympathy, and that even though the Holy Father claims and must claim his rights yet if he were to go about Rome he would not be disturbed. Let the few Catholics who have not had the humility of true wisdom, and through this lack have not bowed to the superior judgment and "knowledge of the ground" on the part of the Supreme Pontiff, learn from this latest instance that on which they should not have needed to receive any further lesson than simply this, that it was the practice of the Holy Father and his supreme counselors.

T. F. MAHAR, D. D.

*In the Catholic Universe.*

\* We can understand from this how when disturbances have occurred in Rome and other cities of Italy, the innocent and much provoked Catholics have generally been made the victims of arrest as if they were the offenders.

A distinguished American poet once said "This life is a sentence of death, with a brief and uncertain respite."

## THE FRUITS OF POLITICAL ATHEISM.

BY BISHOP GILMOUR.

Of all crimes murder is the most terrible known to society. But when the life of the Chief Magistrate of a country is assailed, there is not only the malice of murder in the act, but an attack upon authority. Now, authority is of God. Kings and Magistrates hold from God; their power is from God, not from the people, except indirectly. Hence any attack upon the Magistrate, as a Magistrate, is an attack upon God.

It matters not what the personal character of the officer nor the mode of his election, nor the bias of his action, if legitimately elected he must not only be respected, but obeyed, in all where he is not clearly against the law of God or the just law of the land. So long as authority commands under the laws of God, and in justice under the law of the State, the citizen must obey. Neither disappointment, thwarted ambition, partizan zeal, nor a fancied good to country, party or friend, will justify assassination or murder. If magistrates sin let them be punished as the law directs, but let no man touch the Lord's anointed. They sit in the chair of Moses, and as such must be respected.

Within less than seventeen years the life of the President of the United States has been twice assailed and the country shocked at the wanton shedding of blood. In each case authority has been attacked and law defied. We are becoming accustomed to blood—the ready pistol; the treacherous knife; the sudden hurling of the victim into eternity, are the daily tale of the press. Our youth are filled with irreverence; truth and honesty are forgotten words in politics; demagogues, and men without conscience, may often without personal character, fill the offices of State. Corruption and bribery are open vices; indifference to religion is not only becoming the creed of the masses, but brazen-faced infidelity finds applauding audiences. In the face of such things it is fitting not only that we address you words of warning, but that we impress upon you the rights of authority and the duty of obedience. Under every form of government must the doctrine of obedience be inculcated, but of all Christian countries it is most needed to be taught in these United States, where grim irreverence for God, for authority, for parent, for law are rendering political assassination familiar to us.

Under the cry of liberty there is rapidly growing up amongst us the belief, not only that we are free to think and believe as we please, but to do as we please. Liberty is running into license, and license into hideous irreverence for man; irreverence for religion; irreverence for God.

In the feverish greed for gold among our citizens, and the insatiable lust for power among our public men is to be found much of the cause of our past and our present troubles. Because we are growing in wealth and numbers we fancy we are strong, forgetting that real strength comes from Virtue. Virtue is the foundation of national, as it is of individual power. So long as a people are virtuous so long shall they prosper, but so soon as a people forget God, forget law, forget truth and set their hearts upon gold and lust, lust of power, lust of the flesh, so certain shall they fall. As the individual so the nation. The fall of nations, the waste of individuals, wrecked by these two causes, have left ruins enough on the road of life to prove these truths. We need not go far for examples. For individuals we will find them in ourselves, or our neighbors; for

nations we are to our sorrow and fear rapidly providing our share.

A hundred years ago we sprung into national existence, with such a start as no nation ever has had or ever again can have,—law, order, civilization—not of our creation, but by inheritance. A country so rich and inviting, that the world is rushing to our shores for bread and blessing. As a people we started with a clear organization of God, and a full acceptance of religion. No matter what the varying phase of the religion, yet the great doctrines of Christianity, God and His law, were not only accepted but deeply rooted in the minds of men. We started with an overflowing feeling of brotherly love for every member of the Republic, let him be from North or South. Liberty gave us fraternity, unity, courage, intelligence, obedience, and religion reverence for God. Yet amid all these reasons for success, inside one hundred years of national existence we have had a civil war whose proportions stagger belief, and whose enmities ages will not wipe out. Twice within these seventeen years has the assassin's bullet struck down the Chief Magistrate. Corporations, dangerous to the future, are growing up. Senators, legislators, magistrates are for a price. The interests of the people are made subservient to the gains of legislators, and politicians are willing to rend the fair fabric of order and peace if only they can build for themselves on their ruins.

The pulpit is fast losing its influence on the people; men are rapidly ceasing to believe in religion as a positive and binding creed. Indifference or positive scorn for religion and churches, is rapidly growing up; impurity and intemperance are rapidly spreading; the sanctity of the person, the sacredness of property, of law, of justice, are passing away, and in their stead lust, impurity, irreverence, intemperance, desecration of the Sunday, are overshadowing the land. The impossible is being attempted in the effort to make men virtuous with an education from which God is expelled; as well expect to make men religious without a knowledge of God. The young fail to respect the old, and irreverence stalks the land.

In the face of such facts, thinking men are beginning to ask in solemn anxiety, is this dissolving process to continue, or is there no hand, no power to save us from ourselves? Are we to fail? Is our effort at self-government to become a by-word? Are the tears and trials of our forefathers all for naught? Is the blood so freely shed to create and maintain our liberties to be shed in vain? Shall we be made the slaves of brute force? Shall the soldier and the common become our peace-maker?

As a people we have said God is not necessary for our success, we will trust to the intelligence of the people, forgetting that conscience is needed to guide intelligence. Man with intelligence without conscience, is power without balance, and must end in disaster to self and society. If we will succeed, as a people, we must build on religion, on reverence for God and on reverence for authority. We must teach the young to reverence the old. We must teach the old to reverence God, and we must teach all that liberty does not mean licence. We must further teach, and teach with a force that will command a hearing, that no man has a right to believe what he pleases, nor to say to God I will accept or reject Thy law according as Thy law pleases or displeases me. God's law is above man's law, God's religion is above man's religion; religion is of God and religion must rule and direct the nation as well as the individual. If we will live as a nation we

must draw nearer to God. If we will be saved the horrors of war and fratricidal quarrels; if we will restore truth and honesty among politicians; if we will teach the young obedience and the old reverence; if we will teach all that law must rule; and if we will save the country from a repetition of political assassination we must teach the people a knowledge of God. We must teach all that it is for God to rule and man to obey; that State and statesmen, nations and people are alike responsible to God, and the law of God rules them as well as individuals.

There can be no possible doubt, that if we as people, or as a nation, continue to make mammon our God, and power our ambition we will fail. God cast off the Jews because they rejected Him, but the crime of the Jews did not begin with the days of the Savior. Long ere His birth they had forgotten God and sought for gold. They rejected Christ because He did not bring them political power and refused to make them a great and powerful nation. Take heed lest God deal in like manner with us. As a nation we are fast forgetting the spiritual, and giving our hearts to the temporal. We are forgetting God; forgetting His Church; forgetting His Sunday; forgetting His law. We are giving ourselves up to the world; to the pride of life; to the lust of the flesh, and as a result, murder, assassination, lust, impurity, greed, injustice, are our portion.

It is our duty to pray for our Rulers, and law-makers, for all in authority, that they may be guided by wise counsels, that they may be God-fearing men, and that they may learn that they are for the people, not the people for them. It is our duty to pray for the Chief Magistrate of the nation, that God may restore him to health, temper his actions with mercy and justice, strengthen his hands to guide and direct the destinies of the country and enlighten him to choose the right and reject the wrong, not forgetting that his office makes his person sacred, and law gives him power and the right to obedience.

It is also our duty to pray for our common country; that peace may reign within, that unity and brotherly love shall guide citizen and citizen in their intercourse one with another; that religious strifes and contentions will cease; that the weak shall be protected against the strong and that no man shall suffer injustice; that life and property shall be protected and that law and order shall prevail. We must lay aside sectional strifes and enmities. There must be no North, no South in our common country. No matter what our politics or religion we must obey just law and respect the magistrate. Law is above the individual, and before it society must bow. We will fail as a nation, as men fail as individuals, if we assume that law has its origin in man. Law comes from God and has its power from God. When men assume that they have a right to accept or reject the law of God according as it suits them they cannot consistently refuse to permit men the right to accept or reject the law of the State according as it suits them. But such doctrine is fatal to the existence of Society. Yet is proclaimed as fitting for God.

If we live as a nation and prosper as a people we must draw nearer to God; we must make His law our law, and learn that neither State nor individual can live and prosper except on virtue, but virtue comes from religion, and religion comes from God.

Calamities such as at present the country mourns are not usually in punishment of the sufferer, they are usually in punishment of the sins of the people, and are sent or permitted by God to humble nations and

teach them dependence. In our pride we have been forgetting God, and in mercy He will chastise us and bring us back to Him. May this be the result of the terrible calamity that has befallen the country. May we as a people be drawn nearer to God. May our hearts be less filled with a lust for gold, and a lust for power. May purity, and reverence, and unity be widespread. May honesty and truth become our watch-words, and thus in the fear of God and with unity and peace among all we may live as a nation and prosper as a people.

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### CHURCH CHIMES.

His Lordship Bishop Duhamel is now on a pastoral visit to the Indian missions in the northern portion of his diocese, near Hudson Bay.

The Pope has issued an Encyclical letter, dated June 29th, dealing with the recent attempts on the lives of Sovereigns, in which he declares that the precepts of Christ are eminently fitted to comprise both those who obey and those who command, to produce between the two sections of the community that unity of purpose, the absence of which endangers the public tranquility.

Pilgrims to the number of 1,300 recently arrived in Vienna on their way to Rome. They came from Galicia, Bohemia and Moravia, and many of them are priests. Each nationality has a clerical leader of its own. They wear a red cross on a white ground.

A cable despatch to the New York *Freeman's Journal* announces that the diocese of Newark has been divided, and the Rev. W. Wigger, D. D., the pastor of St. Vincent's, in Madison, has been appointed Bishop. A new diocese has been erected called the Diocese of Trenton, and the Rev. M. J. O'Farrell, pastor of St. Peter's Church, Barclay street, New York, has been appointed Bishop of Trenton, which diocese will include the fifteen Southern counties of New Jersey.

Through the efforts of the Catholic Association—The Holy Childhood of Jesus—630,000 pagan children in danger of death have been baptized, and 91,000 abandoned children have been placed in orphanages during the year of 1880.

The Rev. Winand M. Wigger, D. D., of Madison, N. J., who has been made Bishop of Newark, to fill the place made vacant by the promotion of Archbishop Corrigan as Coadjutor of Cardinal McCloskey, was born in New York, December 9, 1841. He was educated at St. Francis Xavier's College in Sixteenth street, where he graduated in 1860. He made his theological studies at Genoa, in Italy, and was ordained a priest in 1865. In 1869 he was given charge of the parish of Madison. Subsequently he was given charge of St. John's Church, Orange, and next was transferred back to Madison. He is a man of rare promise and no mean abilities, and his elevation to the episcopacy has been hailed with every

demonstration of joy by the Catholics of the Newark diocese.

A unique assemblage of the Princes of the Church is anticipated in London during the present summer. The Pontifical Secretary, Cardinal Jacobini, is to be the guest of the Archbishop of Westminster, and Cardinals Newman and Howard, are expected to visit the English metropolis at about the same time.

Owing to the afflicted condition of his eyes and to his subsequent inability to attend personally to all the affairs of the diocese, the Right Rev. Bishop Keane, has appointed the Very Rev. Augustine Van de Vyver his Vicar-General for the diocese of Richmond, conveying to him all the powers belonging to that office, by the disposition of the Sacred Canons, and by the special provisions made for this country by the Holy See, and gives official notice of the same to all the members of the Reverend clergy of the diocese.

The infidel and Protestant press of Europe lately made capital out of the following circumstances: Paul Frederic, Duke of Mecklenburg-Schwerin, a Protestant, desired to marry a Catholic Princess, and applied lately to the Holy See for the necessary dispensation. The Protestant papers asserted that this dispensation had been granted without the Holy See's requiring the usual guarantee, that the issue of both sexes should be baptized and educated Catholics. This was false. The Holy See refused to grant the dispensation unless the required promise was made, and adequate guarantee given for its fulfilment.

The Rev. Michael J. O'Farrell, pastor of St. Peter's Church in Barclay street, who has been named first Bishop of Trenton, is about 52 years old, and has been pastor of St. Peter's for eight years, during which time he has built the schools of St. Peter's for boys and girls, at a cost of \$120,000, nearly all of which amount has been paid. Father O'Farrell was born in 1832 at Limerick, and belongs to a family that has given many sons to the Church. He began his studies at the All Hallows College in 1848, and completed them at the seminary of St. Sulpice, Paris, and received deacon's orders. He returned to Ireland and was ordained a priest in 1855. He occupied the Chair of Dogmatic Theology at St. Sulpice for one year. Then he went to Montreal, and was for several years one of the Theological Faculty in the seminary of that city. At the urgent solicitation of Monsignor Quinn he was induced to become secularized, and was then received into the diocese of New York, where he was assigned to duty as an assistant to Father Quinn at St. Peter's Church. This position he held four years being then appointed Pastor of St. Mary's Church, Rondout. Eight months later, when the Rev. Father Quinn was made Vicar General of the diocese, Father O'Farrell was appointed Pastor of St. Peter's in Father Quinn's place. His time outside of his actual duty in the church has been altogether occupied in the education of the children of his parish. He has perhaps the finest library owned by any priest in the diocese, is an admirable writer and a still better preacher, and has the love and veneration of both priests and people. It was at his house in Rondout, and by the help of his fine library, that the great Dominican Father Tom Burke, prepared the greater

part of his admirable reply to the lies of the English historian, Froude. The honor now conferred on him was altogether unexpected to himself, though it has long been known that he stood in the line of promotion.

M. Littré, the famous lexicographer and Academician, died on the 3rd June after having received the sacrament of baptism. The conversion of a man who has long been regarded as one of the leaders and pillars of Positivism is an event of too great importance to be passed over with a cursory mention of the fact. Littré was esteemed one of the most illustrious of the "*libres penseurs*" of France. He has died a Christian. And "*la libre pensée*" "has improved the occasion" by displaying itself to the world in its true character. Certainly M. Littré was a man of whom any sect or party might well be proud. Among contemporary scholars he stood alone. No other possessed the same breadth and solidity of really scientific learning. It has been said by a competent critic that there was absolutely no sphere of intellectual activity to which he was quite a stranger. But the two departments in which he was especially pre-eminent were physiology and history—the history especially of ideas and of the words in which ideas are recorded or, so to speak, photographed; and in both these departments his studies were carried on in every language of Europe. The greatest monument of his immense erudition and his unwearied patience is, of course, his world-renowned Dictionary—the work of thirty-four years. It is a monument such as no other man has ever raised to himself. But a hardly less laborious undertaking was his edition of *Hippocrates*, begun in 1839 and finished in 1861. It has been well observed of this volume: "It is not easy to estimate the breadth of learning and the severity of criticism required to settle and annotate a text in which each phrase, each word, each syllable, raises a question, scientific or historical. Universal learning is not enough. The patience of a monk or angel is wanted too." Indeed M. Littré had something of the monk about him. "To scorn delights and live laborious days" was the rule of his life. Yes, he had something of the spirit of those old Benedictines who were the object of his deep admiration. But in one point indeed he was far removed from them. He did not believe in God. In the place of the Creator and Judge of Men he had installed upon the altar of his heart the Comtist deity of "Humanity;" surely the most singular fetish before which the children of men have ever bowed down. But such was the sad, the lamentable fact. This devoted student, this vast intellect, this modest and self-sacrificing old man, whose mild grey eye spoke truly of a kind and charitable soul, was "without God in the world;" could believe in nothing higher than matter and the laws which govern it. Mgr. Dupanloup, it will be remembered, considered him the most dangerous foe of the Catholic Church in France, not only because of his vast learning, but also because of his very virtues and high character. And his election to the French Academy was the signal for the departure of the illustrious prelate from among the Forty "Immortals." It was regarded as a signal triumph of Materialism. And there were great rejoicings over it in the ranks of the enemies of God. Hardly less jubilation took place among them later on, in 1875, when M. Littré became a Freemason. They thought themselves quite sure of him then. And up to the last no one supposed him in the least likely to become a Catholic—no one, except perhaps, the two noble and

devoted women who did more than hope. As the dying king truly says in Mr. Tennyson's *Mort d'Arthur*:

—more things are wrought by prayer  
Than this world dreams of.

A dearly loved wife and daughter—it may be piously believed—accomplished for the illustrious *savant* what the subtlest of disputants, the most eloquent of preachers, would probably have attempted in vain. Their "prayers and their tears went up for a memorial," and at the very last the answer came. It is their happiness, their supreme consolation, to know that the man round whom for so many years their tenderest and most sacred thoughts centred was brought nearer to them by death than he had ever been in life. The Abbé Huvelin, Curate of the Church of St. Augustine, who was greatly esteemed and liked by M. Littré and who had been with him almost daily for weeks before his departure hence, was sent for when the end came. And on the very brink of eternity the great *savant* humbled himself as a little child and entered the Kingdom of Heaven.—*London Tablet*.

Ernest Renan, the atheist, has contributed some reminiscences of his boyhood to the *Revue des Deux Mondes*, in which he declares: "I was educated in a college conducted by excellent priests, who taught me Latin in the old style, and it was a good one. These worthy ecclesiastics were men of the highest respectability. With nothing of what in these days is styled pedagogy, they carried out the primary rule in education, that is, not to render tasks too easy in which there may be a difficulty to overcome. They sought above all things to form good, honest men. Their lessons and moral counsels, which seemed to me to be spontaneous dictates of hearts inspired by virtue, were inseparable from the dogmas which they taught. The fact is, that the many things said in disparagement of clerical morals, are according to my experience totally without foundation. I passed thirteen years of my life among priests, never saw the shadow of a scandal, and I have known none but good priests."

#### EDUCATIONAL NOTES.

The examination of the boys' department of the Separate Schools of Belleville was held on Tuesday, the 5th July. Amongst those present were the Very Rev Fathers Farrelly, V. G.; Rev. Father Lahay; Messrs T. A. O'Rourke of Trenton; P. P. Lynch, J. S. Ryan, Ex Alderman Doyle, Dolan, Copeland and a number of ladies. The pupils were examined by the Very Rev. Father Farrelly, Mr. T. A. O'Rourke, B. A. of Toronto University, and Mr. J. S. Ryan. The distribution of prizes followed.

Speeches were next in order. The Very Rev. examiner had much pleasure in congratulating both teachers and pupils upon the very creditable examination. As in the past he would continue to offer scholarships to the Belleville Separate School pupils; each successful candidate for a certificate should be entitled to twenty five dollars, while the head pupil and each of the other successful pupils at the High School Entrance Examination should receive from him twenty dollars and ten dollars respectively. He hoped that they would follow in the footsteps of those who, at the two last examinations, had acquitted themselves so well, and thereby eloquently testified to the high standard of the Separate Schools of Belleville. He would be only too happy to pay many more similar scholarships so richly deserved.

Mr. O'Rourke was more than pleased with the result of the examination. Had he not been present, he could hardly have believed on mere hearsay that the school was in such an advanced state. While at St. Michael's College, Mr. O'Hagan was noted for his indefatigable industry in the pursuit of knowledge. His recent brilliant examination at Ottawa University, and the high standard ob-

tained by his youthful pupils, reflects great credit on him as a student and a teacher. The correct solution to intricate problems in Arithmetic and Algebra, the parsing and analysing, the knowledge displayed of the geography of the world, the acquaintance with the notable features of the lives and works of the leading writers whose names adorn the page of English literature; their surprising familiarity with general history, and with the history of England in particular, required no comment from him, as facts spoke louder than words. Both teacher and pupils, he thought had reason to feel proud of their year's work. Before concluding his remarks, Mr. O'Rourke commended the Very Rev. Father Farrelly for the substantial proof of his desire to raise the standard of the Separate Schools, and hoped that he might soon be relieved of many of his scholarships.

On the following day the examination of the girls under the care of the Sisters of Loretto took place. Many availed themselves of the pleasure of being present. The Very Rev. Father Farrelly, V. G., Rev. Father Spratt, Wolfe Island, Messrs T. A. O'Rourke, Thos. O'Hagan, Head master of the Separate Schools; Alderman Durand, ex-Alderman Doyle, a number of the Sisters of Loretto, and quite a sprinkling of ladies attended. The Rev. Mother of Loretto Abbey, Toronto, honored the pupils by her kind presence on this occasion. The order of procedure was the same as that followed on the previous day, the Very Rev. Father Farrelly, Messrs. O'Rourke and O'Hagan being the examiners. Although the examination was searching and severe, the answers in every subject bore testimony to the practical and thorough drilling they received at the hands of their teachers.

In speaking, Very Rev. Father Farrelly took occasion to congratulate the girls on their success in their studies, and the good Sisters upon their reward for their untiring energy, the proud consciousness of having done their duty to their *protégés*, as all present could cheerfully testify. He then reiterated his remarks about the scholarships, and sat down amidst applause. Mr. O'Rourke was delighted with the little girls. They had not much more than entered their teens. Their neat appearance, their faultless parsing and analysing,—their knowledge of Geography, English Literature and Geometry, must have called forth the admiration of all present; while their solutions to complex questions in Arithmetic and Algebra were highly gratifying. To his agreeable surprise he learned that some of the young pupils had gone through Arithmetic and quadratics in Algebra. The answers in History proved that they were conversant with the subject in its every department. The elegant diction and grammatical language of their long historical answers were particularly noticeable. After commending the pupils for their knowledge of French, he spoke at some length of the excellence of the Belleville Separate Schools, and concluded by congratulating the good Sisters upon the grand success of their pupils, and the people of Belleville upon their good fortune in having a branch of a community unexcelled as a teaching body in Ontario. After a few complimentary remarks by Father Farrelly to Mr. O'Rourke for his kindness in having acted as an examiner, the day's proceedings terminated.

The mid-summer examination of the different classes of the Hamilton Separate Schools (Mr. C. Donovan, B. A., Head master) was brought to a close on Friday July 8. It had continued for nearly two weeks and was carried on chiefly in writing. During that time both teachers and pupils were kept very busy, the former in preparing and examining papers, and the latter in studying and writing out the answers. As the pupil's knowledge is best tested by written examinations, so the greatest attention was given to the matter by the various examiners. It may be well to notice in connection with this, that the teachers did not in any case examine their own classes, except at the oral public examination. There was a mutual interchange of teachers for the time being. The importance of this practice is quite observable, for although all confidence may be felt in the ability and fairness of the teachers themselves, yet when good results are discerned by an examiner not a teacher of that particular division, public satisfaction is increased, and confidence verified. A number of promotions were made out. The list cannot be completed before the schools re-open.

On Friday, the 8th, according to previous public announcement, all the schools were thrown open to the public, for the oral examinations of the pupils. The attendance of parents and friends was meagre, but the clergy of the two parishes were there in full numbers. Many of the divisions were examined orally by Vicar-General Hesman, and Fathers Slaveny, O'Leary, Maginn, Keough, and Craven. The results were generally satisfactory. The only peculiarity observable was that some pupils who had acquitted themselves very creditably in the written examination, answered very

indifferently in the oral; while others who had almost failed altogether in the former were successful in the latter. The absence of parents and others is much to be deprecated. By their presence they would have shown their own interest in the condition of the schools, and would have given a certain degree of encouragement to both pupils and teachers. It is true that the majority of persons have work to which they must attend, but it is equally true that almost every interested person can spare a few moments on such an important and rare occasion as a public examination of schools.

The Right Reverend Bishop McQuaid of Rochester delivered the address to the graduates of Seaton College, Newark, N. J. He said: You will readily understand that on this day, when Seaton Hall closes her 25 years of good, prosperous and brilliant work, memories come back, and every heart is stirred to its depth. The memory of him now in Heaven, the first prelate of this diocese of Newark whose strong word, whose brave heart, abundant zeal, working for God's church, laid the foundation of this institution of learning. O, that he were here, that on his honored head might rest the just crown of glory and honor for the work so nobly done. He is not here, but he looks down with glad some joy on this scene to-day. I see here magnificent structures, solidly and well built, I find an institution of learning most creditable to this diocese and to the Catholic Church of the United States. Catholic universities, colleges, academies, cover the land. Where was found the mine of wealth that built these grand institutions? We read in the papers of institutions not Catholic receiving gifts of hundreds of thousands of dollars. I remember one Lawler established a Catholic College in Prairie du Chien, another layman, one in Omaha, another in Philadelphia. God bless them! Beyond these three, what has been done for higher Catholic education by the wealthy Catholic laity? Who can enter into the lives of all these bishops, priests, brothers, sisters and nuns, who have stepped forward, seeking no compensation in silver or gold, have given to religion and to God their time, and strength, ability to build us these colleges. The Catholic Church owes a debt of gratitude to them that never can be repaid. Our toil and sacrifices, sanctified and consecrated by religion, have dotted this country with these institutions.

After this preface the Bishop turned to address the graduates. For years, said he, you have been in the Institution, under the care of your professors. To-day you close your college life, and to-morrow another life begins. The years you spent here are as the years of the apprentice in developing mind and body to produce a becoming piece of work. You are looking forward to a career in which the mind more than the body will be called on. Be not carried away by those ridiculous notions so common in our land, that every American boy is born to be Governor or President, because one President was a nail splitter and another drove a mule on the canal. Let your ambition be to go into the world and do your duty as an American Catholic citizen, as best you can.

Steadiness and application will stand to you. You are not to enter society with the safeguards found in some countries: false traditions and evil maxims are around you here. We have no Catholic society worth talking of. New York city, with its half a million of Catholics, will not send forth young Catholics for any Catholic object. Call for the disciples of these priests, of these devoted brothers, whose life is dedicated to such work, and will they respond? The teachings of the college are upheld in some Catholic families. The paltry two or three hundreds of the Catholic Union and the Xavier Union in New York City are representation of the Catholic community. Young men, my heart bleeds for you. I know numbers of wrecks, young men that went forth from colleges and now lie stranded and broken. Are the colleges at fault? No. The teachings were right and true, and yet many of our young men are found wrecks in life because they found the tide running against them. The right thought brought from college was killed by the gay butterfly society. Be strong, be brave. Remember that, if true to these teachings received here, you will be men worthy of the Church, of a new society yet to be created. We are in our infancy. Better men will come after us, take up the work where we leave it, and the influence of Catholic education will be felt in America as the mercy of God coming down upon the land, hearts will be softened, minds will be cleared and millions will be brought to a knowledge of God's truth.

We understand, says the *Tribune*, the Very Rev. Vic. Gen. Vincent, President of St. Michael's College, has purchased fifty acres of land not far from the well known palatial residences of Mr. Nordheimer and Hon. Mr. McMaster, north of Yorkville, for an extension of the institution over which the Very Rev. gentleman so worthily presides. The price paid was \$7,500.

The Alumni of St. Jerome's College met at Berlin, Ont., on the 1st of July in large numbers, celebrating their third anniversary. The old officers were re-elected, including Mr. P. D. Gibbs, of New York, as president for the third time after he had declined to accept. The President's annual address at the banquet was quite humorous, and closed with an appeal for the erection of a memorial building. In responding to the toasts, speeches were made by the Archbishop of Toronto, the Bishop of Hamilton and Ontario, Mayor Motz, H. Kranz, Dr. Kaiser, of Detroit, and many others. A subscription was opened for a memorial tower, headed by Mr. Gibbs with \$500. The Gibb medal was awarded to Mr. John Fitzgerald, of Brooklyn, New York. The above, with the customary proceedings of the alumni, closed the day.

In its report of the Commencement Exercises at De La Salle College, Toronto, the *Irish Canadian* says: We are much gratified in being enabled to state that the classical course, founded in 1878, has given great satisfaction to the students and friends of the College, which is now on a firm basis. The Director, Rev. Bro Tobias, on entering on the duties of his office at De La Salle, felt convinced that the College could not be a success unless he could announce that students could be therein trained in the learned languages, and in all the branches of a Collegiate course, so as to fit them for the study of theology and matriculation at the University. He has now every reason to congratulate himself on the remarkable success that has hitherto attended the classical course at De La Salle College.

Assumption Collg., Sandwich, Ont., is in a every prosperous condition. It enjoys the unlimited confidence of His Lordship the Bishop of London and the clergy of Western Canada.

A correspondent in the *Irish Canadian* makes a vigorous and able defence of the Separate School principle in reply to Goldwin Smith. We extract the following passages:—

The Editor of the *Hystander* could not conclude his article on the Separate Schools without dealing out the time-honored blow at the Priesthood. In pursuance of such immemorial custom he makes a frantic strike when he says that Separate Schools are retained only for the purpose of keeping alive priestly influence. He wishes us to come to the fatal conclusion that the existence of Separate Schools should be terminated, because, he says, "it is neither the duty nor the interest of the State to support the influence of the Priest over the People." But let us see, from his own admission, how pernicious this priestly influence is. In the opening of his editorial he remarks that, before Separate Schools were granted, the religious dissensions of opposing sects were such that it was a measure of safety to afford to Catholics their own schools. We have enjoyed Separate Schools during the past twenty-eight years. During all that time the Priest had uncontrolled sway. Mark the happy change. At the end of that time the sects, instead of panting for each other's blood, instead of being divided by an irreconcilable feud, are able so far to harmonize with each other that the cynical Editor of the *Hystander* would be pleased to see them united by a common education in the same Schools. If this is priestly influence, let us not impede its progress, but wish it God-speed.

It is true, there are defects in our Separate School management; but as it is human, this is natural. At present they attempt to do too much; they exhaust their time and energies in trying to compete with the High Schools and Collegiate Institutes. Such a course was not intended by those who promoted the Separate School Bill. If they keep pace with the Public Schools, they will fill the sphere of their duty. We hope, however, in the course of time to see all defects removed.

Father McGrath, O. M. I. formerly of Ottawa, where he is held in loving remembrance, may well feel proud of the magnificent parochial school he has erected, at a cost of \$10,000, in connection with the church of the Immaculate Conception, Lowell, Mass. The classes, eight in number, are equipped with the most improved furniture and apparatus. Eight Grey Nuns from Ottawa, directed by Sister Stanley, are in charge, and are recognized by the school authorities as Al teachers. Father McGrath's venerable associate, Father Garin, who attends to the spiritual wants of the French Canadian population, proposes to build a school-house for his parishioners on the same grand scale.

The Rev. O. Boucher, P. P., Lawrence, Mass., for many years Prefect of Discipline in the College of Ottawa ("pretty tough" the boys used to call him) has a flourishing school which he personally superintends. Its success is purchased with many sacrifices, but Pastor and people cheerfully do their duty.

The semi-annual examination of the Separate School of Almonte took place on Friday, July 8. The local inspector, Rev. Father Coffey; Trustees Dowdall, O'Reilly, McDermott, Reilly and Seymour, together with quite a number of parents and others, were present during the day. The various classes of the Senior Department—under Mr. R. J. Dougherty—were examined by the Rev. inspector. The prize presented by Mrs. M. Galvin for first standing in arithmetic was won by Francis Trainor, while Theresa Stafford carried off the premium in British history awarded by Mr. McGovern. The afternoon was devoted by Father Coffey to Miss Halligh's Department, where the school was all that could be expected. Altogether, the Separate School stands higher than ever, and parents have reason to feel that under the present officials their children are safe.

The annual examination of the pupils of Mr. Fletcher's school at Caughnawaga was carried out in a most satisfactory manner on July 7th. This institution is exclusively for aborigines, being under the able direction of the well-known and accomplished Indian schoolmaster, Revd N. V. Burtin, O. M. I., Missionary of the place, occupied the chair. Through request of Mr. Fletcher, Mrs. Hingston, of Montreal, honored the school with her presence. She was highly delighted with the Young Iroquois, and was heard to express great satisfaction at the progress they had made. The schoolmaster says that this lady rendered him a vast amount of service in procuring prizes for his pupils, and hopes that the time is not far off when other good Samaritans will follow her example and do likewise.

The Christian Brothers deservedly have the reputation of being excellent teachers. A parochial school taught by Christian Brothers is sure to attract pupils. They do not always stay, it is true, because the Brothers, being unable to fill all the demands upon them, too often set inexperienced young men, scarcely novices, to teach classes in which much tact and skill is necessary. A man may be careless and incompetent and yet wear a black robe, and the experience of pupils of the Christian Brothers in this country proves that some of the young persons thrown into schools because the demand for Christian Brothers is greater than the supply, are unworthy of the responsibility put upon them. The least efficient Catholic School, wherein God and His Blessed Mother are not ignored, is better than the most "improved" public school; but there is no reason why Catholics should put up with bad teaching. In Ireland the Brothers' schools are unsurpassed. Here, in the colleges managed by the Brothers good teaching, particularly of mathematics and the English branches, is the rule, but in the lower classes of some of the parochial schools a black robe often covers the rawest material. It is time that the Christian Brothers and all the teaching orders remembered that it will not do to rest on a reputation. Catholics have reason to hold them in reverence and gratitude. It does not take long to find out that there are Brothers and Brothers, and the iron system of the Venerable de la Salle, which tended to make the whole phalanx efficient, from him who taught A. B. C. to him who taught religion, seems to have fallen into abeyance. The colleges have no right to the picked men; the parochial schools are suffering from the effects of a policy which gives raw and undisciplined teachers to them. The reputation of the Christian Brothers is suffering; and it is better that this truth should come to them from our own ranks in time to induce them to keep back some of their novices until they are fit to undertake that most important and delicate of all charges—the education of Catholic youth.—*Freeman's Journal*.

In this city the Christian Brothers have no college or select school. They are entirely devoted to the *free* Separate Schools. Their work has been highly recommended by the Public School Inspectors who have visited their classes. The Separate Schools of Ottawa taught by the Christian Brothers and the Grey Nuns were the only schools in the city publicly examined by outside parties.—*En*.



Mr Robert O'Reilly, Superintendent and Inspector of the Ottawa Separate Schools is enjoying a well-earned holiday at the sea-side. To his services and those of his able Assistant Mr. Gorman, rendered gratuitously by both, our schools owe much of their steady progress and present recognized efficiency.

The Ottawa Public School Trustees are unanimously of opinion that their schools are superior to the Provincial Model School in this city. And we are ready to "go even" that our schools are equal to theirs. Who shall decide?

The serious charges made by an ex-Professor of the Ottawa Collegiate Institute against the administration of that school should be inquired into.

A Public-School teacher in New York City says the *Freeman's Journal* writes a letter to the press, in which he corroborates the charges which Catholics have all along made against the public-school system—charges which are easily proven, and which show that the admirers of our present absurd system are simply blinded by educational "spread-eaglesism." It is a huge machine, run by men who, when not stupid and ignorant, are, as a rule, designing and interested. Let any Catholic who pretends to weigh the educational question in the light of pure reason—of sitting in judgment on the Church's edictum about Catholic education—examine the other side from a "reasonable" point of view. Let him take a list of the men who direct the public schools in his district, and ask himself whether any man on that list is so far beyond reproach, so wise, so good, so experienced, that he can unhesitatingly commit his child to the care of this man. And, if by chance he should find such a man, let him consider whether the influence of this rare guardian of public-school education can counter-balance the influence of the other men on the board. The list of studies are arranged, classes graded, and all the scholastic details planned by men whose education and ability are the slightest. Teachers and pupils are ruined mentally and physically by the irrevocable public school code of education. Last week an unfortunate boy died in New York from the effects of this cramming system. His parents were amazed when he died, though they had not been blind to the desperate attempts he made to follow a useless course of studies prescribed by a "board." Another unfortunate child—a girl named Lizzie Maguire, whose parents, if her name be an index of their religion, are doubly and horribly wretched—attempted to commit suicide because she could not reach in her studies the average proposed by the intelligent board! The school-teacher who writes to the *Times* says:

"Let any one visit a family, however, in which there is a daughter or a son preparing for seeking admission to either of the colleges, and he will agree that some change in the system is desirable. Children who have spent a day in mental labor which taxes to the utmost the physical powers of their adult teachers are required to spend one, two, three, yes, sometimes four, hours at home in preparing lessons for the next day's recitations. Hardly is the sigh of relief breathed at the termination of one day's toil before the shadow of the next day's labor falls across the child's path. There is no real rest with duty unperformed. I propose to make an effort to remove that shadow from the lives of the children of this city. It is time that something be done. The present system cultivates memory at the expense of all the other faculties. Our children become, through the discipline they are subjected to in the public schools, good (?), obedient clerks, trust-worthy (?), subordinates, but that is all. They are all alike—originality is suppressed—'By their fruits shall ye know them.' Where are the poets, the painters, the sculptors, the literary geniuses, the statesmen, the inventors, the great men and women, among the thousands who have graduated from our city schools? If they exist, their modesty must equal their merit, for no man knows them."

Let the Catholic—and there are many Catholics of this kind—who holds that all opposition to the public-school system is "extreme," "reactionary," and "bigoted," consider the mild testimony of this teacher, Mr. Edward Boyer, who believes in a public-school system, but not in the present public-school system. It may help to convince Catholics that the average public school is not superior to the average parochial school, poor as it may be. The public-school system has the effect of a narcotic on the brightest minds. And the mass of testimony accumulating against it ought to convince Catholics that, even in a worldly point of view, it offers no advantage to a child. Catholics who talk of the efficiency of the public schools when they are admonished in regard

to their duty as educators, have no knowledge of what they talk about—no appreciation of their awful responsibilities as parents.

The closing exercises of Loretto convent, Stratford, took place on Wednesday afternoon, July 6. There were quite a number of the parents and friends of the pupils present, as well as His Lordship Bishop Walsh, who takes a deep interest in the welfare of the institution. Before the exercises commenced, the visitors had an opportunity of inspecting the neat handiwork of the young ladies in the spacious parlors, and were much pleased at the display of talent and good taste. The attendance of young ladies during the last session has been so large and applications for admission to the classes for the September term so numerous, that it has been found necessary to build a large addition to the present school. It is situated in the rear, and contains on the second story a large hall, in which the distribution of prizes took place. The room was very tastefully decorated with evergreens and flowers, and a stage was erected at the lower end.

Among those present were His Lordship Bishop Walsh, and Very Rev. Mgr. Bruyere, V. G., London; Rev. Dr. Kilroy, Rev. Mr. Mungovan, Windsor, and Rev. P. Brennan, St. Mary's.

At the close of the distribution His Lordship Bishop Walsh briefly addressed the young ladies, congratulating them on the evident advancement they had made in useful and ornamental accomplishments.

The Order of Christian Brothers of the Christian Schools at present numbers 3,000 servant and 12,000 teaching brothers, having under their charge hundreds of thousands of pupils in Europe, Asia, Africa and America. There are 1,000 members of the Order in the United States and Canada, giving instruction in the principal cities to some 70,000 pupils in 171 parish schools, 15 academies and 10 colleges.

A few days ago we (*Eric Lake Shore Visitor*) paid a visit to the thriving town of North East. We called at St. Mary's College, the new institution of the Redemptorists. The fathers have made many changes in the interior arrangements of the great building and soon will open for the work of the ministry. But perhaps the most noticeable change of all is that made on the exterior. On the two towers, with which the building is ornamented, have been erected two beautiful crosses, which shine brilliantly in their rich gilding. The establishment overlooks the town from an eminence and as the traveler enters the depot either from the east or west he is at once drawn to the conclusion that it must be a thoroughly Catholic place, since the cross, the emblem of true Catholicity, looks down so proudly from the large and commanding institution. The "Lake Shore Seminary" formerly a sectarian school, is now a Catholic College, and the cross is the sign which makes the announcement to the stranger. There is only one thing now about the building that would tell the inquirer what it once was. That is the corner-stone. On that stone can still be read the former name of the institution and perhaps within it are the records of the society under whose auspices it was laid. Whether the name by which the institution was first known will be cut from the stone, we were not told, but think it would be as well to allow it to remain as the stone is large and nicely cut. That the Lake Shore Seminary, as a sectarian school was a sad failure is very evident. Thousands of dollars had been spent in the erection and fitting up, and good salaries were no doubt paid the professors. It could not meet the claims against it and fell into the hands of the Redemptorists at a mere nominal figure. Many even now think that the Catholics will wind up as disastrously as did the sect under whose control it first opened. They however, who think so, know but very little about the energy of the community which now owns the building. It is to be used by students of the Redemptorist order exclusively, and, therefore, will not depend on the generosity of the public for its support. The people of North East will also find to their great astonishment that a Catholic student is a different creature from the majority of the students that attend sectarian colleges. He is not allowed to do as he pleases. No night walking, or visiting saloons. No dancing, no gambling. He is forced to be at least in appearance a gentleman and his conduct must be exemplary. Thus the new college will be a blessing to the town, and the people will have reason to feel that they have not lost anything by the change. It was a sudden and unexpected change, but perhaps one made for the better.